

## THE MESSAGE OF THE QUR'AN

BP  
109  
A42

تَفْسِيرُ نَزْوِي

THE  
MESSAGE  
of the  
QUR'AN

Presented in Perspective

by

HASHIM AMIR-ALI

CHARLES E. TUTTLE COMPANY  
Rutland, Vermont & Tokyo, Japan





Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

*Representatives*

*Continental Europe* : BOXERBOOKS, INC., Zurich  
*British Isles* : PRENTICE-HALL INTERNATIONAL, INC., London  
*Australasia* : PAUL FLESCH & CO., PTY. LTD., Melbourne  
*Canada* : M. G. HURTIG, LTD., Edmonton

Published by the Charles E. Tuttle Company, Inc.  
of Rutland, Vermont & Tokyo, Japan  
with editorial office at  
Suido 1-chome, 2-6, Bunkyo-ku, Tokyo

© 1974 by Charles E. Tuttle Co., Inc.  
All rights reserved

Library of Congress Catalog Card No. 73-84906  
International Standard Book No. 0-8048 0976-3

First printing, 1974

Printed in Japan  
Photoset at Thomson Press (India) Limited

# Table of Contents

## Preambles :

What is the Qur'an?	Page 3
The Bible Today	4
The Qur'an Today	5

## Prologue

7

### BOOK I THE PORTAL, *AL-FATIHAH*



Sura Fatihah :	13
1. The Exordium	15
2. Importance of Sura <i>Fatihah</i>	18
3. Earlier Translations	20
4. Abul Fazl's Commentary	30

## Interlude One

39

### BOOK II THE ENLIGHTENMENT, *AR-RUH* 18 Earliest Meccan Suras



(R 1-18)  
Sections 1-20

## Interlude Two

45

### BOOK III THE GUIDANCE, *AL-HUDA* 36 Early Meccan Suras



(H 1-36)  
Sections 21-100

## Interlude Three

55

### BOOK IV THE BOOK, *AL-KITAB* 36 Late Meccan Suras



(K 1-36)  
Sections 101-400

## Interlude Four

61

### BOOK V THE BALANCE, *AL-MIZAN* 24 Medinan Suras



(M 1-24)  
Sections 401-600

## Epilogue

81

## APPENDICES

A. Perspective Placement of Suras :	
1. Principles and Procedure	<i>Page</i> 86
2. Consensus of Authorities	87
3. Alphabetical Index of Placement	91
4. Conversion Table :	
Traditional Sequence to Perspective Placement	92
5. Conversion Table :	
Perspective Placement to Traditional Sequence	93
B. Suras with Letter-Openings	
1. Reprint of Thesis	94
2. List of 29 Suras with Letter-Openings	95
C. 1. Note on <i>Nasi</i>	96
2. <i>Nasi</i> verses in Persian prose and verse	97
D. The meanings of <i>Hamd</i>	98
E. Alphabetical lists of Proper Names found in the Qur'an and the Bible	99
F. Facsimile title page of earliest translation into English	100
 Acknowledgements	 102



### 1. What is the Qur'an?<sup>1</sup>

FOURTEEN HUNDRED years ago,  
in a religio-commercial town,  
lying between three cultures,  
there lived an orphan—  
noble but poor.

Grazing his uncle's camels, he wondered,  
and wondered, at Allah's bounties  
and man's egotistic ingratitude.

His goodness brought him riches, trust.

At forty, his concern for his people  
brought him Divine communion:  
messages persuading,  
warning, reassuring, promising,  
explaining, softly compelling.

This Guidance, over twenty-three years,  
transformed the myriad-tribal Arabs  
into heralds of One Humanity.

These Divine Audiences.

compiled into 114 Suras,  
often misrepresented by foes,  
misunderstood by friends,  
constitute the Qur'an.

When fully appreciated  
it will become the Gospel of Man.

Aameen

1. The above is the preferred answer in one hundred words to the question. What is the Qur'an? which constituted the Quranic Competition No. 1 sponsored by the Student's Quran Centre, Shalimar, Hyderabad-4, India, through the Delhi weekly, RADIANCE in its issue of August 29, 1965.

## 2. The Bible Today<sup>2</sup> . . .

"IN SPITE OF THE TEACHINGS that come from the myriad of "Sunday School" classes, in spite of the weekly preachings that sound from all the Christian pulpits, and in spite of the fact that more books and articles have been written about the Old and the New Testaments than any other body of literature in existence, the Bible remains the most unknown book in the English-speaking world.

"This is because an amazingly large percentage of what has been spoken and written about the Bible consists of falsehoods. Although it would seem that this should be the place where people ought to have the highest regard for truthful statement, it often is the last. Most of this is due to well-meaning writers simply repeating the untrue views of former authors, who in turn did the same.

"Although modern critical scholarship, with its amazing facilities at separating truth from falsity, has been applied effectively in most areas of thought, in so far as the decisive majority of Christians is concerned there is still a moratorium on real scholarship when it comes to the Scriptures. All too often the Bible is used to prove creeds and theological positions, rather than as a guide to follow in pursuing the spiritual life.

"The result is that there are still abroad a multitude of misconceptions regarding the Bible. Being saturated with conventional views, most people have an uncanny tendency to read the Bible without seeing what is there. The usual conservative is blind to the progressive and liberal spirit in many parts of the Bible. The liberal is also blind. Taking for granted that it is a book of conservatism, he usually forfeits it to reactionary types of religion."

*What is the Bible?* (page 5)

ROLAND EMERSON WOLFE;  
Harkness Professor of Biblical Literature  
Western Reserve University,  
Cleveland, Ohio, USA, 1963

---

2. The above quotation pertaining to the Scripture of another religion which we, as Muslims, revere, is given here only to raise the question as to how far these observations apply to the present day understanding of our own Scripture also.

### 3. The Qur'an Today . . .

“THE QUR'AN is read parrot-like in most Muslim homes. It is explained in every mosque from week to week. Its language is employed in every daily prayer. But the sense of the word read, recited or explained is not always the original Quranic sense. It is the sense given to it primarily in the times of the Umayyids and the Abbasids, in the middle ages. . .

“The religion that passes for Islam today—the Islam of the masses and of the ruling classes in every Muslim country—is the Islam of the Middle Ages and not exactly the Islam of the Qur'an or the Prophet. Its outward form is there, however dishevelled, but the spirit in essential respects is un-Quranic.

“The lines of thought laid down a thousand years ago have vitiated the entire course of Muslim thought and history. . . It is this legacy of the past that has to be faced today. . .

“Even as in the field of Hadith, there is now a great need for scientific research in the field of interpretation of the Quranic phraseology as well, and for distinguishing between the merely incidental and the abiding directions of the Qur'an.”

*The Mind that Al-Qur'an Builds* (pp. 5 and 6)

by SYED ABDUL LATEEF;

President, Academy of Islamic Studies, Hyderabad.

Author of *The Concept of Society in Islam*

*Muslim Culture in India*

*The Basic Concepts of Islam*

Published by the Academy of Islamic Studies, Hyderabad, 1952

His translation into English, 1968, constitutes the 17th in the series of translations which we have quoted in Books I and II.

## PROLOGUE

**T**his is a perspective presentation of the Qur'an representing thirty years of rewarding endeavour. It was begun under the guidance of an earlier translator of the Qur'an into English, one learned in both Arabic and Sanskrit, Mirza Abul Fazl, who died in 1956.

It is designed for publication in two volumes each independent of, and yet supplementary to, the other. This is the first volume; when the other will be published, or whether it will be published at all, will depend upon the reception that this one meets from the layman, the student and the scholar.

The aim of this first volume is to introduce the reader to the entire text of the Qur'an in a manner that will enable him to obtain a perspective view of what the Scripture consists of, and to instil in him a desire to study it in greater detail so that he may perceive more and more clearly its sublime qualities of truth and beauty. To achieve these aims the following simple procedures have been adopted :

### 1 The Five Books

As shown on the page of contents, the 114 Suras of the Qur'an have been here grouped into five Books the titles ascribed to which will become more and more meaningful as one proceeds in this perspective presentation. The details of the process adopted for this perspective placement of Suras, and the resultant sequence of all the 114 Suras, are shown in Appendixes A 1 and A 2 respectively. These, together, will show how the new placement is based not on individual preference but upon the consensus of several earlier attempts in this direction.

### 2 The 600 Sections

Serialization of the text by numbering of pages has been substituted here by a continuous numbering of Sections which correspond more or less to the subdivisions of the Suras, known as *ruku'*, which are more conspicuous in the Quranic editions published in India. In the traditional presentation of the Qur'an several early Suras consist of only one *ruku'*; Sura *Baqarah* contains 40 of them; their total number in the Qur'an is rarely noticed. We have increased their present number, 558, to a round figure of 600, and, as indicated in the page of contents, adjusted them in Books II to V in such a manner as to give them not only a serial as well as a reference value but also a perspective value.

### 3 Sura Titles

The Arabic titles of the 114 Suras, sanctified by time and usage, have been kept intact, and their translation into English has been deliberately eschewed. These Sura titles, no matter what their origin or purpose, have assumed the role of proper names and have therefore shed their lexicographical meaning. The proper name Carpenter does not mean 'carpenter' in the dictionary meaning of that word; it is therefore not strange to find that the Sura entitled *Ibrahim*, for example, has very little mention of the Prophet Abraham; nor is the Sura entitled *Al-Baqarah* an elucidation of the difference between bull, cow, heifer and calf, all of which are included in the lexicographical meaning of that Arabic word.

The original purpose of these titles, based on some word or name occurring in each Sura, was to serve as appropriate references to well-remembered passages; but the importance of these Sura names has been considerably reduced in our own times when Suras are better referred to by their traditional sequence numbers. The Arabic Sura titles, therefore, now serve only as marks of distinction. Besides, the grouping of the Suras into five Books, each with a meaningful title, has more than made up for the diminution of the reference value of Sura names.

### 4 Light and Heavy Type

A perspective of another kind also has been provided by the provision of light and heavy type to emphasize the more distinctive verses. A beginner may thereby limit his attention to only the emphasized passages in his first reading and leave the others to a later perusal if and when his interest is sufficiently aroused.

### 5 Intervening Passages

It is generally admitted that, in addition to the Meccan Suras and Medinan Suras being intermingled in the traditional sequence of Suras, some Meccan verses are to be found within the Medinan Suras and, likewise, some verses revealed in Medina are to be found in the earlier Meccan Suras. While there are some obvious examples of such instances, their frequency is by no means such as to weaken the sequential authenticity of the entire Scripture. An attempt has, therefore, been made to indicate such examples by providing star-lines above and below such intervening passages. Contrary to the general impression, such instances are only few and far apart. This delimitation, however, has had the unexpected result of making several passages of the translation more connected and intelligible.



The adoption of the five simple procedures explained above has, no doubt, reduced the need of notes and comments generally added by the translators. Such additions tend to make a translation heavy for the ordinary reader, and the volume becomes bulky. Nonetheless, for those who are interested in going more deeply into the meanings of the Qur'an, or the beauties of its rhythm and diction, a detailed commentary is indispensable. To quote from an earlier publication :

“The Qur'an does not readily reveal its intrinsic beauties to the passive aspirants of its grace. Only those who seek shall find, and even they shall find only to the extent that they seek.”

It is only such people—those who seek—who will be disappointed in not having Volume II available to them immediately. Such seekers, no doubt, will be few, and yet, perhaps, their number will justify an early publication of that volume also. Such a detailed Commentary, with index and several analytical tables, is ready in typescript and only a careful revision is needed for sending it to the Press. But its publication at this stage has to be withheld for the simple reason that it might divert attention from the essentials, and disperse it over minor, or unnecessary, details. And that would defeat the very purpose underlying this whole endeavour—the providing of a perspective.

It is in view of this basic consideration that this Volume I of **The Message of the Qur'an** has to appear with only the brief *Interludes* and the *Epilogue*. Even these, it must be emphasized are not essential features of this presentation. They submit only an individual viewpoint and the conservatively inclined are welcome to ignore them altogether.

In the Prologue of **The Student's Qur'an : An Introduction**, published ten years ago, I had invited cooperation :

“The days when individuals accomplished Herculean tasks all by themselves are over. The niceties and techniques of writing today, especially in a field such as this, are so exacting that no individual can succeed without the help of several others. And the purpose behind the publication of this small volume is just to invite such help...”

The only response I got to this invitation was the following comment published in the *Islamic Review* (Woking) in its issue of January-February 1962 :

“...It is to be hoped that the author will go ahead with carrying through

the whole of his translation and exposition without waiting for the comments of his readers. He seems to be giving too much credit to the modern mind to expect a response on any large scale."

If a panel of even a dozen liberal Muslim scholars had been established to introduce the Qur'an through an adequate commentary, to the present disturbed generation, this presentation might not have been necessary. It is only because giants have feared to enter the arena that this foolish human has braved the lions.

Still, may he, who helps in this task, be blessed.

May I, where I have transgressed in my ignorance, be forgiven.

HYDERABAD, INDIA.

HASHIM AMIR-ALI

#### Postscript :

"Finally, I have a request to make the reader. Do not be upset at any particular passage when you come across it for the first time. It is only human nature to react adversely to anything new; such reactions are Nature's mechanism for the preservation of what exists. But change and evolution too are inherent in God's creation

Old order changeth giving place to new

And God fulfils Himself in many ways,

Lest one good custom should corrupt the world

Therefore, read through the few pages of this small volume curbing your first reactions and not making any notes. And then, when reading it for the second time, certainly make notes and let me know of the words or lines or passages that still displease you and which you would like to see altered in a second edition if there is one. But when you write, and I pray you will, do not, please, forget to mention that the criticism or suggestions are the outcome of a *second* reading; otherwise, as you will readily agree, criticism born of the initial reactions is hardly deserving of serious consideration."

From the Prologue of *The Student's Qur'an : An Introduction*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقُرْآنُ

الْمَجِيدُ



BOOK ONE

THE PORTAL

O THOU

who art man's Refuge  
from all evil!

O THOU

whom some call Allah,  
some Rahman, some Rahim!

O THOU

who dost throw wide open  
the doors to all who knock!

OPEN THOU TO US, O LORD OF ALL,  
THE FINEST OF THY DOORS

*Contents :*

Sura *Fatihah* in Kufic script

English Rendering

Notes on Sura :

1. The Exordium
2. Importance of Sura *Fatihah*
3. Earlier Translations
4. Mirza Abul Fazl's Commentary

Border inscription on title page :

T.S. 89 Sura *Fajr*—Sec. 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا  
 لِهَذَا وَمَا كُنَّا لَكَ شَاكِرِينَ  
 إِنَّكَ بِمَا نَعْمَدُ بِالْإِشْرَافِ  
 عَلَيْنَا لَآتِيئُكَ خَائِفِينَ  
 وَخَشَعَتِ الْأَصْوَادُ  
 لِصَوْتِهِ فَارْفَعِي سَوْدِي  
 وَمَا كُنَّا لَكَ شَاكِرِينَ

In the Name of Allah the Rahimān the Rahīm

TO COMMAND is for ALLAH alone :

The Nourisher of all communities!

(HE whom some call)

THE RAHMAN

(some)

THE RAHIM!

The final ARBITER of all reckonings!

THEE alone would we serve,

THEE alone we pray for help :

GUIDE US THOU ON THE CORRECT PATH!

The path of  
 those whom Thou dost bless,  
 those who do not Thee displease,  
 those who do not go astray . . .

## NOTES ON SURA FATIHAH

## 1. The Exordium

*In the name of Allah the Rahimān the Rahīm*

The above exordium to this opening Sura is one which is found at the head of all but one of the 114 Suras of the Qur'an. Before we comment on the contents of the Sura itself, therefore, we shall present the meaning and significance of this talismanic opening, as we see them, by quoting in extenso from an earlier publication:<sup>3</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'In the name of God, the Beneficent, the Merciful.' That is the popular and literal translation of the above formula with which the Suras of the Qur'an begin.

Quranic commentary is not unanimous as to whether this prescribed exordium is itself a part of the Divine revelation or whether it has been enjoined by the Prophet as a prelude to the recitation of the Divine messages. In any case this invariable opening is rightly regarded as a scintillating diadem worthy of an honoured place above every setting of Quranic gems.

Much has been written on the significance of each word in this brief opening. A great deal has been read even in the first letter of the alphabet with which it begins and the breadth of meaning which the words *Rahman* and *Rahim* cover in describing the attributes of Divinity have been explained copiously in numerous commentaries.

While the serious Muslim student will find much about this formula in these commentaries worthy of thought and study, the following aspect of this prelude is likely to appeal particularly to the seekers after universalism:

*Allah* was the word for the Supreme Deity among the Arabs even before Muhammad. The fact that his own father's name was 'Abdullah suffices to confirm this. In other words, the pagan Arabs too believed in the existence of a Supreme Being: but they did not believe in Him exclusively; they recognized other minor deities as well. The basic emphasis of the Qur'an was the negation of this *shirk*, this dilution of Divine Supremacy by the association of others with it.

*La ilaha il ALLAH*

'No deity is there except THE DEITY'. That was the great proclamation.

But if that was all that the Qur'an wanted to emphasize, it would have been sufficient to limit the exordium to *Bismillah*—In the name of THE DEITY. Why were the words, *Rahman* and *Rahim* added?

It is true that these words, literally meaning 'the Beneficent, the Merciful' are the attributes of the Supreme Deity; but the Supreme Deity or Allah, has many other attributes as well. No less than ninety-nine of them are believed to be mentioned in the Qur'an. Why then are these two, which are almost synonymous, given so much prominence almost at the risk of redundancy? Surely His One-ness is given even more prominence in the rest of the Qur'an.

## 3. The Student's Quran: An Introduction

One explanation is that, apart from being





attributes of Allah, these words, *Rahman* and *Rahim* were also names of the Supreme Deity used by the Nestorian Christians and the Jews respectively. There is specific evidence with regard to *Rahman*, and the frequent mention of 'The Most Merciful' in the Jewish prayers even of today makes it reasonable to assume that this title is a translation of *Rahim*.

In other words, while *La ilaha il Allah*, 'No deity is there except THE DEITY' negates the pagan association of minor deities, *Bismillah ir Rahman ir Rahim* affirms the exclusive recognition of the Supreme Being by the other Monotheistic religions as well. In this sense its meaning could be expanded to mean :

*In the name of Allah,*  
(the Supreme Deity of the Arabs  
who is known as)  
*the Rahman,*  
(by the Christians, and as)  
*the Rahim*  
(by the Jews).

Dozens of verses in the Qur'an confirm this attitude of recognizing the monotheism of the Christians and the Jews even when the contemporary devotees of these two great religions are condemned for their deviation from the basic tenets common to all.

There is one further hypothesis regarding this opening formula which a student has to note with some diffidence. The Zoroastrian exordium,

*Ba nam e Izad,*  
*Bakhshainda, Bakhshaishgar, Mehrban*  
corresponds so closely with

*Bismillah ir Rahman ir Rahim*  
that one can be taken to be an exact rendering of the other.<sup>4</sup>

While the question of which is an adaptation of the other presents a problem for deeper and more extensive research, a liberal universalism will find the Islamic formula, *Bismillah ir Rahman ir Rahim*, no less sublime even if there is a possibility of its form having been adapted from a Zoroastrian model. In fact it would become even more significant as recognizing the basic validity not only of Judaism and Christianity but of Zoroastrianism as well.

4. See Sale's Preliminary Discourse p. 100

Does not one find the following verse in the Qur'an?

"Lo! those who believe (in that which is revealed to thee, Muhammad), and those who are Jews and Christians and Sabians—whoever believeth in Allah and the Last Day and doeth right—surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve."

(Pickthall's translation, II : 62)

The point to be noticed in all this is the catholicity of the Qur'an. It denies the authenticity of no religion. On the contrary, it recognizes that its own basic truth—the Supremacy of THE ONE and the brotherhood of mankind—are the bases of all religions. What it condemns, and condemns severely, are the accretions, the dilutions of these basic principles, the deviations from this simple discipline. On the basis of these first two fundamental truths its teaching incorporates all the religions known to the Arabs into a universal creed for all men to follow.

If the Qur'an accepted the basic monotheism of Judaism and Christianity, what prevented it from recognizing such a principle in the sublime references to THE ONE recorded so frequently in the more distant religions such as that of Vedic India for example? Do not the following two among innumerable such instances, reflect the message of the Qur'an itself?

"The wise call THE ONE by many names."  
(*Rig Veda* I : 164 : 46)

"Not of HIM is there any master in the World  
Nor Ruler, and verily, of HIM there is no sign.  
He is the Cause,  
the Creator of all physical lords,  
And of HIM there is neither progenitor nor lord.

(*Swetasvatropanishad*, vi : 9)

One of several similar inscriptions in the Temple at the Banaras Hindu University. Also in Sacred Books of the East, Vol. XV Part II p. 263).

But we must remember that the acceptance of even the word *Rahman* had been objected to by the Arabs. To quote the Qur'an itself, *Qalu wa ma ar Rahman*. They say, 'And who is this Rahman?' (XXV : 60). Would they then have accepted the



names of THE ONE used by more distant religions? The hymns and prayers of Vedic India were beyond their ken. Would they have reconciled themselves, for example, to *Bhagwan* or *Ishwar*—the names used for THE ONE in the Hindu scriptures?

Evidently not: but would it be apostasy for a Muslim of the twentieth century to ask whether it would be heresy to think of the formula, *Bismillah ir Rahman ir Rahim* as covering the concept of *Bhagwan* in addition to those of *Rahim* and *Rahman*?

One last question: Does not the history of the past thirteen hundred years point out that, while violence and conquests by kings and generals in the name of Islam have left only legacies of dormant antagonisms among the conquered peoples, and while the blind acceptance demanded

by extreme orthodoxy has tended to repel the intellectuals among all peoples, it is this pacific and logical recognition of the essence of truth in all religions, apparently so characteristic of the interpretation of the Qur'an by the Sufis and other Muslim saints, that has brought millions in Africa and Europe and Asia to the fold of Islam and contributed so much to peace and goodwill among mankind?

These are questions for people who think—*li qaumin yatafakkirun*—to keep closely in mind. And, verily this scriptural diadem,

*In the Name of Allah, the Rahman, the Rahim*

is an indispensable prelude when reading any and every passage of the Qur'an.

\*



## 2. The Importance of the Sura Fatihah

The foregoing English rendering of the invocation, known as the Sura *Fatihah* or *Al-Fatihah*, reminds one faintly of the Lord's Prayer (Math. vi : 9-13).<sup>5</sup> In the original Arabic the form and content of this Sura are palpably exalted and inspiring; due to its euphonious sound pattern its recital is an elevating experience even to those who understand its meaning, vaguely. Placed at the grand portal of the Qur'an, the Sura occupies a pre-eminent place in Islamic history, ritual and culture.

This Sura constitutes the essence of the five daily prayers. When barely out of its infancy a child born of Muslim parents is made to learn it by heart as a preparation for the worship which he or she will have to offer daily on reaching maturity. It has been reverberating incessantly in Muslim countries the world over for more than a thousand years.

It consists of six or, at most, seven, brief verses, and yet whole volumes have been written as its commentary. Abul Kalam Azad, the well known scholar-statesman of modern India (d. 1958), in his uncompleted two-volume commentary of the Qur'an in Urdu,<sup>6</sup> has devoted most of the first volume to the exposition of this one brief Sura.

5. The very first prayer of the Qur'an  
*ihdinas sirat al mustaqim*  
 meaning 'Lead us on the straight path'  
 means exactly the same as  
*Agne naya supatha*  
 of the Rig Veda.

(Sundarlal : *Gita and the Qur'an*,  
 Translated into English by Syed  
 Asadullah, Hyderabad 1957)

6. Translated by Syed Abdul Lateef and published under the title of *Tarjumanul Qur'an* by the Sahitya Akademi and Asia Publishing House, Bombay, 1962.

Mirza Abul Fazl's translation of the Quranic text went into three editions during his own lifetime (1910, 1916, 1955); but the only commentary<sup>7</sup> of his that was ever published covered an analysis of only this one Sura. In a book of less than a hundred pages he gave no less than 131 references to other verses of the Qur'an in explaining the comprehensiveness of its few verses which synthesize the essence of Quranic teaching and its aspirations. A summary of this Commentary in English is presented at the end of this Book I.

It is this pre-eminent place of the Sura in the Qur'an, as well as its extraordinary importance in Islamic lore that has impelled us to devote this opening BOOK I exclusively to the study of this one brief Sura. There can be no better introduction for the initiate in approaching the universal treasure that lies in the Qur'an.

Some see in this Sura only an opening portal, a sacred threshold, to Divine teaching. Others have found it to be an inspired human prayer asking for guidance while the rest of the Qur'an is the Divine communion in response to the human prayer.

The late Ajmal Khan of Delhi (d. 1970), in his excellent chronological analysis of the Quranic Suras<sup>8</sup> tells us that Ibn Mas'ud, who was a young man at the time of the Prophet's demise, and who was later associated with the compilation of the Qur'an, did not include this Sura among the Divine revelations.

He also tells us that Ibn Nadim, (d. 385 A.H.), the earliest bibliographer of Islam, has recorded on the authority going back to Ibn 'Abbas, that this Sura was revealed in two instalments. The first part, which is complete in itself, was revealed

7. *'Ibadat Aur Uski Ghayat : Tafsir Sura Fatihah* Urdu, Allahabad, pp. 84.

8. *Tartib e Nuzul e Qur'an e Majid*, Delhi, 1943. pp. 100.



in the early Meccan period when congregational prayer had been introduced, and the other part thirteen years later at Medina. This latter view is supported by several others in their comments on Sura *Hijir* wherein the Arabic words, *sab'an minal mathani wal Qur'an al 'adim* (See Sec. 292 : 87) are taken to prove

- (a) that 'the seven verses' had been revealed in two portions, or, at least, on two occasions, and
- (b) that these 'seven verses' constituted a distinct entity apart from the rest of the Qur'an.

Internal evidence within the Sura itself lends credence to these views. This Sura alone is couched

in the language of an invocation being offered by man, the infinitesimal in creation, to the Lord of the Infinite; the rest of the Qur'an, on the other hand, consists of communications by the Indefinable to the infinitesimal creature through one of its own kind. It is not preceded by the word, *Qul*, 'Say', as are the prayers to be found in several other passages of the Qur'an.

Nonetheless, this Sura too has come to us through the same source as the rest of the Qur'an. The nature of the prayer which it embodies is so palpably universal and inspired that it has constituted the quintessence of the Qur'an since the earliest stages of its revelation.

\*



### 3. Earlier Translations of the Qur'an into English

It must be noted at the very beginning of this section that the most formidable difficulty in the very process of translation is that even simple nursery rhymes of one language tend to become parodies when transferred to another. This difficulty is enhanced a thousandfold today when an attempt is made to render a sacred Scripture, couched in a sixth century parlance of the desert, into a twentieth century lingua franca of air-conditioned universities. Therefore, no single rendering can, by itself, hope to do justice to the task of adequate communication. An initiate can hope to reach near to the essence of the original meaning only through referring to several different renderings of the same passages.

Fortunately, the brevity of the Sura *Fatihah* provides an excellent opportunity of presenting just such a comparative study for its proper appreciation. Such an analysis can also provide, at least in this case, a chronological view of the several translations that have preceded the present attempt to understand the message of the Qur'an.

These attempts at translation extend back to more than 300 years. Alexander Ross produced the first English translation of the complete Quranic text from Du Ryer's French translation as far back as 1649. After an interval of 85 years George Sale's translation from the original appeared in 1734 and remained the only readily available translation of the Qur'an for 127 years. It went into at least 17 editions in England and America. Then in 1861, came Rodwell's rendering into poetic prose. This was also the first attempt to give to the 114 Suras an assumed chronological sequence. But, partly under the compulsions of tradition, and partly by choice, very few of the Suras retained their former close relation to the preceding and following Suras in the arrangement proposed by him.

Fifty years later came Mirza Abul Fazl who was the first Muslim to present a translation of the Qur'an into English *along with the original Arabic text*. The use of Arabic metal type, instead of

litho, was a further improvement. He adopted Noeldeke's suggested chronological sequence which, however, differed but little from that of Rodwell.

During the succeeding sixty years translations of the Qur'an into different languages of the East and the West have rapidly multiplied. As far as the English language was concerned, Abul Fazl's was the sixth in three centuries; double that number have appeared during the intervening six decades. The last one so far available is that of Sir Zafarullah Khan, a member of the International Court of Justice at the Hague and sometimes its Chairman. These 18 translations have been listed below in their chronological order:

1. Alexander Ross	1649
2. George Sale	1734
3. J.M. Rodwell	1861
4. E.H. Palmer	1880
5. Abdul Hakim	1905
6. Mirza Abul Fazl	1910
7. Muhammad Ali	1917
8. Ghulam Sarwar	1929
9. M. Pickthall	1930
10. Abdullah Yusuf Ali	1934
11. Richard Bell	1937
12. A.J. Arberry	1955
13. Sher Ali	1955
14. N.J. Dawood	1956
15. Abdul Majid Daryabadi	1957
16. Mir Ahmed Ali	1964
17. Syed Abdul Lateef	1968
18. Zafarullah Khan	1971

The next few pages provide samples of each of these 18 endeavours. They have been incorporated in this volume with the bonafide intention of presenting the meaning of the text through a multiplicity of translations. If any copyrights have been





1. ROSS : In the Name of God, gracious, and merciful.
2. SALE : IN THE NAME OF THE MOST MERCIFUL GOD.
3. RODWELL : *In the Name of God, the Compassionate, the Merciful.*
4. E. PALMER : In the name of the merciful and compassionate God.
5. A. HAKIM : By the name of Allah, the All-providing and the most Merciful God.
6. ABUL FAZL : *In the name of God, the Merciful, the Compassionate.*
7. M. ALI : In the name of Allah, the Beneficent, the Merciful.
8. G. SARWAR : (We commence) with the name of God  
The most Merciful (to begin with),  
The most Merciful (to the end).
9. PICKTHALL : In the name of Allah, the Beneficent, the Merciful.
10. Y. ALI : *In the name of God, Most Gracious, most Merciful.*
11. BELL : In the Name of Allah, the Merciful, the Compassionate.
12. ARBERRY : In the Name of God, the Merciful, the Compassionate.
13. SHER ALI : In the name of Allah, the Gracious, the Merciful.
14. DAWOOD : *In the Name of Allah, the Compassionate, the Merciful.*
15. A. MAJID : In the name of Allah, the Compassionate, the Merciful.
16. AHMED ALI : In the name of God, the Beneficent, the Merciful.
17. A. LATEEF : *In the name of God, the Compassionate, the Merciful.*
18. Z. KHAN : In the name of Allah, Most Gracious, Ever Merciful.

# الحمد لله رب العالمين

1. ROSS : Praised be God,
2. SALE : Praise be to GOD the LORD of all creatures;
3. RODWELL : Praise be to God, Lord of the worlds!
4. PALMER : Praise belongs to God the Lord of the worlds,
5. A. HAKIM : All the praises are for Allah, The Lord of all creatures,
6. A. FAZL : Praise to God, Lord of the worlds!
7. M. ALI : (All) Praise is due to Allah, the Lord of the Worlds.
8. G. SARWAR : All praise belongs to God, Lord of all the worlds
9. PICKTHALL : Praise be to Allah, the Lord of the Worlds
10. Y. ALI : Praise be to God, the Cherisher and Sustainer of the Worlds;
11. BELL : Praise belongs to Allah, the Lord of the Worlds
12. ARBERRY : Praise belongs to God, the Lord of all Being.
13. SHER ALI : All praise belongs to Allah, Lord of all the worlds,
14. DAWOOD : *Praise be to Allah, Lord of the Creation,*
15. A. MAJID : *All praise unto Allah, Lord of all the worlds*
16. AHMED ALI : (All) praise is (only) God's, the Lord of the Worlds,
17. A. LATEEF : Absolute praise is for God only, the Lord of all domains of existence.
18. Z. KHAN : All types of perfect praise belong to Allah alone, the Lord of all the worlds.

# مَالِكِ يَوْمِ الدِّينِ

1. ROSS : King of the Day of Judgment
2. SALE : The king of the day of judgment
3. RODWELL : King on the day of reckoning
4. PALMER : The ruler of the day of judgment
5. A. HAKIM : And the master of the day of judgment.
6. A. FAZL : King on the day of Judgment
7. M. ALI : Master of the day of requital
8. G. SARWAR : Master of the day of Judgment
9. PICKTHALL : Owner of the Day of Judgment
10. Y. ALI : Master of the Day of Judgment
11. BELL : Wielder of the Day of Judgment
12. ARBERRY : The Master of the Day of Doom
13. SHER ALI : Master of the Day of Judgment
14. DAWOOD : *King of Judgment day!*
15. A. MAJID : Sovereign of the Day of Requital
16. AHMED ALI : Master of the Day of Judgment
17. A. LATEEF : Master on the Day of Recompense
18. Z. KHAN : Master of the Day of Judgment





1. ROSS : Gracious Merciful
2. SALE : The most merciful
3. RODWELL : The Compassionate, the Merciful!
4. PALMER : The Merciful, the Compassionate
5. A. HAKIM : The all-providing, the most merciful
6. A. FAZL : Merciful, Compassionate!
7. M. ALI : The Beneficent, the Merciful
8. G. SARWAR : The most Merciful (to begin with)  
The most Merciful (to the end).
9. PICKTHALL : The Beneficent, the Merciful
10. Y. ALI : Most Gracious, Most Merciful
11. BELL : The Merciful, the Compassionate
12. ARBERRY : The All-Merciful, the All-Compassionate
13. SHER ALI : The Gracious, the Merciful
14. DAWOOD : *The Compassionate, the Merciful,*
15. A. MAJID : The Compassionate, the Merciful,
16. AHMED ALI : The Beneficent, the Merciful,
17. A. LATEEF : The Compassionate, the Merciful,
18. Z. KHAN : Most Gracious, Ever Merciful,

# أَنَا نَعْبُدُكَ وَأَنَا نَسْتَعِينُ

1. ROSS : It is thee whom we adore; it is from thee we require help,
2. SALE : Thee do we worship, and of thee do we beg assistance.
3. RODWELL : Thee *only* do we worship, and to Thee do we cry for help.
4. PALMER : Thee do we serve and Thee we ask for aid.
5. A. HAKIM : Thee do we worship and of Thee do we beg assistance.
6. A. FAZL : Thee we worship, and Thee we ask for help
7. M. ALI : Thee do we serve and Thee do we beseech for help
8. G. SARWAR : Thee alone do we serve, And Thee alone do we ask for help
9. PICKTHALL : Thee (alone) we worship; Thee (alone) we ask for help
10. Y. ALI : Thee do we worship, And Thine aid we seek
11. BELL : Thee do we serve, and on Thee do we call for help
12. ARBERRY : Thee only we serve; to Thee alone do we pray for succour
13. SHER ALI : Thee alone do we worship and Thee alone do we implore for help.
14. DAWOOD : *You alone we worship and to You alone we pray for help.*
15. A. MAJID : Thee *alone* do we worship, and of Thee *alone* we seek help
16. AHMED ALI : Thee (alone) worship we and of Thee (only) we seek help
17. A. LATEEF : Thee only do we serve and Thee only do we ask for help.
18. Z. KHAN : Thee alone do we worship and Thee alone do we implore for help.



# اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

1. ROSS : Guide us in the right way,
2. SALE : Direct us in the right way,
3. RODWELL : Guide THOU us on the straight path,
4. PALMER : Guide us in the right path
5. A. HAKIM : Direct us in the right path
6. A. FAZL : Guide us on the straight path—
7. M. ALI : Guide us on the right path
8. G. SARWAR : Guide us on the Right Path
9. PICKTHALL : Show us the straight path,
10. Y. ALI : Show us the straight way,
11. BELL : Guide us (sic) the straight path—
12. ARBERRY : Guide us in the straight path,
13. SHER ALI : Guide us in the right path—
14. DAWOOD : *Guide us to the straight path,*
15. A. MAJID : Guide us Thou on to the path straight—
16. AHMED ALI : Guide us (O Lord) on the Right path,
17. A. LATEEF : Lead us on to the straight path—
18. Z. KHAN : Guide us along the straight path—





1. ROSS : in the way of them that thou hast gratified;
2. SALE : in the way of those to whom thou hast been gracious;
3. RODWELL : The path of those to whom Thou hast been gracious;
4. PALMER : the path of those Thou art gracious to;
5. A. HAKIM : in the path of those upon whom Thou hast been gracious,
6. A. FAZL : The path of those Thou art gracious to,
7. M. ALI : The path of those upon whom Thou has bestowed favours,
8. G. SARWAR : The path of those upon whom be Thy blessings,
9. PICKTHALL : The path of those whom Thou hast favoured;
10. Y. ALI : The way of those on whom Thou hast bestowed Thy Grace,
11. BELL : The path of those upon whom Thou hast bestowed good,
12. ARBERRY : The path of those whom Thou hast blessed,
13. SHER ALI : The path of those on whom Thou hast bestowed *Thy* blessings,
14. DAWOOD : *The path of those whom you have favoured.*
15. A. MAJID : The path of those Thou hast favoured.
16. AHMED ALI : The path of those upon whom Thou hast bestowed Thy bounties,
17. A. LATEEF : The path of those whom Thou hast blest—
18. Z. KHAN : the path of those on whom Thou hast bestowed Thy favours,

# غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

1. ROSS : against whom thou hast not been displeased,  
and we shall not be misled.
2. SALE : not of those against whom thou art incensed,  
nor of those who go astray.
3. RODWELL : —with whom thou art not angry,  
and who go not astray,
4. PALMER : not of those Thou art wroth with;  
nor of those who err.
5. A. HAKIM : not of those who are the objects of Thy wrath,  
nor of those who go astray.
6. A. FAZL : with whom Thou art not angry,  
and such as go not astray!
7. M ALI : *Not* those upon whom wrath is brought down,  
nor those who go astray.
8. G. SARWAR : Not of those upon whom be (Thy) wrath,  
Nor of those who go astray.
9. PICKTHALL : Not the (path) of those who earn Thine anger,  
nor of those who go astray.
10. Y. ALI : Those whose (portion) is not wrath,  
and who go not astray.
11. BELL : Not (that) of those upon whom anger falls,  
or those who go astray.
12. ARBERRY : not of those against whom Thou art wrathful,  
nor of those who go astray.
13. SHER ALI : those who have not incurred Thy displeasure,  
and those who have not gone astray.
14. DAWOOD : *Not of those who have incurred Your wrath,  
Nor of those who have gone astray.*
15. A. MAJID : Not of those on whom is indignation brought down,  
nor of the astray.
16. AHMED ALI : not (the path) of those inflicted with Thy wrath,  
nor (of those) gone astray.
17. A. LATEEF : (Of those) who have never incurred thy displeasure,  
and have never gone astray.
18. Z. KHAN : those who have not incurred Thy displeasure,  
and those who have not gone astray.



infringed in this, or in any other feature of this work, and are brought to our notice, we shall be glad to apologize and make amends by giving the necessary references in the next edition of this humble endeavour.

The purpose of introducing the reader to these 18 earlier translations of the Qur'an into English is also to interrelate the limitations of the present humble venture with those of its predecessors. This compiler does not by any means claim infallibility. If the renderings of any words or passages do not appeal to the discerning reader all that is requested of him is that such renderings be not set aside peremptorily and without referring to one or more of these 18 earlier translations made by persons whose authority and integrity the reader accepts more readily. If, after such comparison, he finds the rendering here to be quite unjustified, he may certainly discard my rendering. In such cases it is hoped that he will charitably treat my rendering as a human error and pray to the Almighty to forgive the perpetrator for any misinterpretation of the Divine words.

But the reader may also please remember that such errors, and even those of English grammar and syntax, will not very much lessen the intrinsic value of this work, nor defeat the purpose of the many years of labour spent on it.

Throughout this long and arduous venture THE MAIN PURPOSE OF THIS WORK HAS BEEN TO PROVIDE THAT PERSPECTIVE SEQUENCE OF TEXT WITHOUT WHICH, THIS COMPLIER BELIEVES, THE QUR'AN CANNOT ONLY BE MORE OR LESS UNINTELLIGIBLE BUT HAS ACTUALLY LED TO INFINITE MYSTIFICATION AND BIBLIOMANCY. IT HAS IMPELLED INDIVIDUAL AND ARBITRARY RATIONALIZATION RATHER THAN THE COMPULSIONS OF DEDUCTIVE LOGIC AND OBJECTIVE REASONING.

If this *Message of the Qur'an* succeeds in this one objective and makes the reading of an English translation easier, more comprehensible and inspiring, I shall forgive myself all the errors of translation, interpretation, grammar, syntax and even typographical errors that might still lurk despite all efforts to eliminate them.

\*



## 4. CONDENSED TRANSLATION OF MIRZA ABUL FAZL'S

## COMMENTARY ON SURA AL-FATIHAH

I BISMILLAHIR RAHMAN IR RAHIM

Recorded is a saying of the Prophet :

a) B'ISM : B : in

ISM : name :

in the name of  
at the bidding of,  
on the authority of,  
by order of,

b) ALLAH : AL : the

LAH : Hidden

Great

Supreme

Unknownable

Unknown

Some say that the root of *ilahun* was the indicative letter *hu*, meaning 'that'. The addition of 'la' made it *la hu*. Then *al* was added as an honorific and, by the omission of the ending *hu*, it began to be read as Allah. (*Itqan*, Suyuti, 1445-1505)

Or : abbreviation of

AL-ILAH The Deity

Only Deity

Real Deity

as opposed to a deity

c) AR-RAHMAN : AL : the

RAHIM : womb

AN : the possessor of:

The three parts together would mean :

That Being which, like a mother's womb, is the progenitor of all creation. That from which all creation has emanated. That Being whose mother-love is the sustainer and nourisher of the cosmos.

Life offers no substitute to man for the love of his mother. In different passages the Qur'an extols motherhood :

155 : 14; 193 : 6

The feminine is given a high place of honour in the Qur'an. It is in fact shown as the vehicle in the creation of the universe :

461 : 1

"Heaven lies at the feet of  
the mother."

In short, woman has been presented as one of the chief instruments for the welfare of humanity because it is at her feet that men achieve a myriad blessings in this world and the hereafter. Histories of the world bear evidence that it is the attitudes imparted by the mothers that have shaped the destinies of both heroes and geniuses. In what is known as a *hadith qudsi*, a 'celestial tradition,' there is a play on the derivatives of the word *rahim*, meaning 'womb.' Allah says :

I am the *rahman*  
(the Master of the womb)  
thou art *rahim*  
(the womb itself).

I have associated thy name  
with Mine, so that  
him who cherishes thee  
I shall cherish,  
and him who spurneth thee  
I shall spurn!

In another *hadith* the Prophet has said :  
"The womb of the mother is a manifestation  
of Allah Himself!"

d) AR-RAHIM : AL : the  
RAHIM : womb

That which possesses the qualities of the womb;  
the source of mother-love.

Among the names of Allah is *al-Muhaiman* which stands for the mother-bird that protects its young in its own feathers. Another name is *al-Wadud*, which means 'the loving one!'

38 : 14; 258 : 90



\* \* \*

II AL HAMDU LILLAHI RABB IL

'ALAMIN

a) AL-HAMD :

AL : the, all-

HAMD : command

The meaning of the word *hamd* here is 'command'. In several other Quranic passages also, the word has the same meaning. In commenting on Sura *Ra'd* verse 13 and Sura *Bani Israil* verses 44 and 52, Ibne Abbas equates the words *bi hamdihi* with *bi amrihi*, so that *alhamdu lillahi* is best rendered as 'Befitting is all command to Allah', in the same way as *lillahi al amru jami'a* means 'All command is with Allah. (See also Sec. 278 : 31)

b) RABB : one who nourishes with the love of both the father and the mother.

311 : 24

It is on the same basis that this word *rabb* has been used in the Qur'an for the elder brother.

488 : 24

Likewise, *rabb* has been used for 'master' or 'patron'.

263 : 23-4

c) 'ALAMIN : people, peoples, communities of mankind. It is in this sense that the word occurs frequently in the Qur'an.

407 : 47; 416 : 122; 451 : 107

Allah is the Nourisher and Sustainer of all peoples and communities alike. He is not the Patron of any one or some favoured communities only, as generally believed by all sectarians. Traditions testify to the fact that Arabs detested non-Arabs and this was the case of all the peoples with regard to other peoples. The claims of the Jews and the Christians are mentioned in the Quran. (See Sec. 487:18)

. . .

III AR RAHMAN AR RAHIM :

Identical with the renderings given earlier under the exordium, *Bismillah ir Rahman ir Rahim*.

Footnote: With all deference to the eighteen renderings, and without questioning the value of the semantic analysis of my revered teacher, given above, I submit that the nature and significance of these two words, *Rahman* and *Rahim*, as they appear to me, need to be examined.

Mirza Abul Fazl passed away in May 1956. As a duty owed to him I embarked on the task of making a translation of the Qur'an for myself in early 1957. Late that year, at the Second International Colloquium on Islamic Culture held at Lahore, I read a brief paper. It was to the effect that the words *Rahman* and *Rahim* were proper names of the Supreme Deity and were, therefore, hallowed with devotion and reverence. They did not lend themselves to be translated into common adjectives which have no reverential associations, or even understood as common nouns. It is this paper which was revised and included in the *Student's Qur'an* (1959) and also given here under the heading 1. The Exordium.

. . .



## IV MALIK I YAOM ID DIN :

- a) **MALIK** : Judge, Arbiter, Magistrate,  
Possessor of authority,  
Ruler, King, Owner.

433 : 26

- b) **YAOM** : Day, Time, Age, Era, Aeon.  
an extensive period.  
The word covers all these meanings.

73 : 4; 96 : 29; 158 : 5; 444 : 40

- c) **DIN** : Reckoning, Dispensation,  
Recompense for good or  
evil, Judgment.

**YAUM ID DIN** : Time of reckoning.  
Day of reckoning.

44 : 17-19

90 : 30-31

189 : 27

369 : 70

369 : 70

407 : 48

416 : 123

. . .

V IYYAKA NA'BUDU WA IYYAKA  
NASTA'IN

- a) **IYYAKA** : *haqiqathika* (Zujja)  
Thy Reality

- b) **NA'BUDU** : we serve. we worship

**IYYAKA NA'BUDU** May we all render Thee  
real service; service worthy of Thee; not  
the service (worship) which we may regard as  
service (worship), not the service which the world  
may regard as worship, but the service which  
Thy greatness may accept as worship.

For an elaboration and definition of '*ibadar  
Rahman*, the true servants or worshippers of God :

86 : 56-7; 108 : 63-74; 313 : 44; 547 : 41  
560 : 72-3

What is this service. worthy of Him. which we  
could render? Obviously it is that for which we  
have been created. And the Qur'an indicates this  
purpose in Sura Balad, one of the earliest revela-  
tions. See Sec. 27, 28

Paraphrased somewhat more elaborately than  
in the original. for purposes of easy understanding.  
it opens as follows :

Take. for example. this very land—and thou.  
O Apostle. livest in its very midst—

Seeing its conditions thy heart burneth inwardly  
and thou dost suffer in silence. These people, who  
refrain from killing insects and wild animals,  
are thirsting for thy blood and have declared thy  
life as forfeit.

Take again, for example. the cruelty of the  
parents to their own offspring. .

Had We really created Man for all this pain?

Had We not given him two eyes? And a tongue  
and two lips?

Had We not shown him the two paths?  
Why then does he not choose the Upward Path?



But O, what shall make thee see what the Upward Path—the path of duty—is?!

It is to free one from a yoke, to help one on a day of adversity, an orphaned distant relative, or one who is a destitute, entirely forlorn.

Then to be among those who have faith, and leave behind examples of fortitude and mercy—

These are the people on the right path, these are the righteous!

In other words, man was not created to suffer pain—children were not born to be neglected, daughters to be done away with. If some with little sense, or urged by adverse circumstances, are cruel, it is the duty of others who have been endowed with judgment, and eyes to see and tongue and mouth to speak out, it is their duty to remonstrate and oppose oppression

The purpose for which man was made was to be an instrument of the Deity for eradicating evil and for relieving suffering. The Upward Path, the path of duty for him, therefore, is:

- i) to disburden all living beings from the yokes of oppression and suffering:
- ii) to free men from hunger, especially when the hungry are of one's own kith or kin, or when there is no one else to feed them:
- iii) to have faith, and never to lose courage:
- iv) to persevere throughout life and then to leave behind a legacy of perseverance for future generations; and
- v) to love human beings throughout one's life, and to leave behind a legacy of such love for the coming generations.

It is the people who follow this path of duty, of worship, of service, who are, the Qur'an says, the people on the right path, the righteous.

The severest injunctions are given regarding the orphans and the destitutes, concern for them

has been emphasized as an essential part of worship itself, and those who neglect them, and still claim to be religious, are pronounced to be those who make a travesty of religion itself:

13 : 1-7

More than one authentic *hadith* reports the Prophet's concern:

- i) Allah doth not show mercy to those who mercy do not show to mankind.
- ii) Allah showeth mercy to those who show mercy to men; be ye merciful on earth so that He may shower mercy from heaven.
- iii) All mankind is the family of Allah; He is, therefore, considerate to those who are considerate to His family.

c) NASTA'IN : we seek grace

· INYYAKA NASTA'IN We ask for Thy especial grace; we expect grace worthy of Thee. Selfishly, foolishly, we often ask Thee for unworthy things; but it is beneath Thy greatness to indulge us in our vain desires.

141 : 2; 310 : 11; 424 : 186; 427 : 214; 598 : 11

What is known as a *Celestial Hadith* has been recorded:

My servant who believes in ME,  
who, in his striving to serve ME,  
reacheth near and still more near, to ME,  
he doth endear himself to ME.

And when he has endeared himself to ME:

I, MYSELF, become  
the ears through which he hears,  
the eyes through which he sees,  
the hands with which he holds,  
the tongue with which he speaks,  
the feet with which he marches on . . .

• • •





## VI IHDINAS SIRAT AL MUSTAQIM

a) **IHDINA** : Guide us Thou.

The Qur'an, in different verses, enumerates those whom God guides.

217 : 13; 278 : 27; 487 : 16

Also those whom He does *not* guide.

193 : 3; 204 : 28; 297 : 37; 383 : 30; 436 : 258;  
437 : 264; 498 : 108; 598 : 115b) **SIRAT** : path, highway, road.

**SIRAT AL MUSTAQIM** Highway leading straight and in safety to the goal.

Such a highway is defined in the Qur'an.

226 : 64; 335 : 36; 450 : 101

Conduct and service which earns God's guidance is listed with about as much clarity as the Ten Commandments to Moses (Exodus:20).

379 : 151-3

\* \* \*

## VII SIRAT ALLAZINA AN'AMTA 'ALAIHIM

a) **SIRAT ALLAZINA** : The path of those

**AN'AMTA 'ALAIHIM** : Whom Thou hast blessed.

The key derivative in this entire clause is *ni'mat* which would be equivalent to 'blessings' in the above. But it also means rewards, favours and grace as well. Numerous verses in the Qur'an, enumerate different forms of blessings :

1. Possession of mental equilibrium, intelligence, perception :

88 : 29; 184 : 100; 235 : 23; 398 : 179

2. Capacity for health and cleanliness :

429 : 222; 486 : 6

3. Social cohesion and absence of discord :

380 : 159; 451 : 10; 510 : 14; 539 : 10; 576 : 46;  
579 : 65-6

4. Protection against enmity and ill-will :

93 : 34-5; 486 : 11

5. Protection from oppression :

281 : 6

6. Release from misery

78 : 49; 493 : 65

7. Bestowal of knowledge

261 : 2; 171 : 28

The Prophet is reported to have said : "Pursue ye knowledge even if you have to go to Chin." And the Qur'an itself enjoined him to pray for knowledge :

346 : 114

8. Spiritual and material leadership.

108 : 74; 123 : 19; 189 : 35; 406 : 40;  
47; 416 : 122; 419 : 150-1; 468 : 54;  
488 : 20; 577 : 52-3

9. Bestowal of not only relative but absolute favours.

427 : 211



## 10. Bestowal of goods and necessities.

307 : 114

## 11. Enjoyment of the gifts of heaven and earth.

10 : 15; 157 : 31; 221 : 10-13;

284; 32-4; 293 : 5-8; 294 : 18

## 12. Freedom from fear of all but Allah.

Sec. 419 : 150

## 13. Bestowal of family and domestic comforts, wholesome birth and nurture, comforts of lodging in residence, and when travelling, seasonal clothing.

Secs. 302 : 72-8; 303 : 80-1

## 14. Protection from sin and, therefore, from punishment.

183 : 57

## 15. Freedom from bondage and subjugation.

28 : 12-13 470 : 75 110 : 22 474 : 97-98

Those who perceive these blessings are described as those who have hearts :

460 : 191

And these are the blessings which are bestowed on those who are blessed for having followed the correct path.

• • •

## GHAIRAL MAGHDUB I 'ALAIHIM

## WA LAD DALLIN

a) **GHAIR AL** : other than thoseb) **MAGHDUB** : objects of displeasure here earners of Allah's displeasure.

Who are the people for whom this word *maghdub* has been applied? Several passages of the Qur'an describe the different types that qualify for this designation :

1. Those who do not really believe in Allah : the cynics, the rejectors, the atheists, the scoffers, the apostates.

217 : 16; 306 : 106. 108; 412 : 90

2. The avaricious.

344 : 81; 407 : 60

3. Those who insist on upholding the faults of their fathers.

387 : 70-71

4. The gross, the vulgar, the deceitful.

493 : 60

5. Blasphemers and heretics.

535 : 6

6. Tormentors of the virtuous.

473 : 93; 408 : 61

7. Those who flee from duty.

572 : 16

Therefore **GHAIRAL MAGHDUB** means those who have *not* earned the displeasure of Allah and are therefore excluded from all these categories.

c) **DHALLIN** :

1. Those who have gone astray, lost their way in a sort of desert or are groping in utter darkness.

480 : 136



- |  |   |
|--|---|
| <p>2. Those who associate other persons or things with the Divinity.</p> <p style="text-align: right;">478 : 116</p> <p>3. Those who plead for help from others than Allah.</p> <p style="text-align: right;">562 : 12</p> <p>4. Those who do not respond to the evidences of Allah.</p> <p style="text-align: right;">240 : 32</p> <p>5. Those who disobey Allah and His Apostle.</p> <p style="text-align: right;">556 : 36</p> <p>6. Those who prefer the transient present to the future</p> <p style="text-align: right;">281 : 3</p> <p>7. Those who have strayed back to unbelief.</p> <p style="text-align: right;">414 : 108</p> <p>8. Those who exaggerate and overstep the truth.</p> <p style="text-align: right;">244 : 32</p> <p>9. Those who do not believe in the inevitability of consequences, i.e. recompensation for good or evil.</p> <p style="text-align: right;">161 : 8; 271 : 18</p> <p>10. Those who are entirely absorbed in the moment.</p> <p style="text-align: right;">283 : 18; 332 : 103-5</p> <p>11. The powerful who oppress.</p> <p style="text-align: right;">94 : 47</p> <p>12. The hard-of-heart, the obstinate.</p> <p style="text-align: right;">195 : 22</p> <p>13. Those who hinder men from faith.</p> <p style="text-align: right;">483 : 167</p> <p>14. Those who pretend to believe.</p> <p style="text-align: right;">403 : 8-16</p> <p>15. Those who exaggerate in goodness.</p> <p style="text-align: right;">376 : 140</p> | <p>The essence of this commentary therefore may be summed up as follows :</p> <p>The Deity is referred to as<br/><b>ALLAH</b><br/>because He is a) Hidden b) High c) Great</p> <p>Because He is hidden and un-knowable, we shall not associate anything that is manifest or knowable as part of Him.</p> <p>Because He is High, we shall not associate anything that is mundane, low, with Him.</p> <p>Because He is Great, we shall expect from Him only that which is worthy of His greatness.</p> <p>Allah is the One Being who has created all the peoples, all the communities of the world, nay, every atom of creation, with the twin love of a mother and a father and is, therefore, known as the <i>Rabb</i>, the Nourisher, the Sustainer.</p> <p>Since each one of us is an infinitesimal part of the Universe created by this One Being, who has not only created it but also sustains it with the twin love of father and mother, what should be the attitude of each one of us towards the rest of creation and particularly towards our fellow humans?</p> <p>Because He is the Father and the Mother of us all it follows that we are all brothers and sisters.</p> <p>Because Allah nourishes and sustains all the universe, every star and every atom, every community and individual with the combined love of a mother and a father—we too shall, therefore, wish evil to none. Instead, we shall help each to function and flourish and fulfil its respective role as freely as we ourselves claim the right to function and flourish and fulfil our own roles.</p> <p>Because Allah is the <i>rahim</i>, the womb, of the twin love of Mother and Father, He is called the <i>Rahman</i> and the <i>Rahim</i>. . Therefore, shall we not respond to this source of all love by each treating all with the affection of brothers and sisters? Can the source of all love tolerate any other</p> |
|--|---|

\* \* \*



behaviour on the part of any one of us? Will not enmity on the part of any of us constitute desecration of filial duty?

It is this Being whose every wish constitutes a not-to-be questioned command. It is the command of this Being before which the command of no other can claim consideration.

He it is who takes account of every slightest move on the part of each and every one of us. His infallible judgment none can dare question.

That is why it is incumbent on us all to keep our accounts with our fellow beings straight and clear, both collectively and with each one individually. Otherwise this all-pervading parental love can never tolerate that any one of us should be guilty of filial impiety without being punished, so that

- a) we may refrain from repeating our offences.  
and
- b) others too may take lessons from such

punishments and refrain from such filial impieties.

It is the fulfilment of this Being's purpose that constitutes the essence of our prayers, our worship.

It is hence that every one of us, individually and collectively, should pray to this Being Himself for guidance.

It is hence that every one of us, individually and collectively, will strive to follow the straight path which He wishes us to follow—that path by following which people earn His blessings; safeguard themselves from His displeasure and protect themselves from going astray.

It is hence that the *musallin*, the true worshippers of Allah, are described in a glowing passage in one of the early Suras of the Quran.

73 : 19-35

And now read the brief Sura *Al-Ma'un* which constitutes Section 13 in this compilation.

Whoever reads this brief summary of this condensed commentary, along with all the verses referred to in it, will realize that this Sura *Fatihah* is, indeed, the quintessence of this Scripture.



## Interlude One

### POSTSCRIPT to Book I—*AL-FATIHAH*

We have analyzed in detail what others have seen in, and said about, the opening invocation of the Qur'an entitled the Sura *Fatihah*. Let us now briefly refer back to our own rendering of the Sura as given in the beginning of Book I in the light of the notes that have followed it.

The verse-by-verse comparisons of the 18 earlier renderings will have shown, between the lines, the influence of two forces underlying them all :

- (a) the timid urge at individual originality discernible in the minor differences of words and construction; and
  - (b) the compulsion to uniformity which seriously restricts the individual urge and impels conformity with the predecessors in translation.
- It is this demand for uniformity, the compulsion to keep to the beaten path, that makes the slightest departure a matter of disapproval and even censure.

A second perusal of our own rendering at this stage will show that, in spite of this age-old and constrictive external pressure, we have departed significantly from the pattern set out by our eighteen predecessors in rendering into English the following words:

- (a) *Rahman and Rahim*
- (b) *hamd*
- (c) *'alamin* and
- (d) *malik*.

Since these departures in the very opening Sura, which most Muslims know by heart, have given rise to question and comment even when seen in early draft form, it has become incumbent on us to show, at least briefly, the bases on which they have been adopted.

(a) *Rahman and Rahim* : Section I of the Notes on the Sura *Fatihah*, entitled The Exordium, has already shown that these words *Rahman* and *Rahim*, like the Sura names mentioned in the Prologue, are not mere adjectives but have, through long and constant use, acquired the importance of proper nouns which do not justify literal translation. The English words 'compassionate' and 'merciful' might be the exact lexicographical equivalents of the two words *Rahman* and *Rahim* but they cannot even remotely reproduce the emotional and reverential aura which these names, more than others referring to the Supreme Deity, must have possessed for the recipients of the pristine Quranic message. Not one but several verses of the Qur'an, bear

testimony to this contention.

Before we go to the changed significance of these same words in the body of the Sura itself let us examine two of the other words *hamd* and *'alamin* that intervene.

(b) *Hamd* : The summary of Mirza Abul Fazl's commentary above has already served as authority for our rendering this word as 'command'. To support this authority we give in Appendix D :

(i) the exact wording from his Quranic Dictionary in Urdu, entitled *Gharib ul Qur'an* (1947) and

(ii) as many as five extracts from a commentary attributed to no less an authority than Ibn 'Abbas, the earliest known commentator of the Qur'an, and one who was a close relative of the Prophet during his lifetime. These references together should be ample evidence to absolve us from any charge of unauthorized innovation.

(c) *'Alamin* : The summary of Mirza Abul Fazl's commentary in Section 5 of the Notes, and still more so the Quranic verses he has given in support, should be ample authority for our rendering this word *'alamin* as 'communities'. It is obvious that when, on several occasions, the Yahud have been reminded that they had earlier been given an exalted position among the *'alamin* (See Sections 407, 416, 451) they were certainly not told that they had been exalted among 'all creatures', 'all the worlds', or 'all domains of existence' etc. In the course of the Quranic text it will be seen that we have everywhere used either 'peoples' or 'communities' in rendering the word on the basis of whether the one or the other word fits in better in the verse concerned.

To go back to the names *Rahman* and *Rahim* : The above-mentioned renderings of the words *hamd* and *'alamin* add colour to the significance which we see in the words *Rahman* and *Rahim*. Those renderings further support the thesis that these are names given by different communities to the One, the Only and the same Supreme Being. It is the recognition of this added significance of *Rahman* and *Rahim* which imbues this Sura with that universal aura which can give light to all communities, all peoples, belonging to all faiths and all climes.

(d) *Malik* : It will be seen that this word has been variously rendered as 'king', 'ruler', 'owner', 'sovereign' or 'master' while the English equivalents for the word *Din* are 'judgment', 'reckoning', 'Doom', 'recompense' and 'requital'. Now, the 'Day of Reckoning' is a generally accepted equivalent in the English language. We leave it to the sensitive reader to judge whether the word 'Arbiter' which we have decided upon after long deliberation,

does not fit into this particular context better than any of the others that we have met among the 18 renderings.

In other words, we see in the opening verses of this very invocation, the Sura *Fatihah*, that spirit of humility, open-mindedness and lack of smugness that are all reflected elsewhere in the Qur'an and particularly in another verse which is found in early, middle and late passages of the Meccan period of the revelation :

It is thy Lord : He knows  
who has strayed from His path;  
and He knows  
who is one that is rightly guided.

(Qalam : 7—Nahl : 125—An'am : 117. Secs : 77, 308, 374)

If our rendering of this verse too suggests an unwarranted liberalism we invite other renderings of the original verses which will justify the belief widely prevailing among us Muslims, as in many other communities, that we alone are the possessors of all truth. We deplore this smugness and repeat :

Some call Him Allah, some Rahman, some Rahim :  
He alone is the Arbiter of all reckonings;  
Him alone we implore for guidance.

These detailed analyses of the above well-considered departures in the rendering of this one brief Sura serve to illustrate the attitude of cautious, yet bold, innovation adopted in this presentation. If and when the second volume of this work is published the authorities supporting the numerous other and similar departures found in the rest of the Quranic text will be available to the serious student. For the present all that can be done is to assure the readers that all caution possible for us has been taken to keep such deviations strictly within the bounds of accepted authority.

But, if inadvertently, we have overstepped either reason, common sense or authentic tradition let the reader not hesitate to offer constructive criticism. Let him only remember that :

Every striver strives  
according, to his light,  
And only Allah knows  
who is, how far, right! (Sec. 317 : 84)

### PRELUDE to Book II—AR-RUH

The word *Fatihah*, or *Al-Fatihah*, is not found in the Sura bearing that title; nor is the word found in that form in the rest of the Qur'an. It has been applied to that Sura because the chief meaning of the root, *f t h* is "to open", and the Sura serves as the opening of the Scripture par excellence. The names of the remaining four Books, however, are based on some important word to be found in the respective Book as indicated by the Quranic verse quoted on the title page of each Book.

The 18 brief Suras of *Ar-Ruh*, which we are about to meet at this early stage, will be found at the very end of the Qur'an in the traditional sequence. As a matter of fact they are the Suras revealed in the earliest phase of revelation which might well be termed as the period of Enlightenment. All 18 of them are, together, next in importance only to the Sura *Fatihah* and, therefore, deserve study in detail.

That is why our own renderings of these 18 Suras have each been supplemented by one other rendering from among the 18 translations of the Qur'an listed in Book I. In addition to this we have provided brief notes to each of these 18 Suras. An earnest student of the Qur'an would do well to study each of these Suras in as much detail as he can and with the help of other sources of information as well. If he has access to the original Arabic, he would profit greatly if he were to memorize them as well, for, the more he imbibes of the spirit and essence of these Suras found in *AR-RUH* the easier will it be for him to understand the contents of the three other Books that follow.

*AR-RUH* opens with the first five verses of Sura '*Alaq*' which are universally accepted as the very first revelation granted to the Prophet. The need for brevity here prevents us from elaborating on the value of these five verses. But we cannot help urging the serious student to ponder deeply on their significance. The occasion and the placement of the remaining 14 verses of this Sura are undeterminable.

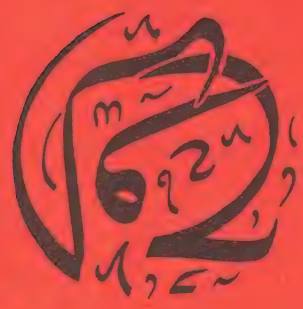
The place and significance of Sura *Qadr*, which immediately follows Sura '*Alaq*' even in the traditional sequence, is not so generally recognized. Contrary to the general belief, we have seen in this Sura not the mention of an 'annually' recurring night in which the souls of the dead descend to our terrestrial globe, but a glorification of the night in which the Prophet himself achieved Enlightenment.

*The Student's Qur'an* (1959) has given detailed comments on all these 18 Suras, and Volume II of this study may contain even more elaborate notes. Here the brief comments provided to each Sura will have to suffice.



١٥٠-١٥١

و  
تَبَيَّنَ الْمَلَكُوتُ



وَالْحَمْدُ

## BOOK TWO

# THE ENLIGHTENMENT

Angels and Revelations

waft down from above . . .

by the grace of their Lord :

In every way

'tis full of peace

until . . . the

rising of . . .

the Dawn . . . !

(Sec. 4)

*Contents :*

18 Earliest Meccan Suras

1. T.S. 96 and 97

(T.S. 98 shifted)

2. T.S. 99 to 114

Border inscription on title page :

T.S. 84 Sura *Inshiqaq*—Sec. 39

# اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

## SURA : 'ALAQ

In the name of Allah the Rahimān the Rahīm



1 \*\*\* 1

(O MUHAMMAD!)

**CALL !**

In the name of thy Lord:  
thy Lord who creates!

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

2 Creates man  
from a lowly cell!

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

3 Call, for thy Lord  
is most Gracious!

اِقْرَأْ وَرَبُّكَ الْكَرِيمُ ۝

4 He taught by the pen!

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

5 Taught man what he would not  
have otherwise known!

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم ۝

**IQRA' Ecrire (Latin) :** Cry out, call, announce, invite, arouse, proclaim, awaken.

Also "read" (Sura Bani Israil Sec. 310 :14)

"Cry aloud, spare not, lift up thy voice like a trumpet and show My people their transgressions, and the house of Jacob their sins."

(Isaiah lviii :1)



.....

2 \*\*\* 2

6 Verily, man  
tends to blaspheme

7 In assuming that he is  
responsible to none

8 When, in fact, he has  
to answer to his Lord!

9 Dost thou see that one  
who forbids

10 Our servant from worship?

11 Dost thou think  
he is rightly guided?

12 Or that he enjoins  
righteously?

13 Dost thou not see  
how he interdicts,  
then slinks away?

14 Doth he not know  
that Allah doth see?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى  
أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى  
كُلَّ شَيْءٍ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى  
تَأْوِيلَهُ كَذِبٌ خَالِفٌ  
فَلْيَدْعُ نَادِيَهُ  
سَنَدْعُ الزَّالِمِينَ  
كَلَّا لَا تَطْعَمُهُ وَاسْجُدْ وَاقْتَرِبْ

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا  
أَنْ تَرَاهُ اسْتَغْنَى  
إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى  
أَرَأَيْتَ الْكَافِرَ  
عَبْدًا إِذَا صَلَّى  
أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى  
أَوْ أَمَرَ بِالْقَوَى

3 \*\*\* 3

15 Verily, if he desist not  
from his obstruction,  
We shall lay low his head—

16 His audacious, atrocious,  
presumptuous head!

17 Let him then call upon  
his accomplices;

18 We have only to let loose  
the suppressors!

19 Nay! Bend thou not to him;  
only bow thou (to Us)  
and draw thou  
yet more close.

.....

\*

#### CHAP. XCVI.

*The Chapter of Blood congealed, containing seventeen Verses, written at Mecca.*

*Bedaoi and Gelaldin call this the Chapter of Reading.*

**I**N the name of God, gracious and merciful. Read the *Alcoran*, and begin through the name of God, who created all, who made man of a little congealed blood. Read the *Alcoran*, and exalt the glory of thy Lord, who hath instructed man in the Scriptures, who taught him what he knew not; nevertheless, he is in a great error, he will not consider that he shall return before God. Hast thou considered him that

would have hindered one of the servants of God to make his prayers? hast thou understood if he were in the way of salvation? hast thou seen if he blasphemed? if he hath abandoned the faith? knoweth he not that God forsaketh him? If he desist not, he shall be dragged by the hair into the fire of hell, with the wicked; he shall quit the place where they assemble, to dispute against the faith, and the devils shall cast them headlong into flames eternal. Disobey not the commandments of God, persevere in thy prayers, worship God alwayes; obedience to his commandments shall draw thee near to his divine Majesty.

1. ALEXANDER ROSS — 1649

## SURA : QADR

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 4

(O MUHAMMAD !)

**V**erily,  
We sent it down  
on the Night of Glory!

2 How could'st thou have foreseen  
the Night of Glory? !

3 The Night of Glory,  
more generous than  
a thousand moons!

4 Therein angels and revelation  
waft down  
by the grace of their Lord :  
In every way

5 'Tis full of peace  
until ...  
the rising of ...  
the ... D A W N !



إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ  
وَمَا أَكْذَبُكَ مَا لَيْلَةُ الْقَدْرِ  
لَيْلَةُ الْقَدْرِ قَدْرٌ مِّنَ اللَّيْلِ مَبْهُورٌ  
تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ  
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ  
سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

## CHAPTER XCVII.

ENTITLED, AL KADR ; WHERE IT WAS REVEALED IS DISPUTED:

IN THE NAME OF THE MOST MERCIFUL GOD.

**V**ERILY we sent down *the Kordn* in the night of al Kadr.<sup>a</sup> And what shall make thee understand *how excellent* the night of al Kadr is? The night of al Kadr is better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their LORD, with his decrees concerning every matter.<sup>a</sup> It is peace, until the rising of the morn.

2. GEORGE SALE — 1734

Ar-Ruh :

Sale : 'the spirit of Gabriel.'

Sarwar : 'the (Great) spirit (i.e. Gabriel).'

All others have rendered this word simply as 'spirit'; some with small and others with capital S.

Our rendering it as 'revelations,' is based on Sec. 318, verses 85 to 88 where a clear answer is provided to the question, "What is ar ruh?"

In this early Sura it refers to the very first revelation; hence it can legitimately be rendered also as 'enlightenment.'

It reminds one of a similar experience of the Buddha :

"...the lonely searching and the strife for light..."  
and, finally, the moment of illumination which comes with such serenity that—

"far and near, in homes of men there spreads an unknown peace."

(Arnold, in Light of Asia)

## SURA : ZILZĀL

In the Name of Allāh the Rahmān the Rahīm

1 \*\*\* 5

**W**hen the land shall be convulsed  
to its uttermost core,

2 And the country shall rid itself of  
the burdens that suppress her,

3 When men shall say:  
'What has come to her? !'

4 Then shall she divulge her tales

5 For thy Lord will inspire her!

6 Then shall men come forth in droves  
to be shown their deeds!

7 Whoso has done an atom's weight of  
good, shall see it,

8 And whoso has done an atom's weight  
of evil, shall see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا  
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا  
وَقَالَ الْإِنْسَانُ مَا لَهَا  
يَوْمَئِذٍ تُخْبِتُ الْأَنْبِيَاءَ سِرَّهَا  
يَأْتِي رَبُّكَ أَودَى لَهَا  
يَوْمَئِذٍ يُصْدِرُ النَّاسُ الْفِتْنَةَ  
لِيُبَيِّنَ لَهُمُ أَصْنَافَهُمْ  
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا  
يَرَهُ يَوْمَئِذٍ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ يَوْمَئِذٍ

Ard :

*The word has been rendered invariably as 'earth' or 'Earth', in both the first and the second verses, and the Sura is generally taken to be a prophecy and description of the Day of Doom or Day of Judgment.*

*Even Mirza Abul Fazl in his 1910 edition had followed this rendering. It is only in his 1955 edition that he renders the word as 'land' in both verses, and thus suggests the Sura to be a forecasting of a moral upheaval in the near future.*

*The removal of the burdens thus comes to be aptly applied to the likely overthrow of the Meccan oppressors who are elsewhere referred to as those who dominate like mountains and appear to be as immovable.*

[XXX.]

## SURA XCIX.—THE EARTHQUAKE

MECCA.—8 Verses

*In the Name of God, the Compassionate, the Merciful*

WHEN the Earth with her quaking shall quake  
And the Earth shall cast forth her burdens,  
And man shall say, What aileth her?  
On that day shall she tell out her tidings,  
Because thy Lord shall have inspired her.  
On that day shall men come forward in throngs to behold  
their works,  
And whosoever shall have wrought an atom's weight of good  
shall behold it,  
And whosoever shall have wrought an atom's weight of evil  
shall behold it.

3. J.M. RODWELL — 1861

*First chronological presentation*

## SURA : 'ĀDIYĀT

In the Name of Allah the Rahīm, the Rahīm

1 \*\*\* 6

- S**ee the blowing, puffing chargers  
 2 Whose striking hoofs throw sparks;  
 3 The scouts that scour at dawn,  
 4 Those that raise a sudden storm of dust  
 5 And cleave through hosts of men!  
 6 Verily! Man is ungrateful  
   to his Lord.  
 7 And, verily, he is thereof  
   himself witness;  
 8 And, verily,  
   in the love of his own weal,  
   he is unscrupulous.  
 9 Doth he not know that what is  
   (even) buried in the tombs  
   will be laid bare?  
 10 What is  
   (even) in the breasts of men  
   shall become known?  
 11 Verily, then shall their Lord  
   be fully informed  
   of what they did.

*The first five lines present a striking word-picture of horsemen making an early morning surprise raid on a defenceless habitation.*

*Then comes the observation: How ungrateful is man to his Lord! How unscrupulously he makes use of these magnificent, faithful, intrepid creatures of God, subjected to his will, the instruments of aggression and cruelty for individual gain!*

*And, finally, the hope, the threat and the promise that the day when justice will assert itself is not far.*



وَالْعَادِيَاتِ ضَبْحًا ۝  
 فَالْمُورِيَاتِ قَدْحًا ۝  
 فَالْمُعْزِزَاتِ نَفْحًا ۝  
 فَاتَّزَنَ بِهِم نَفْحًا ۝  
 فَوَسَّطْنَ بِهِم نَفْحًا ۝  
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝  
 وَإِنَّا عَلَىٰ ذَٰلِكَ لَشَهِيدُونَ ۝  
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝  
 أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي  
 الْقُبُورِ ۝  
 وَحُصِّلَ مَا فِي الصُّدُورِ ۝  
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

## THE CHAPTER OF THE CHARGERS.

(C. Mecca.)

In the name of the merciful and compassionate God.

By the snorting chargers!

And those who strike fire with their hoofs!

And those who make incursions in the morning,

And raise up dust therein,

[5] And cleave through a host therein!

Verily, man is to his Lord ungrateful; and, verily, he is a witness of that.

Verily, he is keen in his love of good.

Does he not know when the tombs are exposed, [10] and what is in the breasts is brought to light?

Verily, thy Lord upon that day indeed is well aware.

4. E.H. PALMER — 1880

## SURA : QĀRI'AH

In the name of Allah the Most Gracious the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 ... 7

**T**he Terrible Calamity!

2 What terrible calamity!

3 And what will make thee know,  
how terrible the calamity?

4 The day when (common) men,  
(in their distress are),  
like scattered moths,

5 And the mighty  
(looming now like mountains fly),  
like carded wool.

6 Then, as to him  
whose righteousness  
preponderates,

7 He is in life well-pleasing;

8 And as to him  
whose righteousness is light,

9 He descends to perdition.

10 And what shall make thee know  
what that is?

11 A fiery agony!

الْقَارِعَةُ

مَا الْقَارِعَةُ

وَمَا أَذْرِكُ مَا الْقَارِعَةُ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

وَيَكُونُ الْجِبَالُ كَالْعِهْنِ السَّنْفُورِ

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

فَأُمُّهُ هَاوِيَةٌ

وَمَا أَذْرِكُ مَا هَوِيَةٌ

نَارُ حَاقِيَةٍ

## CHAPTER IOI.

Entitled, The Striking, revealed at Mecca, containing 11 Verses.

In the name of Allah, the All-providing and the most Merciful God.

1 The striking! 2 What is the striking? And what shall make thee understand what the striking is? 4 A day the people shall become like scattered moths, 5 and the mountains like flocks of carded wool. 6 Thus, whose balance shall be heavy, 7 he shall be in a pleasing life; 8 and whose balance shall be light, 9 his mother shall be hell. 10 What shall make thee understand, what it is? 11 It is a burning fire.

5. ABDUL HAKIM — 1905

Qari'ah: Coming in the end of the Uthmanian recension, these Suras have all acquired eschatological colour. Hence the difficulty in rendering them adequately. Notice the variety:

Extreme affliction: Ross

The Blow: Rodwell.

The Striking: Sale, Abul Fazl, Bell.

The Calamity: Pickthall.

Day of Noise and Clamour: Yusuf Ali.

Great Calamity: Sher Ali

Clatterer: Arberry.

Disaster: Dawood.

Striking Calamity: Ahmed Ali.

Rude Awakening: Abdul Lateef.

The world will be overtaken by a great calamity: Z. Khan.

And everybody refers to the mountains that will fly like carded wool!

But what fear this Sura must have cast on the 'mountainous'! What hope and spirit it must have inspired in the meek and the oppressed of those days!



SURA : TĀKATHUR

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 8

**T**he lure of abundance beguiles you

2 Until ye reach the graves.

3 Ay! in the end shall ye know!

4 Again, ay! in the end shall ye know!

5 Ay! would that ye knew  
with the knowledge of certainty

6 That you will surely see  
the flaming fire!

7 But ye would rather see it  
with the eyes of certainty!

8 And then shall ye be asked  
about the pleasures (ye enjoyed).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْهٰكُمْ اَلْكَافُرُوْنَ  
حَتّٰی زُرْتُمُ الْمَقَابِرَ  
كَلَّا سَوْفَ تَعْلَمُوْنَ  
ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ  
كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْیَقِیْنِ  
لَتَرَوُنَّ الْجَحِیْمَ  
تُلَوِّكُنَّهَا عِیْنَ الْیَقِیْنِ  
ثُمَّ لَتَسْأَلُنَّ یَوْمَئِذٍ عَنِ النَّجْوٰی

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

[1] اَلْهٰكُمْ اَلْكَافُرُوْنَ [2] حَتّٰی زُرْتُمُ الْمَقَابِرَ [3] كَلَّا سَوْفَ تَعْلَمُوْنَ  
[4] ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ [5] كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْیَقِیْنِ لَتَرَوُنَّ الْجَحِیْمَ  
[6] تُلَوِّكُنَّهَا عِیْنَ الْیَقِیْنِ [7] ثُمَّ لَتَسْأَلُنَّ یَوْمَئِذٍ عَنِ النَّجْوٰی  
[8] ثُمَّ لَتَسْأَلُنَّ یَوْمَئِذٍ عَنِ النَّجْوٰی

## 9. THE DESIRE OF INCREASE.

(SU'RAH CH.)

In the Name of God, the Merciful, the Com-  
passionate.

- 1 The desire of increase occupies you
- 2 Till ye come to the graves!
- 3 Ay! in the end ye shall know.
- 4 Again, ay! in the end ye shall know.
- 5 Ay! if ye only knew with certainty of know-  
ledge!
- 6 Ye shall surely see Hell;
- 7 Again, ye shall surely see it with the eye of  
certainty.
- 8 Then shall ye be asked on that day about the  
pleasures!

*Note: This unambiguous Sura perhaps needs to be memorized by every school-boy and every school-girl in this age of commerce, industry and growing wealth.*

*The socialism which it inculcates is not one that is enforced by the State but one that is born of individual conscience and enlightened self-interest seen over a larger field of space and time.*

6. MIRZA ABUL FAZL — 1910

First chronological presentation by a Muslim;  
First translation in English with Arabic text.



## SURA : 'AŞR

In the Name of Allāh the Rahīmān the Rahīm



1 \*\*\* 9

**T**ime itself is witness!

وَالْعَصْرِ  
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ  
إِلَّا الْيَاقِينَ أَمْثَلُوا وَعْمَلُوا الصَّالِحِينَ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

2 Verily, man is bogged  
in futility:

3 Excepting those who have Faith,  
and strive Righteously;  
who set examples of Truth,  
and are models  
of Perseverance.

## CHAPTER CIII

TIME  
(Al-'Asr)REVEALED AT MEOGA  
(8 verses)

* 1000 *	In the name of Allah, the Beneficent, the Merciful.  1 Consider* the time, 2 Most surely man is in loss, 3 Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. <sup>232</sup>	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْعَصْرِ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ إِلَّا الْيَاقِينَ أَمْثَلُوا وَعْمَلُوا الصَّالِحِينَ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ
----------	--	---

The word tawasau in the last of the three lines means not only to be a temporary example to others but to live as an example to be left behind to posterity. Only those whose whole life has been an example of Faith, Righteousness, Truth and Perseverance, only they, this Sura contends, are exceptions to the rule that Man, in general, is bogged in futility, his labours, generally, are in vain.

As a proof of this condensed expression having such wide implications, the Sura calls on all human experience as witness. All past and all present, it says, bears out the truth of this assertion. And if we do look back on the infinitesimally little that each one of us knows of history, we cannot help seeing the truth which this Sura embodies.

7. MUHAMMAD ALI — 1917

Reviewing human experience, the ancient Preacher  
may well have exclaimed,

"All is vanity!"

(Ecclesiastes 1,2; 1000 B.C.)

But the Quran here says,  
"No! Not all. Look back and see: the labours  
of some have not been in vain.

(From The Student's Quran)



## SURA : HUMAZA

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 10

(O MUHAMMAD !)

Woe to every slanderer  
(and) backbiter!

2 Who amasses wealth  
and hoards it covetously.

3 He thinks that his treasure  
will make him ever secure.

4 No! he shall surely be flung  
into bitter agony.

5 And what shall make thee know  
how bitter the agony will be?

6 The fire by Allah kindled,

7 Which mounts above  
the hearts (of men)!

8 Verily, it shall envelop them  
like a vault

9 On outstretched columns!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلَّذِينَ هُمْ يَكْتُمُونَ  
إِلَّا فِي جَمْعٍ كَذَّابٍ  
يَحْسَبُونَ أَنَّهُم مُّخْتَلَفُونَ  
كَلَّا كَيْتَبُونَ فِي الْحُسْنَىٰ  
وَمَا أَكْتُمُونَ إِلَّا الْخِطْبَةَ  
نَارُ اللَّهِ الْمَوْقُودَةُ  
الَّتِي تَكْلِمُ عَلَى الْإِنْسَانِ  
إِذَا عَايَنَهُ فُتُتِدَافُ  
فِي عَمَدٍ مُمَدَّدَاتٍ

## CHAPTER 104

THE SLANDERER  
(Al-Humazah)

(We commence) with the name of God,  
The most Merciful (to begin with),  
The most Merciful (to the end).

1 Woe be to every slanderer, defamer:  
2 Who gathers wealth and guards it,  
3 He thinks that his wealth shall abide.  
4 Nay, he shall surely be cast into that  
which crushes,  
5 And what shall make thee compre-  
hend what that crushing thing is?

6 The fire of God which has been  
lighted—  
7 One which rises over the hearts,  
8 Surely it shall surround them on all  
sides  
9 In extended columns.

8. GHULAM SARWAR — 1929

The burning eloquence of the Message was threatening the vested interests. Sensing danger the exploiters tried to smother it through instigated laughter and derision. That being found ineffective the battle between exploitation and liberation became more intense. A whispering campaign of slander has begun.

The Prophet can count only on the Message as a refuge; and the eloquence of the Message appeals to the hearts of the opposition assuring them that their own consciences will consume them if they continue to revile and spread slander which they themselves knew to be false.

Their wealth will only add fuel to the fire that will arise within themselves.

## SURA : FİL

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 11

(O MUHAMMAD !)

**H**ast thou not seen  
what thy Lord did  
with those who came  
with the elephant?

2 Did He not make their plans  
end in humiliation?

3 He sent upon them swarms  
(of evil)  
one upon another,

4 Crushing them (as if)  
with showers of stones,

5 And leaving them  
like grazed,  
stubbled fields!

*Without mentioning the Prophet's mission, without mentioning the persecution which his adherents were beginning to meet at the hands of his fellow citizens, this Sura, in effect, asks the Meccans :*

*"Do you not remember how God punished the unjustified aggression against your own religion?*

*"Do you not realize that if you try to destroy the new religion, God will punish you likewise?"*

*And to the small group of his adherents, beginning to meet in secret, the same words served not as rhetorical questions, but as an angelic message of reassurance. Yes, God will punish these aggressors too and will save their little, persecuted band from the tortures that were beginning to be inflicted on them. These exploiters of theirs! Yes, they too will, soon present a field trampled upon by feeding cattle.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ  
أَلَمْ يَجْعَلْ لِكَيْدِهِمْ فُتْرًا مَبِينًا  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ  
تَرْمِيهِمْ حِجَارًا مَوْثَنًا وَجِبَالًا  
جَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

## THE ELEPHANT

*Revealed at Mecca*

In the name of Allah, the Beneficent, the Merciful.

1. Hast thou not seen how thy Lord dealt with the owners of the Elephant?
2. Did He not bring their stratagem to naught,
3. And send against them swarms of flying creatures,
4. Which pelted them with stones of baked clay,
5. And made them like green crops devoured (by cattle)?

9. M. PICKTHALL—1930

*All this is conveyed through five brief lines. No wonder the Arabs, to whom brevity of speech and elegance of words were the highest merits in an individual, regarded this as sheer magic and were thoroughly disconcerted!*

(The Student's Quran)

SURA : SHITĀ'

In the Name of Allāh the Rahmān the Rahīm



1 \*\*\* 12

For the uniting of the Quraish;

2 Their uniting for  
the caravans of Winter and Summer—

3 Let them serve the Lord of this House

4 Who feeds them against hunger  
and keeps them safe  
from fear!

لَا إِلَهَ إِلَّا هُوَ  
الْقَوْمِ بِرَحْلَةِ الْبَيْتِ وَالصَّيْفِ  
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ  
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ  
مِنْ خَوْفٍ

The words in the original, rihlat ash shita' was saif, refer to the two caravans of Winter and Summer which are said to have been regularized by a fore-father of the Quraish. The acceptance of this meaning, and no one has yet offered an alternative, commits one to accept also the fact that the calendar observed by the Arabs during the time of the Prophet was not independent of the seasons as it is today.

If they regularly organized trade caravans going North in early summer, and South in early winter, then the annual Hajj could never have occurred in mid-summer and mid-winter as it often does now. The two annual festivals for which people gathered in Mecca from all quarters could not but have coincided with the two intervening equinoctial periods of February-April and August-October.

Sura CVI.

Quraish or The Quraish, (Custodians of the Ka'ba).

In the name of God, Most Gracious, Most Merciful

1. For the covenants  
(Of security and safeguard  
Enjoyed) by the Quraish,<sup>409</sup>

2. Their covenants (covering) journeys  
By winter and summer,—<sup>410</sup>

3. Let them adore the Lord  
Of this House,<sup>411</sup>

4. Who provides them  
With food against hunger,<sup>412</sup>  
And with security  
Against fear (of danger).<sup>413</sup>

1. لَا إِلَهَ إِلَّا هُوَ

2. الْقَوْمِ بِرَحْلَةِ الْبَيْتِ وَالصَّيْفِ

3. فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

4. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

10. ABDULLAH YUSUF ALI — 1934

The first of these occasions was called the HAJJ AL ASGHAR and the other HAJJ AL AKBAR.

But more of this elsewhere.  
(See Secs. 29 : 1-5; 587 : 36-7 and Appendix C  
Also The Student's Quran)

# SURA : MA'UN

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 13

(O MUHAMMAD !)

**D**ost thou (not) see  
who it is  
that really spurns the reckoning?

2 It is he  
who drives away the orphan,

3 And stirs not to feed the hungry.

4 Woe to the worshippers

5 Who real worship do neglect;

6 Those who offer ostentatious worship (to Allah)

7 And yet deny simple service to the needy.

*DIN means reckoning, and, like 'reckoning', has two meanings :*

*as verb, judging, weighing.*

*as noun, product, creed, faith.*

*SALAT has several meanings: service, duty, worship, prayer.*

*The detractors of the Prophet charge him with*  
*a) abandoning the creed of their forefathers and*  
*b) inviting disaster to the community by misjudging.*

*This Sura turns the tables by asking barbed questions :*

*"Do you not see who is making a travesty of the creed?*

*"Do you not see who is inviting disaster through misjudgment?*

*Then it answers :*

*It is those who have no genuine sympathy for the community; those who deprive the helpless orphans of their patrimony. It is those who make a show of service to God by worshipping Him while denying consideration to His creatures!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ  
فَإِذَا الدِّينُ يَدْعَاكَ إِلَيْهِ  
فَعَلَيْكَ خُطْبَاؤُا الْوَسْطَيْنِ  
أَلَمْ يَجْعَلْ لَكُمْ دِينًا  
فَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
وَيَسْتَكْبِرُونَ  
وَيَسْتَكْبِرُونَ

## SURAH CVII

THIS short surah is probably a unity, and cannot be early. Whether it is to be regarded as Medinan is doubtful. Ahrens holds the latter part to be so, on account of the reference to people who were negligent with regard to the prayer. The whole surah may in fact hit at lukewarm supporters in Medina, as some Moslem interpreters held.

### SŪRAT AL-MA'ŪN—CHAPTER OF SUCCOUR.

In the Name of Allah, the Merciful, the Compassionate.

1. Hast thou noticed him who counts false the Judgment ?<sup>1</sup>
2. That then is the one who repulses the orphan,
3. And does not urge the feeding of the poor.
4. So, woe to those who pray,<sup>2</sup>
5. Who of their Prayer are careless,
6. Who make a show,
7. But withhold succour !<sup>3</sup>

<sup>1</sup> Or " the Religion."

<sup>2</sup> Possibly a designation at this stage of Muhammad's followers ; cf. lxx. 22, lxxiv. 44.

<sup>3</sup> Ma'ūn, a word of uncertain meaning, probably derived from the Hebrew mā'an, "refuge," but modified by the meaning of the Arabic root. It is usually interpreted as referring to the Zakāt, which, if the surah is Medinan, is possible.

11. RICHARD BELL — 1937

*"Will you steal, murder, commit adultery, swear falsely and still stand before Me in this House and say, 'Deliver us,' only to go on doing all these abominations?*

(Amos. 5 :21)



SURA : KAUTHAR

In the name of Allah the Rahmān the Rahīm

1 \*\*\* 14

(O MUHAMMAD !)

**V**erily, We have granted thee  
in abundance

2 Then keep on serving  
for the sake of thy Lord  
and learn to forego!

3 It is they,  
they that taunt thee,  
that shall be in want!

Kauthar: abundance; Anhar: sacrifice; Abtar:  
perplexed: three word-gems in rare setting!

Anhar, the most important, is generally rendered as 'sacrifice'; but, like 'sacrifice' itself, its meaning is generally mutilated. Instead of meaning, to forego one's needs in favour of the needs of others, or at least 'to give up for the sake of something,' (Webster) it is generally understood, at least in this verse, to be an injunction to offer animal sacrifice!

In view of the discouraging and adverse circumstances of the early years, this three-gemmed gauntlet can be better understood as follows:

"Do not be discouraged! Thou hast no male heir—but We have granted thee an abundance of Our blessings...

"Continue thou to serve, and forego comforts and pleasures.

"It is these who taunt thee that are unblest, perplexed!



إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ  
فَصَلِّ لِرَبِّكَ وَأَنْحَرْ  
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

CVIII

ABUNDANCE

In the Name of God, the Merciful, the Compassionate

Surely We have given thee abundance;  
so pray unto thy Lord and sacrifice.  
Surely he that hates thee, he is the one cut off.

12. A.J. ARBERRY — 1955

What comfort and courage this minute message must have brought to him! What reassurance it can still bring to the righteous in the midst of the opposition which they generally meet.



## SURA : KĀFIRŪN

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 15

(O MUHAMMAD !)

Say :

O, ye (deliberate) evaders!

2 I serve not what ye serve;

3 Nor are ye servers of what I serve.

4 I am not a server of what ye serve

5 Nor are ye servers of what I serve!

6 For you is your reckoning, for me, mine!



قُلْ يَا أَيُّهَا الْكَافِرُونَ  
لَا أَعْبُدُ مَا تَعْبُدُونَ  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

The word kafirun is generally rendered now as 'unbelievers', 'disbelievers', 'misbelievers', 'heathens', 'pagans'. But kafara means 'to evade', 'to deliberately refuse to see'; 'to hide from one's self and others', (hence kafir, the farmer who hides the seed underground).

Muslim, in this parlance, is one who has pledged himself to see; mu'min is one who has not only seen, but believes.

All those born to Muslim parents and, therefore, classed as Muslims today, need not be muslims in the Quranic sense, much less mu'mins; in fact, all, except those who have pledged themselves to abide by the code of Islam (see preceding Commentary on Sura Al-Fatihah), must be regarded as outside the pale of Islam, and many of these might even be kafirs in the Quranic sense.

On the other hand, there may be muslims, or even mu'mins among those not born to Muslim parents.



Chapter 109

AL-KAFIRON  
(Revealed before Hijra)

Part 30

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not going to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ يَا أَيُّهَا الْكَافِرُونَ  
لَا أَعْبُدُ مَا تَعْبُدُونَ  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

13. SHER ALI — 1955

In understanding the Qur'an, therefore, these words must be understood in the sense which they had then, and not in the sense in which they are used now.





## SURA : NAṢR

In the Name of Allāh the Raḥmān the Raḥīm

1 \*\*\* 16

(O MUHAMMAD !)

**W**hen there comes the aid of Allāh,  
and the gates fly open,

2 Thou wilt see men  
entering the Faith in throngs:

3 Therefore,  
strive on at the bidding of thy Lord,  
and show them grace;  
Verily, He is the great Forbearer!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ  
اللَّهِ أَفْوَاجًا  
كَسِبَتْهُمْ يَحْمَدُ رَبَّكَ وَأَسْتَغْفِرُكَ  
إِنَّكَ كَانَ تَوَّابًا

"The Quran, although in prose, possesses all the qualities and charms of poetry, such as rhythm resonance, grandeur of style etc., so much so that the omission or addition of even a single letter in the text disturbs it as much as it would disturb the hemistich of a verse.

"Some time ago a Muslim French convert, who is a musician by profession, assured me that in Sura Nasr some passage seems to have been lost, for it reads:

'Fi din illahi afwajan. Fa sabbih,' which is musically incongruous.

"My scant knowledge of the art of reciting the Quran came to my aid and I replied, No, the correct reading of the passage is:

Fi din illahi afwajan v Fasabbih because the n and f get assimilated; so, after the n there is a slight pronunciation of v in Fa sabbih."

## HELP

**W**hen Allah's help and victory come, and you see men embrace His faith in multitudes, give glory to your Lord and seek His pardon. He is ever disposed to mercy.

14. N.J. DAWOOD — 1956

Unexplained sequence of Suras

"Thereupon the musician and well-meaning brother exclaimed: 'I renew my faith; with your explanation there remains nothing incongruous from the musical viewpoint and no passage seems to be lacking.' The prose of the Quran is as much measured as the lines of a poem."

Mohd. Hamidullah, (Sorbonne, Paris)  
Weekly Radiance, 31 Jan. 1965

## SURA : LAHB

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 17



**D**amned be his handiwork,  
and damned be he,  
this fire-spitting  
Father of Flames!

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ  
سَيُضِلُّ نَارًا إِذَا ذَاتَ لَهَبٍ  
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ  
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

- 2 Neither what he has acquired  
nor what he is engaged in
- 3 Will save him from himself burning  
in the fiery flames!
- 4 And his wife also:  
on her shoulders  
a bundle of faggots,
- 5 And around her neck,  
a string of tinder!

سُورَةُ الْكَافِيَّةِ وَفِيهَا خَمْسُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۖ  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا  
كَسَبَ ۖ سَيُضِلُّ نَارًا إِذَا ذَاتَ لَهَبٍ ۖ  
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۖ  
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ

#### Flame. CXI

(Makkan. 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

#### SECTION 1

1. Perish the two hands of Abu Lahab,<sup>2</sup> and perish he!
2. His riches availed him not, nor what he earned.
3. Soon he shall roast in a Fire, Flame,
4. and his wife also: a fuel carrier.
5. Around her neck be a cord of twisted palm-fibres

*There is obviously, among the Prophet's assailants, a particularly nasty couple—the husband engaged in fire-spitting, and the wife an obnoxious vilifier and scandal-monger. Notice the caricatured humour which fiery Arabs can best appreciate :*

*Neither his dubiously acquired name, 'Father of Flames', nor his occupation of 'fire-spitting', is to save him from going to his own element, the fiery flames!*

*And these fiery flames, in which both are to burn, may be, ironically enough, a fire kindled by the wife herself who is ever ready for social arson, carrying a bundle of scandal, like faggots, on her shoulder, and a string of insinuating lies, like a rope of lighted fibre, around her neck!*

15. ABDUL MAJID DARYABADI — 1957

*What hilarious laughter it must have evoked among the young Meccans ever ready to enjoy a joke especially if it had literary merit as well! How the couple must have been deflated! With what relish the little band of the Prophet's adherents must have recited this picturesque invective.*

(Condensed from The Student's Quran)

## SURA : TAWHĪD

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 18

(O MUHAMMAD !)

Say:

He is Allah, the One!

2 Allah, the Eternal  
Refuge of all!

3 Begets He not,  
nor is He begotten!

4 And like unto Him  
there can be no other!

*Not only the Taurat but the Upanishads and the Gita glorify the Oneness and the Sublimity of the Supreme Being. Here is a translation of a verse from the Gita:*

*He is all-knowing God,  
Lord of Emperors,  
Ageless,  
Subtler far than mind's  
innermost subtleties.  
Universal Sustainer,  
shining Sun-like,  
self-luminous!*

*The Quranic contribution to Monotheism, therefore, lies*

*(a) In defining the ONE in such simple, brief, musical and easily remembered terms that the Supreme became, so to say, a part of immediate human experience;*

*(b) In making this Oneness the fundamental basis of all its teaching; and*

*(c) In bringing the idea of the ONE from the minds of the intellectual elite—the pandits, the rabbis, the cardinals—to the hearts of the simple masses.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَلِدْ وَلَمْ يُولَدْ  
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Part XXX

Al-UKHLAS

Chapter CXII

CHAPTER CXII  
Al-Ukhlās  
(The Unity)  
(Revealed at Mecca)  
4 Verses in 1 Section

SECTION I  
Unity of God

God is One (alone) He is Necessary, besides Him there is no other god



In the name of God the  
Beneficent the Merciful

1. Say:<sup>3185</sup> "He, God, is ONE (alone)."
2. God,<sup>3186</sup> the \*Needless,
3. He<sup>3187</sup> begetteth not, nor is He Begotten,
4. And there is none like unto Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَلِدْ وَلَمْ يُولَدْ  
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

16. MIR AHMED ALI — 1964

Shia commentary

*If many Muslims too, like others, have succumbed to hero-worship and have attributed Divine powers in varying degrees, to humans of the past and the present, the blame cannot be laid at the door of the Qur'an*

*And remember that this Sura is revealed in the teeth of opposition.*

(Condensed from The Student's Quran)

## SURA : FALAQ

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 19

(O MUHAMMAD !)

**S**ay : I take refuge  
in the Lord of the Dawn!

2 From the malevolent aspects  
of His creation:

3 From the evils of the darkness  
when it encompasseth;

4 From the mischief  
of those who cast knots  
and weaken resolutions;

5 From the injury  
by the envious  
when he envies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝  
وَمِنْ شَرِّ مَا خَلَقَ ۝  
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝  
وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

## CHAPTER 113

## Al-Falaq : The Daybreak

Delivered at Mecca—Verses 5

In the name of God, the Compassionate, the Merciful.

1. Say: I seek refuge in the Lord of THE DAYBREAK
2. From the evil which may proceed from anything which he hath created,
3. And from the evil (that may lurk) in the over-spreading darkness of the night,
4. From the evil of the women practising witchcraft who breathe over knots (of twine).
5. And from the envy of the envier when he envieth.

17. ABDUL LATEEF — 1968

*What is evil? Why did God, 'with paradise devise the snake?' These are relative questions for philosophers to speculate on and for poets to play with.*

*All we know is that in God's creation good and evil exist in relation to each other.*

*Where then is a creature to seek refuge from evil except in Him who created evil also?*

*And since it is the mental perception of evil that hurts, what better antidote than deliberately making the mind dwell on the good in God's creation, the dawn as opposed to the dark night, beauty as opposed to ugliness, the holy as opposed to the base, love as opposed to hate, benediction as opposed to envy and malice?*

*"My soul doth magnify the Lord, for out of the restless night of fears and doubts dawns hope."  
(Magnificat)*

## SURA : NĀS

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 20

(O MUHAMMAD !)

**S**ay : I take refuge in  
the Lord of men,

2 The King of men,

3 The Deity of men,

4 From the hurt  
of slinking thoughts

5 That cast and leave doubts  
in the hearts of men,

6 (Whether they come) from  
jinn or men!



قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
مَلِكِ النَّاسِ  
إِلَهِ النَّاسِ  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ  
الَّذِي يُخَوِّسُ فِي صُدُورِ النَّاسِ  
مَنْ يَخْتَفِيَ مِنَ النَّاسِ

Part 30

Chapter 114



AL-NAS  
Revealed before Hijra

In the name of Allāh, Most Gracious,  
Ever Merciful. (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
مَلِكِ النَّاسِ  
إِلَهِ النَّاسِ  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ  
الَّذِي يُخَوِّسُ فِي صُدُورِ النَّاسِ  
مَنْ يَخْتَفِيَ مِنَ النَّاسِ

Proclaim: I seek the protection of the  
Lord of mankind, the King of mankind,  
the God of mankind, against the mischief  
of every sneaking whisperer, who whispers  
into the minds of people, whether he be  
hidden from sight or be one of the com-  
mon people. (2-7)

"The hurt of slinking thoughts" is clearly recog-  
nised in today's world of psychiatry, hypnotism,  
mental hygiene. Some have expressed this recog-  
nition tersely:

"Suspicious that the mind of itself gathers, are  
but buzzes; but suspicions that are artificially  
nourished and put into men's heads by the tales and  
whisperings of others have stings."

(Francis Bacon)

Should the Qur'an have advised mankind, espe-  
cially the Arabs of the seventh century, to seek  
the help of psychiatrists?

It recommends a far more efficacious and ever-  
available source of help: it says, 'Seek refuge  
in Him!'

And the Gita echoes:

"They who take refuge in Me,  
O Partha,  
no matter who they might be,  
tread the highest path!"

(Gita, 9 :32)



---

*Interlude Two***POSTSCRIPT to Book II—AR-RUH**

A volume can be written on the foregoing 18 Suras; in fact books have been written on each of them. But with the present limitation of space we can only give a passing back-glance at their most prominent features.

The emphasis on the pen, i.e. the importance of knowledge through the written word (1); the glory of enlightenment (2); the inexorable moral law of ultimate recompense (3, 4, 9,); the outburst that must follow suppression (5); the futility of avarice (6); the lessons to be learnt from the past (7); the meanness of slander (8); the importance of seasonal adjustment (10); the relative importance of Divine worship and human service (11); the duties of those relieved from want (12); dignified accommodation (13); the effectiveness of caricature, tinged with humour and satire (15); the essence of Theism (16); the inestimable value of absolute trust in the beneficence of Providence (14); and finally the refuge to be sought with Allah (17 and 18)—each of these themes has been depicted in word miniatures that defy comparisons and have remained unblemished by human hands for over a thousand years.

But, apart from these invaluable moral lessons the characteristics of these Suras to be noticed, particularly in the original Arabic, are :

- (a) the beauty inherent in the expression of these truths,
- (b) the magic and colour of the words,
- (c) their mnemonic setting, and
- (d) the effectiveness of brevity.

These aspects are only vaguely perceptible to most of those who read or recite the Qur'an for earning heavenly merit. But to scholars and literateurs, be they Muslim or others, these qualities can provide repeated moments of ecstasy. Several western scholars have classified these Suras as belonging to what they call the Poetic period; and they seldom fail to admit their literary beauty and effectiveness. In fact they are so overwhelmed with these aspects of the early Suras that they tend to overlook the value of the great truths contained in them.

Apart from the well-known commentators and scholars of Islamic lore we shall here present extracts from two little known contributors to a

now defunct magazine<sup>9</sup> unearthed for us by the courtesy of the British Museum. In an article appearing in the November 1899 issue of that magazine Professor Will. F. Warren, writes under the title, *Rhyme and Rhythm in the Koran* :

“Few English readers of the Koran realize that it is a book of poetry, and that its rhymes have immensely helped its currency in all lands where the Arabic language is spoken. Our prose translations can give no adequate idea of the flow and cadence of the original. An unrhymed paraphrase, even in the musical Arabic, would as little represent the Koran as an English prose paraphrase of Tennyson’s *Bugle Song* would represent that masterpiece of melody. Undoubtedly the metrical swing of the book explains in some measure the great prominence given to the intoning and reciting of it in the mosques and schools of the Mohammedan world.

“To illustrate these metrical movements, alliterations, and phonetic returns at intervals to a thematic keynote or sound, the last two of the one hundred and fourteen Suras are perhaps as good as any.”

Then, giving Rodwell’s translation of Suras *Falaq* and *Nas* (Sections 19 and 20), and adding Professor H.G. Mitchell’s transliteration of the original text, he continues :

“... no knowledge of Arabic is needed to enable me to see and hear the difference between Rodwell’s version and the original. The one is stiff, hampered, and not very clear prose; the other is poetry, measured, melodious, rememberable... poetry that charms the popular ear, and wins for itself a place in the popular memory. . . . The Arabic is so rich in open vowel sounds that a successful metrical paraphrase in any other tongue is extremely difficult. Probably a first-class genius, using the Persian or Italian language, could come closer to the real reproduction of the original than anyone else. In a moment of recklessness, one of special audacity, the present writer

---

9. THE OPEN COURT—A Monthly Magazine devoted to the Science of Religion, the Religion of Science and the extension of the Religious Parliament Idea. Published by the Religious Court Publishing Co. Lasalle, Illinois. Ceased to appear in 1936.

once tried an experiment to see what could be done in this direction in German :

*In Gottes Namen, voll Erbarmen. Amen.*

Nur zu Allah,  
Aller Tage Schöpfer, taglich  
Begeb' ich mich.  
Vor dem Unheil der Natur,  
Groll und List der Kreatur,  
Neid des Neiders, Nachtaufuhr.  
Spukunfug, und Hexenschwur,  
Nur zu Allah,  
Aller Menschen Schöpfer, ewiglich  
Begeb' ich mich.

“By this time the curiosity to see what could be done in the vernacular became too strong to be resisted. The result was a new conviction of the inadequacy of English resources in the broad vowel sounds, and of the hopelessness of effort in this direction. Possibly a Tennyson or a Poe could overcome the difficulty; but the following was the best that any responding muse had to offer in answer to my invocation. The number of words is almost exactly the same as in the original. Perhaps some more practiced hand will favour the readers of this with something more satisfactory.

*'In the name of God, etc.*

Unto the Lord of Dawning Day  
My soul from ill shall flee alway.  
From Nature's night,  
Its hidden harm,  
From ghostly sprite,  
And witches' charm,  
From envy's sting,  
And tempter's lure,  
'Neath Allah's wing  
I'll rest secure.  
From men to God, man's Lord most high,  
For refuge ever more I fly.”

In the June 1900 issue of the same magazine, Daniel J. Rankin comments on the same theme :

“The music of the Arabs, as perhaps of most other conservative peoples,



appears to be characterised, or greatly influenced, by the physiography of their several countries, to be indeed, the rhythmic expression of the physical environment of the singer.

“As the Highland Celt on his pipes is influenced in his music by the swelling or fitful gusts of the wild Westerly gales or the low, wailing sigh of the wind across the bleak moors, so the Arab depicts in rhythm the abrupt, jagged precipices of his sterile deserts or the weary, wavy monotone of his arid plains, now on a needle-like pinnacle of sound, then hurtling down to the abysmal depths of the scale, now here, now there, like the desert gazelle in its bounds and flying leaps from boulder to crag.

“Thus it seems to the writer that the difficulties of translating so typical a work as the Koran into another tongue for the effective appreciation of peoples having essentially different concepts of musical cadence, are insuperable, and can only end in failure.”

Professor A.J. Arberry, of Cambridge (d. 1970), whose two-volume translation, entitled *The Koran Interpreted* (1955), is included among the 18 translations, has to his credit also an earlier volume<sup>10</sup> in which he has analyzed Quranic prosody (pp. 20–24). Beside Sura *Fatihah* he has made metrical analyses of Sura *Qari'ah* (Sec. 5), Sura *Nasr*, (Sec. 14), and also a passage from Sura *Baqarah* (Sec. 429 : 228–29), and finds that, apart from quantitative scanning, it is necessary to study stress as well because that element “also played an important part in heightening the excitement of the discourse.” He concluded his analysis with the following remarks :

“... this subject has hardly been touched as yet, and a very careful and systematic examination of the text of the Koran will be necessary before any firm conclusion can be traced. It is interesting to think of these rhythms in terms of drumming, and it might be profitable to consider how far the excitive properties of the Koran correspond with the emotional effects of the drum rhythms.”

Muslim scholars,<sup>11</sup> however, are extremely wary of the words ‘poet’, ‘poetry’ and even ‘poetic’, and this for more than one reason. First, the Qur’an itself denigrates the genre of poets as those who wander in the valleys aimlessly and seldom practice what they preach. It strongly deprecates the

10. *The Holy Koran, An Introduction with Selections*, Allen and Unwin, London 1953, pp. 137.

11. Dr. Hamidullah’s note given to the Sura *Nasr* (Sec. 16) will show how, in spite of showing the precise qualities of poetry in the Arabic text of that Sura, he has guarded himself from sacrilege by opening his statement with “... The Quran, although in prose, possesses all the quality and charms of poetry...”

assumptions of the Pagans that the Prophet is a poet. (see Sec. 76, 88, 120, 182.349). Nowhere, however, does it state that the Qur'an itself is not revealed in the language of poetry.

In any case, poets occupied a low status in the Arab society of the time, for even the most renowned among this species sang only of love and war and often indulged in obscenities. Therefore, the Muslims have, and rightly, an abhorrence to the idea of associating the poet's lowly form of expression with the Divine purity of the Qur'an.

The non-Muslims have no such compunctions; but they forget that poetry—even in our own times when poets are revered—is essentially amoral and, therefore, cannot be classed with the Qur'an which represents the essence of morality. Kalidas, Goethe, Shakespeare, Byron, Iqbal, Ghalib—however great they may be as poets, are not necessarily great men. And, what is more important, accepting the Qur'an as poetry would be to deny its nature of revelation, and to reduce Divinity itself to the status of a capricious muse.

On the other hand to say only, 'the Qur'an is not poetry', is to indulge in a blasphemous half-truth; it implies that the Quranic form of expression is prose, if not prosaic; and this is even further from the truth. Whenever, therefore, one says, 'it is not poetry', one must immediately add, 'It is more than poetry; it is distilled poetry, it is poetry cleansed of the poets' weaknesses; it is transcendental poetry, it is revealed poetry'.

It is only such supplementary explanation that can make both the Muslim and the non-Muslim see the Qur'an in its truly resplendent light. It can compel them to concentrate on both its truth and its beauty—an essential aspect of all truth.

---

Since we have given a German translation of Sura *Falaq* (Sec. 19) by a professor of America it might be appropriate to give here a French translation of Sura *Nasr* (Sec. 16) by a Muslim Indian who has found so much of poetic qualities in that Sura :

Sourate 110 : LE SECOURS  
Au nom de Dieu le Tres Misericordieux  
le Tout Misericordieux.

1. Lorsque vient le secours de Dieu, ainsi que la victoire,
2. et que tu vois les gens entrer par legions dans la religion de Dieu,
3. alors par la louange, chante purete de ton Seigneur, et implore—Lui pardon. Oui, Il demeure grand accueillant au repentir.

LE CORAN : Le Club Francais du Livre, 1966.

But to conclude : The recognition of the nature of transcendental poetry of the Quranic text has far-reaching effects on the approach necessary for its translation and interpretation. Poetry, and even more so, transcendental poetry appeals to the heart more than to the head. It affects both individuals and groups through feeling more than through understanding. It expresses its meaning not so much through words as through the sequences and the cadences and the kaleidoscopic colours and auras which words acquire in a living milieu. Its meaning cannot always be circumscribed by the dictionary meanings, or by the bonds or restrictions of grammar ; nor can they be legitimately subjected to legalistic quibbling.

It helps to build internal urges for the good life, and internal resistances to evil, rather than provide externally enforceable rules of do's and don't's.



### PRELUDE to Book III—*AL-HUDA*

The title *Al-Huda*, is taken from Sura *Najm* (Sec. 89 : 23) although the concept of God's 'guidance' is found throughout the Qur'an and even in the opening verses of an earlier Sura, *A'la* (Sec. 33 : 3). There the Prophet, who has been entrusted with a message, is asked to strive on, undaunted of obstacles; he is assured that it is Allah who creates, then moulds; who assigns a duty and then provides Guidance in its fulfilment.

*Al-Huda* opens with a metaphorical reference, in Sura *Tin* (Sec. 21), to the great Messengers who have preceded the Prophet—*Ibrahim* and *Musa*, and *'Isa*. In the two Suras that follow there is a distinctly personal tone of address : "Did We not find thee groping, and guide thee? Did We not find thee poor, and enrich thee?..."

In Sura *Ma'arij* (Sec. 73) the verses 22–35 provide a remarkable sequel to Sura *Ma'un* (Sec. 13) which had decried the *musallin* or 'Worshippers', who worshipped Allah ostentatiously and yet neglected their own poor and needy. Of course that did indirectly suggest that true worship lay in the concern for God's creatures; but here the definition of true worship is explained more elaborately. This is, in fact, one of the characteristics of the Qur'an : it teaches first by suggestion and becomes specific only later.

---

Our placing the first 29, out of the total of 36 Suras of *Al-Huda*, in reverse order to that found in the Qur'an, apart from being based on the consensus of authorities shown in Appendix A. 2, depends on the fact that the size of the Suras gradually expands in the course of time as if compact buds are gradually blooming into fragrant flowers.

Some will find in the 36 Suras grouped in *Al-Huda* a faint resemblance to the Psalms of David which the Qur'an itself refers to as an earlier revelation (Sec. 354 : 45). And by the time one reaches Sura *Mursilat* (Sec. 58-60) one begins to meet a form of chorus suggesting that these passages were meant to be recited in congregations. This form achieves its apogee in Sura *Rahman* (Sec. 95-97) wherein a single verse is repeated not less than 31 times in the 78 verses of the Sura.<sup>12</sup>

---

12. Nowhere before have we come across the presentation of this Sura in the distinctive manner adopted here. And we have also a tape-recording of a gathering in which a pious young woman with a rich voice recited this Sura from behind a curtain while a group of bearded elders outside joined her in the recital of the chorus-verse every time she came to it in her recital. One Muslim divine who heard this recording later was much impressed; but he could not help giving vent to the fear that this sacrilegious form of recital might catch on and become popular!

البَابُ الثَّالِثُ

الْوَيْلُ لِلَّذِينَ

وَلَقَدْ جَاءَهُمْ  
مِّن تَرْبِهِم  
الْهُدَىٰ

BOOK THREE

THE GUIDANCE

Verily, from their Lord alone  
doth come to them  
the Guidance!

(Sec. 89)

*Contents :*

36 Early Meccan Suras

3. T.S. 95 to 67

(in reverse order)

4. T.S. 50 to 56

Border inscription on title page :

T.S. 82 Sura *Infitar*—Sec. 43



## SURA : TĪN

In the name of Allāh the Rahīm the Rahīm

1 \*\*\* 21

(O MUHAMMAD !)

**T**he (Mounts of the) Fig and the Olive  
bear witness!

2 The Tor of Sinai itself  
stands witness!

3 And witness is  
this City inviolate!

4 Verily, We fashion men  
in the finest of moulds!

5 Then We consign them  
among the coarsest of the coarse!

6 Except those who have faith and  
engage in righteousness:  
for them is reward—unbeholden!

7 Who then can dispute with thee  
(Our) Justice?

8 Is not Allah Just  
—beyond all judges?

*The first three lines refer to the locales of Christianity, Judaism and Mecca made inviolate by Abraham. The fourth points to the pristine origin of each, and the fifth to their subsequent demoralization. Line 6 admits and lauds exceptional individuals in all three. The last two lines ask: "Who then can dispute the incessant working of a moral law? An automatic reckoning or judgment set in motion by God?"*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْنِ وَالزَّيْنُونِ  
وَالطُّورِ يَشْهَدُونَ  
وَهَذَا الْبَلَدِ الْأَمِينِ  
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ  
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ  
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَالَهُمْ أَجْرٌ عَزِيمٌ مُمْتَدِّينَ  
فَمَا يَكِيدُكَ بَعْدَ الْيَمِينِ  
أَلَيْسَ اللَّهُ بِأَعْلَمَ الْخَوَارِئِينَ

*"..of Arabian Christianity at the time of Muhammad, the less said, perhaps, the better. By the side of it even modern Amharic Christianity, of which we hear such astounding account, appears pure and exalted."*

(Deutsch. quoted by Khuda Baksh in  
Essays, Indian & Islamic, 1912)

*The point to be noticed is that the consequences of the working of the moral law are shown in human experience and not only in some far distant hereafter.*

*Are we Muslims of today witnessing the working of the same Law?*

(Condensed from Mss of Volume II—Commentary)

SURA : SHARH

In the name of Allah the Most Gracious the Most Merciful



1 \*\*\* 22

(O MUHAMMAD !)

**H**ave We not made  
thy heart to blossom?

2 And lightened for thee  
the load

3 Which (well-nigh) bent thy back?

4 Have We not exalted for thee  
thy repute?

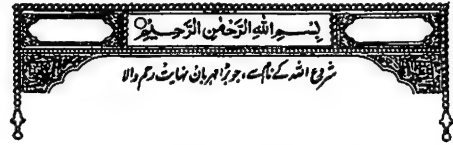
5 Then, verily, after adversity  
cometh ease,

6 Verily! after adversity  
cometh ease!

7 So now that thou art free  
(of worries)  
attend thou to thy duties,

8 And to (the service of) thy Lord,  
thyself devote.

أَلَمْ نُشْرِكْ لَكَ صَدْرَكَ  
وَوَضَعْنَا عَنْكَ وِزْرَكَ  
الَّذِي ظَلَمْتَ لَكَ  
وَرَفَعْنَا لَكَ ذِكْرَكَ  
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا  
إِنَّ مَعَ الْعُسْرِ يُسْرًا  
فَإِذَا فَرَغْتَ فَانصَبْ  
وَإِلَىٰ رَبِّكَ فَانصَبْ



تجھے بخشنے میں کیا وسعت تھیں وہ جگر ہم نے؟  
کرتیری بجلی جاتی تھی اتنا بار تھا تجھ پر  
محمود! دیکھ! تیری بات کیا اونچی نہ کی ہم نے  
کوئی شکل نہیں ایسی کہ جو آسمان نہ ہو جائے  
ملنے قدرت تو سخت کر دکھائی چاہیے تجھ کو  
بتا کیا کہ نہ کڑا لا ترا بار کر ہم نے؟  
زبان سے نہ پٹ لیسنا بنا دشوار تھا تجھ پر  
زمین سے آسمان تک تجھ کو غلت گھنٹی دی ہم نے  
نہ گھبرائے مصیبت سے کہیں انسان نہ گھبرائے  
خدا نے ہر بار سے تو گناہی چاہیے تجھ کو

Translations in Urdu—Kaif Bhopali

As rendered in English this Divine reassurance hardly needs comment. But those who can read the original may notice in the first four lines the accumulation of the five letters of the Arabic alphabet, which are the least used and most difficult to distinguish in pronunciation.

This peculiarity would, elsewhere, give the impression of laboured versification; but the meaning is so simple, the flow of words is so easy, and the unusual is so spontaneous that one can only marvel at the perfect harmony between the simple and the complex. It is this magic of the Qur'an which has made it reverberate through the centuries.



## SURA : DUHĀ

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 23

(O MUHAMMAD !)

**W**itness the forenoon light!

2 Witness the (preceding) gloom of night!

3 Thy Lord has not forsaken thee,  
nor doth He stint,4 Thy future shall be  
better than thy past5 And soon will thy Lord  
give thee all  
that thou wouldst want.6 Did He not find thee  
an orphan  
and shelter thee?7 Did He not find thee  
groping  
and guide thee?8 Did He not find thee  
in want  
and enrich thee?

9 So, the orphan, neglect him not!

10 And the seeker, spurn him not!

11 And the bounties of thy Lord convey!

This Sura too conveys intimately a personal reassurance that the darkest hour is over and brighter times are to follow. But it also conveys injunctions regarding the treatment to be given to those who are deprived, and those who seek.

It reminds one of a delicately rendered Vaishnavite injunction, much later in time and far distant in space :

Lowlier than the leaves of grass,  
More patient than a standing tree,  
Honouring the dishonoured brethren,  
The Vaishnavite should ever sing  
the glories of the Lord!



وَالضُّحَىٰ  
وَاللَّيْلِ إِذَا سَجَىٰ  
مَا وَدَّكَ رَبُّكَ وَمَا أُنِىٰ  
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ  
وَلَسَوْتُ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ  
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ  
وَوَجَدَكَ ضَالًّا فَهَدَىٰ  
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ  
فَأَمَّا الْيَتِيمَ فَلَا تَهْجُرْ  
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ  
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ



تم ہے دھوپ چڑھنے کی، تم ہے لٹ آئے کی  
خدا نے تم کو چھڑا ہے وہ بڑا ہے تم سے  
تجے بیتے ہوئے ماضی سے مستقبل مبارک ہے  
خدا آنا تجھے دے گا کہ تو سرور ہو جائے  
عمر! تو جہاں میں جب تیرے لیے سہارا تھا  
عمر! جب محبت میں تری دافنگی پائی  
عمر! جب تجھے گھیرے ہوئے تھی غلیظ اک دن  
نہ سخی تم کشمیریوں پر، نہ جھجھکی تھے سوالی کو  
بھی کے واسطے یہ دھوپ چھاؤں ہے نالے کی  
وہی دہہ، وہی پیاں، وہی اقاربہ تم سے  
اگر ہے آج کچھ مشکل تو وہ مشکل مبارک ہے  
تردد دور ہو جائے، تفکر دور ہو جائے  
تو اس عالم میں بھی ہم نے تجھے تبا نہیں چھوڑا  
تو کیا اللہ نے تجھ کو تری منزل نہ دکھلائی  
تو کیا اللہ نے تجھ کو نہ کر بلا غنی اک دن  
یہ باتیں زیب دیتی ہیں، تیرے اوصاف عالی کو  
سناؤں ذکر، نعمت بیاں کرا ہے آت کی  
بڑائی دیکھ لی تو نے سدا سرا ہے آت کی

## SURA : LAIL

In the Name of Allāh the Rahīm the Rahīm



1 \*\*\* 24

**E**ven as the darkness of night

2 (Differs from) the brightness of day;

3 The male in Creation  
(differs from) the female:

4 Verily, your paths (too) are diverse!

5 He who is receptive and fears evil

6 He who (readily) accepts what is good

7 For him will be smoothened  
the path to felicity!

8 But he who holds back  
and deemeth himself self-sufficient

9 He who (persistently) repudiates the good

10 For him will be smoothened  
the path to adversity!

11 Nor will his possessions avail him  
when he downward slides.

2 \*\*\* 25

12 Verily, it is for Us  
to guide.

13 And with Us is the future  
and the past.

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَالضُّحَىٰ ۖ

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَالضُّحَىٰ ۖ

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَالضُّحَىٰ ۖ

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

14 I warn you then  
of the fiery agony!

15 Wherein will enter  
none but the incorrigible,

16 He who (persistently) repudiated  
and turned his back on the truth.

17 But stranger to it will be  
he who fears evil,

18 He who purifies himself  
by fulfilling his responsibilities.

19 He who gives no boon  
with an eye to recompense—

20 Except the good-will of his Lord,  
the Exalted—

21 Such shall be content.

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَالضُّحَىٰ ۖ

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَالضُّحَىٰ ۖ

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

وَالضُّحَىٰ ۖ

وَاللَّيْلِ إِذَا تَغْشَىٰ ۖ

وَالنَّجْمِ إِذَا هَجَىٰ ۖ

The word a'ta in v. 5 is generally translated as 'one who gives alms'. But the stage of teaching reached in this early period does not justify that meaning. The almost opposite connotation, viz. 'one who accepts', fits in better. One who is amenable to learning, receptive to new ideas, capable of being trained, that is what is meant here according to Abul Fazl in his Gharib ul Quran (1947). The other qualifications which immediately follow, support this contention.

(From Mss Commentary Vol. 11)

## SURA : SHAMS

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 26

- C**onsider the Sun!  
The light that enshrineth it;
- 2 The moon that reflecteth it;
- 3 The morning that discloseth it;
- 4 The night that veileth it.
- 5 Consider the heaven  
and Him who adorned it;
- 6 Consider the earth  
and Him who enriched it;
- 7 Consider man's self  
and Him who sensitised it;
- 8 Endowed it with discrimination  
between the evil and the good;
- 9 Verily, prospereth he  
who keeps it clean and sensitive!
- 10 And undone he  
who buries it  
in the rust (of neglect)! !
- 11 The (tribe of) Thamud denied  
(their own good sense)  
in their pride and ignorance;

- قَدْ أَفْلَحَ مَنْ رَزَقَهَا  
وَقَدْ خَابَ مَنْ دَسَّهَا  
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا  
إِذِ انْبَعَثَ أَفْقَاهَا  
فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا  
فَكَذَّبُوهُ فَصَبَوْهُ فَخَسَفَ سَعَاهَا  
رَأَيْتُمْ شَرَّ الْفَاعِلِ  
وَلَا يَخَافُ عُقْبَاهَا
- وَالنَّفْسِ وَطُغْيَانِهَا  
وَالْقَمَرِ إِذَا تَلَّهَا  
وَالنَّجْمِ إِذَا جَلَّهَا  
وَالْيَلِ إِذَا غَشَّهَا  
وَالسَّجَدِ وَمَنْ بَلَّهَا  
وَالْأَرْضِ وَمَنْ طَلَّهَا  
وَالنَّاسِ وَمَنْ أَسْلَمَهَا  
وَالْأَنْهَامِ لَمَجْرَاهَا وَكَلَّهَا
- 12 When the basest among them  
came forth,
- 13 A votary of Allah said to them,  
"This is Allah's camel, let her drink."
- 14 But they ignored him  
and allowed the helpless animal  
to be crippled.  
Then came upon them  
the doom from their Lord,  
the doom which levelled them all
- 15 Without regard to consequences.

"These verses 5-8 remind me forcibly of Immanuel Kant's saying that the best witnesses for the existence of God were 'the starry heavens above me, and the moral law within me'."

(J.B.S. Haldane in his review of The Student's Quran)

## SURA : BALAD

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 27

(O MUHAMMAD !)

**N**ay... This town is itself witness

2 —And thou hast thyself  
been nurtured in this town—

3 Witness are  
(the relations between)  
the begetter and the begot:

4 Verily, We created Man  
to face trials;

\*

5 Does he count on none  
having power over him?

6 He boasts,  
"Wealth have I squandered galore!"

7 Does he count  
on no one having seen him?

2 \*\*\* 28

8 Have we not given Man two eyes?

9 And a tongue and two lips?

10 Have We not shown him the two paths?

11 Why then does he  
not choose the Upward Path?

12 But O, what shall make thee see  
what the Upward Path is? !

فَلَا اقْتَحَمَ الْعُقَبَةَ ۝

وَمَا أَدْرَاكَ مَا الْعُقَبَةُ ۝

فَالْيَوْمِئَةِ ۝

أَوْ اطَّعِمْنِي يَوْمَ أُنْزِلَ الْمَسْعِيَةُ ۝

يَتَّبِعُنَا وَمَنْ يَمُرَّ بِهِ ۝

أَوْ مَرَّ بِهِ ۝

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا

بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝

وَالَّذِينَ كَفَرُوا هُمُ الَّذِينَ أَصْحَابُ الشِّمْلِ ۝

عَلَيْهِمْ نَارُ الْمُوقَدِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَفِيحُ بِهِ الْبَلَدِ ۝

وَأَنْتَ جَلَّ إِلَهُ الْبَلَدِ ۝

وَوَالِدِيَّ وَمَا وَلَدَ ۝

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ

أَيْحَسَبُ أَنْ لَنْ يَغْدِرَ عَلَيْهِ أَحَدٌ ۝

يَكُولُ أَهْلَكَ مَا لَيْسَ بِكَ ۝

أَيْحَسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۝

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝

وَلِسَانًا وَشَفَتَيْنِ ۝

وَهَدَيْنَاهُ النَّجْدَيْنِ ۝

13 It is, to free one from a yoke,

14 To help one on a day of adversity,

15 An orphaned, distant relative

16 Or one who is poor—  
entirely forlorn.

17 Then to be one among those  
who have Faith  
and enjoin  
fortitude and mercy.

18 These are the peoples  
on the Right Path,  
the Righteous!

19 But those who disregard Our gifts  
(of perception)  
they are on the wrong path,

20 It is they  
whom the Fire (of regret)  
will envelop!

فَلَا اقْتَحَمَ الْعُقَبَةَ

SURA : FAJR

In the Name of Allah the Most Gracious the Most Merciful



1 \*\*\* 29

(O MUHAMMAD!)

Witness the (festive) Dawn!

2 Witness (the gambols) ten nights long!

3 Witness the games of chance!

4 Witness (the orgies of)  
the culminating night!

5 Is there (not) in all these  
a testimony for those who ponder?

\*

6 Hast thou not seen how thy Lord  
punished the 'Ad?

7 Towering lords of Iram,

8 Whose equals there were none  
in all the land?

9 And Thamud whose power (o'er men)  
overcame the hardness of rocks  
to build for them abodes of safety?

10 And Fir'aun, of mighty hosts?

11 All those who burdened fellow men

12 And increased misery in the land?

13 Thy Lord called down upon them all  
the fiat of grievous chastisement.

14 For, verily, thy Lord,  
as from a tower,  
observeth all.

الَّذِي لَمْ يَخْلُقْ يَوْمَهَا فِي الْبَلَادِ  
وَقَوْمُ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ  
وَفَرِحُونَ ذِي الْأَوْتَادِ  
الَّذِينَ طَغَوْا فِي الْبِلَادِ  
فَأَكْبَرُوا فِيهَا الْفُسَادِ  
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ  
إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

وَالْفَجْرِ  
وَلَيْلٍ عَشِيرٍ  
وَالشَّعْرِ وَالْوَتِيرِ  
وَالْيَلِيلِ إِذَا يَسِيرُ  
هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حُجُرٍ  
أَلَمْ تَرَ كَيْفَ جَعَلَ رَبُّكَ بِعَادٍ  
إِرمَ ذَاتِ الْعِمَادِ





SURA : GHASHIYĀ

In the Name of Allāh the Rahmān the Rahīm

1 \*\*\* 31

(O MUHAMMAD!)

**H**ast there (not) come to thee  
the story of *Al-Ghashya*?

- 2 Some on that day humbled,
- 3 Labouring, weary,
- 4 Burnt as if with a scorching fire;
- 5 Water that is hot, to quench their thirst;
- 6 For food, nothing but thorns
- 7 Which neither nourish the bodies,  
nor hunger appease.
- 8 Others on that day joyful,
- 9 With their striving well-pleased;
- 10 In gardens high—
- 11 For them no babble.
- 12 Only flowing waters
- 13 And verdant banks;
- 14 With goblets set forth
- 15 And cushions arrayed
- 16 On carpets outspread.

2 \*\*\* 32

- 17 Do they never ponder:  
on the clouds,  
how they are formed!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
هَلْ أَتَاكَ حَدِيثُ الْقَاسِيَةِ  
وَجُودِ يُومِيْنِ خَاشِعَةٍ  
عَاقِلَةٍ تَآوِيَةٍ  
تَقْبَلِي نَارَ حَاقِيَةٍ  
تُعْطِي مِنْ عَذْيِ أَيْتَةٍ  
لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ  
لَئِيمُونَ وَلَا يُغْنِي عَنْهُمْ جُودُهُمْ  
وَجُودُ يُومِيْنِ تَآوِيَةٍ  
يَسْجَا تَآوِيَةٍ  
فِي جَنَّةٍ عَالِيَةٍ  
لَا تَمُرُّ مِنْهَا اللَّيْلُ غَائِيَةً  
فِي سَاعَةٍ جَارِيَةٍ  
فِي سَاعَةٍ تَمُرُّ مَرَّةً

وَأَكْوَابُ قَوْصُوْعَةٍ  
وَتَنَازِلُ مَضْجُوْعَةٍ  
وَلَوْلَا رَبُّنَا كُنْتُمْ كَافَّةً  
أَفَلَا تَنظُرُونَ إِلَى الْإِبْرَةِ كَيْفَ مَحَلَّتْ  
وَلِلَّهِ السَّمَاءُ كَيْفَ رُفِعَتْ  
وَلِلَّهِ الْجِبَالُ كَيْفَ نُصِبَتْ  
وَلِلَّهِ الْأَرْضُ كَيْفَ سُطِحَتْ  
فَذَلَّلُوا أَوْ أَكْبَرُوا  
لَنُتَبِّعَنَّ مَا يَكْنُيْطُونَ  
إِلَّا مَنْ تَوَلَّى وَكَفَرَ  
يُصَوِّرُهُ اللَّهُ الْعَذَابُ الْأَكْبَرُ  
إِنَّ إِلَهُنَا لَإِذَا يُكْمَرُ  
تَتَرَىٰ أَنَّ عَلَيْهِنَا جُجُجًا كَافَرًا

- 18 And the space beyond,  
how (infinitely) it extends!
- 19 The rugged hills,  
how they are spiked?
- 20 And the sweeping plains,  
how they spread?
- 21 Therefore, only warn  
them  
for thou art a Warner! No more!
- 22 By no means art thou  
a steward to them!
- 23 But he who turns his back,
- 24 And warning neglects,  
on him will Allah make to descend  
bitter affliction.
- 25 Verily, to Us alone is their resort
- 26 And with Us their reckoning.

\*

## SURA : A'LA

In the name of Allah the Rahimān the Rahīm

1 \*\*\* 33

(O MUHAMMAD !)

**S**trive (on thou)  
in the name of thy Lord on high!

2 Who creates, then moulds,

3 Who assigns, (a task, a duty)  
then guides,

4 Who freshens the verdure bright,

5 Then withers it to refuse dark!

6 We shall teach thee to recite  
so that  
thou shalt not forget—

7 Unless Allah wills—  
for, verily, He is aware  
of what is seen  
and what is unseen.

8 We shall make it easy  
for thee to be fluent.

9 And persist thou in warning;  
for warning will be  
of some use—

10 Those who ponder will heed.

11 Only the most intransigent  
will remain aloof:

12 Those who prefer to loiter  
near the brink  
of a great fire—

سَيِّدٌ مِّنْ نَّحْنُ ۖ

وَيَتَجَمَّعُونَ إِلَيْهِ ۖ

الَّذِي يُفْضِلُ الْفَرَّارَ الْكَذِبَى ۖ

ثُمَّ لَا يَمُوتُ فَيُنَادُوا لَوَاحِشِي ۖ

فَإِنَّا أَفْلَحُ مَن تَرَكُنِي ۖ

وَذَكَرْنَا أَسْمَاءَهُمْ فَنَقَلْنِي ۖ

بَلْ تُؤْخِرُونَ الْحَيَاةَ الدُّنْيَا ۖ

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۖ

إِنَّ هَذَا لَبِئْسَ الْمَصْحُفُ ۖ

الَّذِي لَا يَرْفَعُ رُءُوسَ ۖ

سَيِّدٌ مِّنْ نَّحْنُ ۖ

الَّذِي خَلَقَ قَسْوَى ۖ

وَالَّذِي قَدَّرَ فَهَدَى ۖ

وَالَّذِي أَخْرَجَ الْمَرْعَى ۖ

فَجَعَلَهُ خَاقًا فَخَدَى ۖ

سُبْحَانَكَ لَا تَعْذِلْنِي ۖ

إِلَّا مَا قَسَاءَ اللَّهُ ۖ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا

يَخْفَى ۖ

وَكُنْتَ لَكَ الْيَسْرَى ۖ

فَذَلَّلْنَاهُ لَا تَجِدَ إِلَّا بَرَى ۖ

13 Continuing to exist,  
neither living nor dead!

14 Prosper will he  
who absolves himself  
(by fulfilling his  
obligations),

15 Pays heed to the bidding  
of his Lord  
and performeth his duty.

16 Ye are generally obsessed  
with the living moment.

17 Foresee!  
Pay heed to the future;  
for that will bring good  
more lasting.

18 Indeed, this is a lesson  
from the books of old:

19 From the Books of Ibrahim  
and of Musa!

\*



SURA : *TĀRIQ*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 34

**T**he darkness of the heavens is witness  
and witness is the Morning Star!

2 —But what shall make thee comprehend  
what the Morning Star doth signify?

3 A star of piercing radiance,

4 Over every soul it keepeth watch.

5 Let Man reflect upon his humble origin

6 What was he created of but fluid  
injected with life.

7 Emerges he from spine and loins.

8 Verily, re-calling (man)  
for Him is possible

9 On the day that all secrets  
will be divulged;

10 For him there shall be  
no support or helper.

2 \*\*\* 35

11 Witness are the heavens  
whose nature it is to revolve;

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝  
يَوْمَ تُبْلَى السَّرَائِرُ ۝  
فَمَا لَهُمْ قُوَّةٌ وَلَا نَاصِرٌ ۝  
وَالسَّمَاءُ ذَاتَ الرَّجْعِ ۝  
وَالْأَرْضُ ذَاتُ الصَّدَيرِ ۝  
إِنَّهُ لَقَوْلُ فَصْلٍ ۝  
وَأَنَّهُ بِآيَاتِنَا هَادٍ ۝  
وَأَنَّهُ يُكَيِّدُ الْكَافِرِينَ ۝  
وَأَنَّهُ يُكَيِّدُ الْكَافِرِينَ ۝  
فَقَوْلِي الْكَافِرِينَ أَنَا لَهُمْ زَنْدٌ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءُ وَالْطَّارِقُ ۝  
وَمَا أَدْرِ مَا الطَّارِقُ ۝  
النَّجْمُ الثَّاقِبُ ۝  
إِنْ كَانَ نَفْسٌ لَّنَا عَلَيْهِ حَافِظٌ ۝  
فَلْيَنْظُرِ الْإِنْسَانُ مَخْرَجَهُ ۝  
خُلِقَ مِنْ نَّارٍ وَافِي ۝  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝

12 Witness is the earth  
whose nature it is to split afresh.

13 Verily, in these are eternal truths.

14 No passing jest.

\*

15 Indeed they are planning a plan against thee

16 But We shall plan a plan against them.

17 So bear a while with these of little faith;  
let them alone for a while.

\*

## SURA : BURŪJ

In the Name of Allah the Rahīm the Rahīm

1 \*\*\* 36

**W**itness are  
the revolving constellations!

2 Witness the appointed day!

3 Witness that which was seen  
and those who saw!

4 Perish those  
who contrived the trench!

5 Filled it with fire—

6 Stood (actively)  
watching what happened!

7 And (perish) those  
who were (passive) witnesses  
to what was being done  
to the men of faith!

2 \*\*\* 37

8 What was their guilt—  
except that they had faith in Allah,  
the Almighty, the Glorious? ,

9 He for whom is the sovereignty  
of heaven and earth.  
He who is the Witness of all deeds!

10 Verily those who persecute  
the men and women of faith  
and repent not,  
on them will come chastisement  
like fire and afflictions  
like flames.

11 Verily, those who have faith  
and engage in righteous endeavour,  
for them shall be prosperity—  
as in rich gardens watered by streams—  
felicity in abundance.

36-37

وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾  
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢﴾  
إِنَّ يَتْلُو رَبُّكَ النُّذُرَ ﴿٣﴾  
إِنَّهُ هُوَ يُبَيِّنُ وَيُعِيدُ ﴿٤﴾  
وَهُوَ الْقَلْبُورُ الْوُزُو ﴿٥﴾  
هُوَ الْعَرْشُ الْمَجِيدُ ﴿٦﴾  
كَذَّالِ كَمَا يُرِيدُ ﴿٧﴾  
هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿٨﴾  
يَزْعُمُونَ وَيَسْمُودُ ﴿٩﴾  
بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٠﴾  
وَاللَّهُ مِنْ دُونِهِمْ مُخِيطٌ ﴿١١﴾  
بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿١٢﴾  
فِي لَوْحٍ مَحْفُوظٍ ﴿١٣﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾  
وَالْيُودِ وَالنَّحُودِ ﴿٢﴾  
وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾  
فَمَنْ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾  
الْقَارِذَاتِ الْوُخُودِ ﴿٥﴾  
إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾  
وَهُمْ عَلَى مَا يَنْظُرُونَ بِالْمُؤْمِنِينَ هَؤُلَاءِ  
وَمَا تَقْصُرُونَ عَنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ  
الْعَزِيزِ الْحَمِيدِ ﴿٧﴾  
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾  
إِنَّ الَّذِينَ كَفَرُوا بِالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
فَلَا يَنْبَغِي لَهُمْ أَنْ يُقَامُوا لِلْعَذَابِ جُنُودٌ

3 \*\*\* 38

12 Verily, the (retributive) grip  
of thy Lord is hard.

13 Verily, He is the Creator  
and the Restorer.

14 The Forgiving, the Gracious.

15 Lord of the Glorious Universe.

16 He who accomplishes what He pleases.

17 Hast not the story come to thee  
of the hosts

18 Of *Fir'aun*  
and of *Thamud*?

19 In fact, of those  
who ignored and spurned?

20 But Allah  
encompassed them on all sides!

21 Verily,  
this is a universal proclamation

22 Embedded in the eternal,  
all-pervading Law!

✱

38

# SURA : *INSHIQAQ*

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 39

**W**hen the heavens split  
(and shower all their blessings)

2 With the permission of thy Lord—  
and as readily as they should;

3 When the outspread earth

4 Throws up her bounties unreservedly,

5 With the permission of thy Lord—  
and as readily as it should:

6 O man!

Thou too must strive and hasten  
to meet thy Lord's behest!

\*

7 He who accepts his assigned duties  
readily in his right hand

8 For him will his task be made easy,

9 And he shall rejoice in his family.

10 But he who casts his assigned duties  
behind his back

11 Invites upon himself perdition;

12 He shall slide into perplexities.

13 He it was who rejoiced with his family,

14 He it was who thought  
he would never have to face adversity;

15 But, verily, thy Lord  
had him under watch!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ۝  
وَأُنزِلَتْ سُحُبًا وَخَفَّتْ ۝  
وَارْتَدَّتْ الْأَرْضُ رَدًّا ۝  
وَأُلْقَتْ مَا فِيهَا وَخُلَّتْ ۝  
وَأُورِثَتْ لِرَبِّهَا وَخَفَّتْ ۝  
يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِرٌ إِلَىٰ رَبِّكَ ۝  
كَذَّبْتَ بِآيَاتِنَا ۝  
فَأَمَّا مَنْ أُوذِيَ كِتَابَهُ بِغَيْنِهِ ۝  
فَسَوْفَ يَحَاسِبُ حَسَابًا كَبِيرًا ۝  
وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْرُورًا ۝  
وَأَمَّا مَنْ أُوذِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝  
فَسَوْفَ يَدْعُو ثُبُورًا ۝

2 \*\*\* 40

16 No! Witness the reddening sunset,

17 Witness the (chariot of) night  
as it drives on,

18 Witness the moon as it waxes,

19 Verily, ye too shall pass  
from stage to stage.

20 What then if they acquire not faith?

21 And when this recital  
is recited to them,  
they do not bow in acceptance?

22 Instead, they continue  
to deny and reject?

23 Allah knows best what they hide!

24 So convey to them  
the tidings of severe pain.

25 Except (to) those who have faith  
and who strive righteously;  
For them is reward unbeholden.

\*

## SURA : TATFIF

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 41

**W**oe to those who are unfair—

2 Those who from others  
full measure exact,

3 But, when measuring or weighing  
for others, stint.

4 Do they think that they  
will not be called to account

5 On the great day

6 When men will stand up  
for the Lord of all peoples?

7 Surely the decree of the transgressors  
will be in *Sijjin*

8 And what shall make thee know  
what *Sijjin* is?

9 (It is) a decree irrevocable.

10 Woe then on that day  
to those who scoffed;

11 Those that taunted  
at the day of reckoning.

12 And none jeer at it  
but the totally incorrigible—

13 Who, when Our messages  
are recited to them, say:  
“Oft-heard tales of old!”

14 But no! Rust is upon their hearts  
which they neglected.

15 Verily, on that day before their Lord  
they shall be ashamed,

16 Singed as in hell!

17 It shall be said to them,  
“This is what you had laughed at!”

2 \*\*\* 42

18 Verily, the decree for the righteous  
is *'Illiyin*

19 And what shall make thee know  
what *'Illiyun* is?

20 It is a decree irrevocable,

21 Attested by those nearby.

22 Verily, the righteous  
shall be in contentment,

23 Looking down from high thrones.

- 24 Ye shall know them by their faces  
bright and joyous
- 25 Quaffing sherbets in glasses perfumed,
- 26 Perfumed with musk,  
the envied of the envious,
- 27 Its nature like that of nectar—
- 28 Sharing with those near by.
- 29 The guilty, at the righteous,  
were wont to laugh
- 30 And nudged each other when passing by;
- 31 They exulted when again among themselves;
- 32 Or else, when they saw them, they said,  
"These, indeed, are the credulous,  
led astray."
- 33 Had We sent them to be their watchers?!
- 34 So today, those who had faith  
will laugh  
at those who had doubted.
- 35 Looking down from high places.

ثُمَّ يُقَالُ هَٰذَا الَّذِي لَكُمْ بِهِ تَكُونُونَ ﴿٢٤﴾  
كَلَّا إِنَّ كِتَابَ الْإِنشَاءِ لَمُنِيرٌ ﴿٢٥﴾  
وَمَا أَتَاكَ مَا عَلَيْتَنَ ﴿٢٦﴾  
كُنْتَ مَقْرُورٌ ﴿٢٧﴾  
يُسَبِّحُ بِهِ الْمُتَقَرِّبُونَ ﴿٢٨﴾  
إِنَّ الْأَنْبِيَاءَ لَمُؤْمِنُونَ ﴿٢٩﴾  
عَلَى الْأَرْوَاحِ يَنْظُرُونَ ﴿٣٠﴾  
تَعْرِفُ فِي وُجُوهِهِمْ لَكُمْ لَآئِكَ الَّذِينَ  
يُسَبِّحُونَ مِنْ رَحْمَتِي فَهُمْ فِيَّ مَحْمُودُونَ ﴿٣١﴾  
جَاهِلُهُمْ لَكَ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ  
الْمُتَنَافِسُونَ ﴿٣٢﴾  
وَمِمَّا رَجَعْنَا مِنْ النَّاسِ ﴿٣٣﴾  
عَيْنًا يَكْتُمُ بِهَا الْمُتَقَرِّبُونَ ﴿٣٤﴾  
إِنَّ الَّذِينَ آمَنُوا كَانُوا مِنْ الَّذِينَ  
أَمْشَوْا يُصَاحِبُونَ ﴿٣٥﴾  
وَأَإِذَا مَرَّ بِهِمْ يَتَغَامَزُونَ ﴿٣٦﴾  
وَلَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا كَافِينَ ﴿٣٧﴾  
وَإِذَا رَأَوْهُمُ الْفُلَ انْقَلَبُوا مُنَادًا يَمْشُونَ ﴿٣٨﴾  
وَمَا أَرْسَلْنَا عَلَيْهِمْ خَفِيزًا ﴿٣٩﴾  
قَالِيَةً الَّذِينَ آمَنُوا مِنْكُمْ لَمَّا رَأَوْهُمُ الْفُلَ  
عَلَى الْأَرْوَاحِ يَنْظُرُونَ ﴿٤٠﴾  
فَلْيَنْتَوَيْبِ الْكَاذِبُ مَا كَانُوا يَقَعُونَ ﴿٤١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَنِيلَ لِمَطُوفِينَ ﴿٢٤﴾  
الَّذِينَ إِذَا أَكْتَابُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢٥﴾  
وَإِذَا كَانُوا مِنْهُمْ أَوْ وَرَثَهُمْ يُخَسِرُونَ ﴿٢٦﴾  
الَّذِينَ كُنْ أُولَٰئِكَ أَكْهَمُ مِمَّا تَوْفُونَ ﴿٢٧﴾  
لِيُؤْخَذَ مِنْهُمْ ﴿٢٨﴾  
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٢٩﴾  
كَلَّا إِنَّ كِتَابَ الْفُتُوحِ لَمُنِيرٌ ﴿٣٠﴾  
وَمَا أَتَاكَ مَا سَجَّيْنُ ﴿٣١﴾  
كُنْتَ مَقْرُورٌ ﴿٣٢﴾  
وَنِيلَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٣﴾  
الَّذِينَ يَكْتُمُونَ بَيِّنَاتٍ مِنَ الْبَيِّنَاتِ ﴿٣٤﴾  
وَمَا يَكْتُمُ بِهَا إِلَّا كُلُّ مُعْتَدٍ أَفِيمٍ ﴿٣٥﴾  
إِذَا نُفِثَ عَلَيْهِمُ الْيَتْنَا قَالَ أَصَافِيرُ  
الْأَوَّلِينَ ﴿٣٦﴾  
كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا  
يَكْسِبُونَ ﴿٣٧﴾  
كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُودُونَ ﴿٣٨﴾  
ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿٣٩﴾

- 36 Is this not just punishment  
for the evaders  
for what they were engaged in?!

\*

## SURA : INFITAR



In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 43

**W**hen the heavens,  
(according to their nature),  
cleave asunder (to shed rain),

2 And the stars  
(in their respective orbits), revolve;

3 When rivers follow their courses set,

4 When the dead earth, (regularly),  
revives its dead afresh,

5 Each knowing what should precede  
and what should follow:

6 O man, what beguiles thee  
from (obeying the laws of) thy Lord,  
the Gracious?

7 He who created thee, then matured thee,  
then gave thee judgment;

8 With what face He pleased He composed thee.

9 But, still ye spurn the reckoning!

10 Surely there are watchers over you,

11 Recorders gracious,

12 They know what ye do.

كِرَامًا كَاتِبِينَ ۝  
يَعْلَمُونَ مَا تَعْمَلُونَ ۝  
إِنَّ الْأَبْرَارَ لَفِي نَعْمَةٍ ۝  
وَأَنَّ الْفُجَارَ لَفِي نَجْمٍ ۝  
يَعْلَمُونَ أَيَّوَّمُ الْآلِئِينَ ۝  
وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝  
وَنَآذُرُكَ مَا يَوْمُ الْآلِئِينَ ۝  
ثُمَّ مَا آذُرُكَ مَا يَوْمُ الْآلِئِينَ ۝  
يَوْمَ لَا تَنَالُكَ النَّفْسُ لَنَفْسٍ فَهِيَ أَهْلًا ۝  
يَوْمَ يُدْعَىٰ لِللَّهِ ۝

إِذَا السَّمَاءُ انْفَطَرَتْ ۝  
وَأَتَا النُّجُومُ انْتِفَاطَرَتْ ۝  
وَأَذَا الْإِبْرَارُ مُجْرَاطَرَتْ ۝  
وَأَذَا الْفُجُورُ مُجْرَاطَرَتْ ۝  
عَلِمَتْ لَنَفْسٍ نَاقِطَةً مَا تَعْمَلُ ۝  
يَا أَيُّهَا الْإِنْسَانُ مَا تَكْفُرُ ۝  
أَلَمْ يَخْلُقْكَ فَطْرًا فَتَكْفُرُ ۝  
أَلَمْ يَكُنْ فِي مَوَازِينٍ ۝  
كَلَّا بَلْ لَمْ تَكُنْ تَدْرِكُ ۝  
وَأَنَّ عَلَيْكَ لَظُفْرًا ۝

2 \*\*\* 44

13 The righteous  
shall be in felicity

14 Verily, the transgressors  
shall be (as if) in hell.

15 They shall find themselves thus  
on the day of reckoning.

16 By no means  
shall they be able to escape.

17 What will make thee understand  
what the day of reckoning is? !

18 O, what will make thee understand  
what the day of reckoning is? !

19 The day on which none shall own  
any responsibility for another;  
the reign on that day  
will be that for Allah alone.

\*

## SURA : TAKWĪR



In the name of Allah the Rahmān the Rahīm

1 \*\*\* 45

- W**hen the sun is shrouded,  
 2 And the stars grow dim;  
 3 When mountains (like mirages) disappear,  
 4 And camels with young are deserted;  
 5 When wild beasts huddle together (in fear);  
 6 When rivers swell and overflow;  
 7 When the souls are mated,  
 8 And the daughter, buried alive, is asked,  
 9 For what crime had she been punished;  
 10 When the scrolls are unrolled,  
 11 And the heavens unveiled,  
 12 When hell is let loose,  
 13 And paradise brought close:  
 14 Then shall man know what, for himself,  
 he had stored! !

2 \*\*\* 46

- 15 Nay! I bring to witness the planets,  
 16 Which advance and recede;  
 17 The night that gasps,  
 18 The dawn that wafts afresh..  
 19 Verily this is the speech of a gracious  
 messenger,  
 20 Endowed with strength from high,

45-46

عَلَيْكَ نَفْسٌ مَّا أَحْقَرْتَ ۝  
 وَفَا أَقْرَبُ الْخُسْفَى ۝  
 إِذَا الْكُتُبُ أُلْقِيَتْ ۝  
 وَالْأَنْبِيَاءُ أُلْفَتْ ۝  
 وَالصُّبُورُ أَدْنَتْ ۝  
 إِذَا الْقُلُوبُ رُفِطَتْ ۝  
 وَفِي مَقَادِيرِ الْغَضَبِ ثُبُوتٌ ۝  
 مُطَابَقَاتُ الْمَوْتِ ۝  
 وَمَا صَاحِبُ الْقُرُونِ ۝  
 وَلَقَدْ رَأَى الْإِنْفِ الْيَوْمِ ۝  
 وَنَافُوسٌ عَلَى الْغَيْبِ بَصِيرَةٌ ۝  
 وَكَهْزِلَةٌ فِي الْيَمِينِ ۝  
 فَأَمَّا نَدْوَى الْمُؤْنِ ۝  
 إِنَّ هَذَا لَوَلَا الْعَالَمِينَ ۝  
 لَمَنْ قَامَ وَمَنْ لَمْ يَكُنْ ۝  
 وَمَا كُنَّا مُؤْنٌ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ  
 الْعَالَمِينَ ۝

إِذَا الْكُتُبُ مُدْرَأَتْ ۝  
 وَلَقَدْ أُلْقِيَ الْكُتُبُ ۝  
 وَإِذَا الْجِبَالُ سُيِّرَتْ ۝  
 وَإِذَا الْعُشُورُ عُطِّلَتْ ۝  
 وَإِذَا الْوُحُوشُ حُجِرَتْ ۝  
 وَلَقَدْ أُلْقِيَ الْقُرُونُ ۝  
 وَلَقَدْ أُلْقِيَ الْقُرُونُ ۝  
 وَإِذَا السُّوُودَةُ سُيِّرَتْ ۝  
 بِأَيِّ ذَنْبٍ قُتِلَتْ ۝  
 وَإِذَا الصُّحُفُ نُفِصَتْ ۝  
 وَلَقَدْ أُلْقِيَ السُّحُفُ ۝  
 وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝  
 وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝

- 21 Powerful, worthy of trust.  
 22 Your companion is not possessed,  
 23 Verily, He saw him above the horizon.  
 24 It is not a conjecture  
 based on the unseen;  
 25 It is not the speech  
 of a devil accursed;  
 26 What path do ye then take?

\*

- 27 This is naught but a warning  
 28 For those among you who desire  
 to tread the firm path—  
 29 Ah, but ye will not desire,  
 unless . . . Allah desires . . .  
 the Master of all peoples.

\*

## SURA : 'ABASA

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 47

- H**e frowned and he turned away  
 2 When the blind man addressed him!  
 3 And what doth make thee think  
 that he would reform?  
 4 Or that, if he were to be warned,  
 he would profit by such warning?  
 5 That snob, who is scornful of thy warning,  
 6 Thou dost run after,  
 7 Although it is not thy responsibility  
 that he should himself cleanse.  
 8 But he who comes to thee with  
 difficulty  
 9 And with deference  
 10 Him dost thou neglect!

2 \*\*\* 48

- 11 No, indeed! these are discourses  
 12 Which any one can note  
 13 On pages to be treasured,  
 14 Exalted and sanctified  
 15 By the hands of the scribes,  
 16 Honest and honoured.

\*

- 17 Perish man! What makes him  
 (from himself) hide truth?  
 18 Of what did We make him?  
 19 Of a drop of seed!  
 We created him then assigned to  
 him his task,  
 20 Then eased his task for him;  
 21 Then We bring him to his death  
 and to his burial;  
 22 Then, when We will, We shall raise him.  
 23 But no! Man, by no means,  
 fulfils his task!

3 \*\*\* 49

- 24 Is it man who looks to his own food?  
 25 It is We who provide water in plenty,  
 26 Split the soil with crevices,  
 27 And therein produce grains  
 28 And grapes and pomegranates  
 29 And olives and dates  
 30 And dense plantations  
 31 And fruits and pastures;  
 32 Provision for both you and your cattle.



4 \*\*\* 50



- 33 But when comes the blasting thunder  
 34 Then each flies from his brother  
 35 And mother and father  
 36 And wife and children;  
 37 For all purposes, each is  
     unneedful of the other!  
 38 Some faces on that day are beaming  
 39 Laughing, rejoicing;  
 40 Other faces on that day  
     are cast in gloom,  
 41 Covered with darkness;  
 42 Those are the hiders of truth,  
     the vicious!

\*

تَمُوتُ السَّيِّئِينَ يَسْرَعًا ۝  
 تَمُوتُ أُمَّاتُهُ فَأَقْبَرُهُ ۝  
 تَمُوتُ إِذَا شَاءَ أَنْتَرُهُ ۝  
 كُلًّا لَنَا بَقِضٌ مَّا أَمَرُهُ ۝  
 فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝  
 أَكَلْنَا صَبًّا وَتَبًّا ۝  
 ثُمَّ نَقَعْنَا الْآرْضَ سَعًّا ۝  
 فَأَكْبَنَّا بِهَا حَبًّا ۝  
 وَعَبًّا وَتَضَبًّا ۝  
 وَزَيَّنَّا وَنَاوَنَخْلًا ۝  
 وَحَدَّائِنَا أَغْلًا ۝  
 وَفَالَكِهْنًا ذَا بَأْسًا ۝  
 مَتَّاعًا لِّكُلِّ دَلِيلٍ ۝  
 فَإِذَا جَاءَتْ الصَّالِحَةُ ۝  
 يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝  
 وَأُمِّهِ وَأَبْنَيْهِ ۝  
 وَصَاحِبَتِهِ وَبَنِيهِ ۝  
 لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝  
 وَفِرَّ حَوْشَاءً يَفِرُّ ۝  
 حَاجِبًا ذَاتَ بَيِّنَةٍ ۝  
 وَوَجَّهًا يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝  
 تَرْفَعُهَا قَنَرَةٌ ۝  
 أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ ۝

عَبَسَ وَتَوَلَّى ۝  
 أَنْ جَاءَهُ الْإِنْعَافُ ۝  
 وَمَا يَذَّكَّرُ لَهُ لَعَلَّهُ يُزَكَّى ۝  
 أَذِيدُكَ فَتَنْفَعَهُ الذِّكْرَى ۝  
 أَفَأَمْرٌ اسْتَغْنَى ۝  
 فَأَنْتَ لَهُ تَصَدَّى ۝  
 وَمَا عَلَيْكَ أَلَّا يَزَكِّي ۝  
 وَأَمَّا مَنْ جَاءَهُ لَا يَسْعَى ۝  
 وَهُوَ يَخْشَى ۝  
 فَأَنْتَ عَنْهُ تَكْفَى ۝  
 كَلَّا إِنَّمَا تَدْعِي كِرَىٰ ۝  
 فَمَنْ شَاءَ ذَكَّرَهُ ۝  
 فِي خُصْفٍ مِّمَّا كَرَىٰ ۝  
 فَزُجِرَ فَوَسْوَسَ ۝  
 بِأَيْدِي سَفَرَىٰ ۝  
 كِرَامٍ بَرَرَىٰ ۝  
 فَبِئْسَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝  
 مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝  
 مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝

## SURA : NABA'

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 55

**W**hispers prevail

- 2 Regarding the great new teaching
- 3 About which opinions differ;
- 4 But verily they shall soon know!
- 5 Verily, again, they shall soon know!
- 6 Have We not made the earth to spread?
- 7 And the mountains to rise?
- 8 And ye also We made complementary  
one to another;
- 9 Gave you sleep for rest,
- 10 And the night for covering;
- 11 We made the day for your livelihood.
- 12 Above you We provided the seven heavens
- 13 And made the sun to illumine them;
- 14 We send from the clouds, rain in abundance,
- 15 With it We draw forth seeds and foliage
- 16 And gardens rich in shade.

2 \*\*\* 56

- 17 The day of decision too,  
will come in due time!
- 18 When the trumpet actually sounds,  
ye shall come forth in throngs,

- 19 The roofs themselves will let you out  
as if they were doors,
- 20 And mountainous obstacles  
shall disappear  
as if they were mirages!
- 21 It will be like watching hell,  
from a watch-tower,
- 22 A resort for the transgressors
- 23 Where, for long, they shall abide;
- 24 Tasting no fresh breeze, no cool drinks,
- 25 Suffering from extremes of heat and cold,
- 26 A fitting recompense
- 27 For those that failed to reckon,
- 28 And scoffed at our illustrations  
with scorn;
- 29 But everything is recorded  
in Our account-books
- 30 Taste then, We shall add nothing—  
but misery!
- 31 For those who took heed: fulfilment,
- 32 Gardens and grape-vines,
- 33 And youthful company
- 34 Brimming with pastoral happiness;
- 35 Therein shall they hear no folly  
nor scoffing
- 36 Rewards from your Lord,  
according to your meed!

4 \*\*\* 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 33 But when comes the blasting thunder  
34 Then each flies from his brother  
35 And mother and father  
36 And wife and children;  
37 For all purposes, each is  
    unneedful of the other!  
38 Some faces on that day are beaming  
39 Laughing, rejoicing;  
40 Other faces on that day  
    are cast in gloom,  
41 Covered with darkness;  
42 Those are the hiders of truth,  
    the vicious!

\*

تُفْجِرُ السَّيْلَ بَسَرَةً ۝  
تُهْرِجُ الْمَاثِرَةَ مَا قُبْرَةً ۝  
تُهْرِجُ إِذَا شَاءَ أَكْثَرَهُ ۝  
كَلَّا لَأَنفَضْنَ بِهَا أَمْرَهُ ۝  
فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝  
أَكَا صَبَيْنَا الْمَاءَ صَبًّا ۝  
ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝  
فَالْيَبْتَتِلْنَ فِيهَا حَبًّا ۝  
وَعِنَّا كُفُوفًا ۝  
وَرَبُّنَا ذُو فَخْلٍ ۝  
وَحَدَّائِي عُلْبًا ۝  
وَوَاكِلَهُ ذَا أُنْبَا ۝  
مَتَاعًا لَكُمْ وَلَنَا مَكْرَهُ ۝  
فَإِذَا جَاءَتِ الصَّلَاحَةُ ۝  
يَوْمَ يُفْزِزُ الْمَرْءُ مِنْ أَجِيهِ ۝  
وَأَقْبَهُ وَآيَتِهِ ۝  
وَصَاحِبِيهِ وَبَيْنِيهِ ۝  
لِكُلِّ أَمْرٍ يُؤْتِيهِمْ يَوْمَئِذٍ شَأْنٌ يُفْنِيهِ ۝  
وَجُودُهُ يُؤْمِنُ فَسْفِرُهُ ۝  
صَاحِبُكُمْ فَسْتَبِيرُهُ ۝  
وَوَجُودُهُ يُؤْمِنُ عَلَيْهَا غَيْرُهُ ۝  
تَرَاهُمْ هَاهُنَا قَوْمًا ۝  
أُولَئِكَ هُمُ الْكَافِرُ الْفَجَرُهُ ۝

عَسَى وَتَوَقَّى ۝  
أَنْ جَاءَهُ الْغَنَى ۝  
وَمَا يُدْرِيكَ لَعَلَّكَ يَبْرَقِي ۝  
أَوَيْدٌ كَرُّ فَتَنْفَعَهُ الْوَكْرَى ۝  
أَفَأَمِنْ اسْتَفْنَى ۝  
فَأَنْتَ لَهُ تَصْدَى ۝  
وَمَا عَلَيْكَ أَلَّا يَزَنِي ۝  
وَأَمَّا مَنْ جَاءَهُ لَا يَسْعَى ۝  
وَهُوَ يَخْشَى ۝  
فَأَنْتَ عَنْهُ تَلَهَّى ۝  
كَلَّا إِنَّمَا تَنْزِيلُهُ ۝  
فَمَنْ شَاءَ ذَكَرَهُ ۝  
فِي خُصْبٍ مُكَرَّمَةٍ ۝  
فَزَوْدَةٍ مَطَهَّرَةٍ ۝  
بِأَيْدِي سَفَرَةٍ ۝  
كَرَامٍ بَرَرَةٍ ۝  
فَبِئْسَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝  
مَنْ أَكْفَرُ مِنْ خَلْقِهِ ۝  
مَنْ نَاطَقٌ خَلَقَهُ فَقَدَّرَهُ ۝

## SURA : NĀZI'ĀT

In the name of Allāh the Most Gracious the Most Merciful

1 \*\*\* 51

Witness the dying stars that drown  
(in desolation),

2 And the risers that rise serene;

3 Witness the swimmers that swim on high,

4 The forerunners that herald (the dawn),

5 And the Wise Ones  
that hold sway over others.

6 When the great wave shakes

7 And another shiver follows,

8 Hearts on that day beat violently,

9 And eyes on that day, cast down.

10 They say, "What!  
Shall we survive this catastrophe?"

11 Alas! when we have become  
as bare as bones?

12 They will think such survival would  
indeed be a loss!

13 But it will be but a single,  
violent cataclysm;

14 And lo! they shall all be brought  
to a common level.

2 \*\*\* 52

15 Hast not the story of *Musa* come to thee?

16 When his Lord called to him  
in the sacred valley of *Tuwa* :

17 "Make thy way to *Fir'aun*!  
Verily,  
he has transgressed!

18 "Ask him: 'Wilt thou listen  
with an open mind,

19 'So that I might guide thee towards thy Lord  
and thou be chastened?' "

20 And he showed him the great signs!

21 But, "Lies!", he raged, then befumed!

22 Then planned and prepared,

23 And gathered and announced.

24 He shouted: "I am your Lord Supreme!"

25 So Allah humbled him then and thenceforth!

26 Verily, in that is a lesson  
for those who pay heed.

3 \*\*\* 53

27 Are ye a more difficult creation  
to deal with than the heavens which  
He moulds?

28 He raised the high vault and adorned it;

29 Made dark its night and from it  
brought forth its dawn.

30 And the earth, after this, He spread out,

31 And brought forth from it its water and its  
pasture.

32 And, in time, he raised the hills;

33 Provisions for you and your animals.

4 \*\*\* 54

- 34 But when the great calamity comes  
 35 Then will men realize what each  
 had striven after;  
 36 And before each will be his desert!  
 37 Those who had gone astray  
 38 Obsessed by the living moment,  
 39 Verily, hell will be their lot.  
 40 But those who feared  
 their Lord and His Law  
 and restrained themselves  
 from being led away by desire,  
 41 Verily, heaven will be their lot.  
 42 They ask thee about the hour :  
 "When is it likely to arrive?"  
 43 What a quandary thou art putting thyself  
 into!  
 44 With thy Lord is the final authority!  
 45 Thou art no more than a Warner  
 to make them mindful  
 of the consequences.  
 46 When it descends upon them, they will  
 not know whether  
 it is the darkness of  
 dusk or of dawn !

فَأَخَذَ اللَّهُ سَكَّالِ الْأَعْرَاجِ وَالْأُولَى ۝  
 إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن يَخْشَى ۝  
 وَأَنزَلْنَا إِلَيْكَ الْفُلْكَ أَوَّلَ الْبَرِّ ۝  
 وَفِي سَكَّالِ الْأَعْرَاجِ ۝  
 وَأَخْطَشَ لَيْلَاهَا وَآخِرَ حُلِيِّهَا ۝  
 وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝  
 أَخْرَجْنَاهَا مَاءً مَّاءً هَاوَسَرَّهَا ۝  
 وَالْجِبَالَ أَرْسَاهَا ۝  
 مَتَّعْنَا لَهُمْ ذُرِّيَّتَهُمْ وَأَمَّا كَلِمَاتُ ۝  
 فَإِذَا جَاءَتْ ظِلَّةُ الْكَبِيرِ ۝  
 يَوْمَ يَسْأَلُ الْإِنْسَانُ مَا سَأَى ۝  
 وَتُزَيَّرُ الْجَحِيمُ لِمَن يُزَيَّرُ ۝  
 فَأَمَّا مَن طَغَى ۝  
 وَآثَرَ الْحَيَاةَ الدُّنْيَا ۝  
 فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۝  
 وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَتَقَى ۝  
 النَّفْسَ عَنِ الْهَوَى ۝  
 فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۝  
 يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝  
 فِيمَ أَنتَ مِن ذِكْرِهَا ۝  
 إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۝  
 إِنَّمَا أَنتَ مُنذِرٌ مَّن يَخْشَاهَا ۝  
 كَالَّذِينَ مَضَوْا مِن قَبْلِكَ يَلْمِزُوا آلَهُ ۝  
 مَكْرَهُهَا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّوْعِ عَزَّوَجَلَّ ۝  
 وَاللَّحْظَ لَطِيفَ ۝  
 وَالنَّجْمَ سَبَّحًا ۝  
 فَالْحَقِّ سَبَّحًا ۝  
 فَأَلَمَدَ تَزَيَّرَ ۝  
 يَوْمَ تَرْجَفُ الرَّاغِبَةُ ۝  
 تَجِبُهَا الرَّاغِبَةُ ۝  
 قُلُوبُ الْوَدَّيْنِ وَاجِبَةُ ۝  
 أَلَصَّهَا خَافِعَةً ۝  
 يَكُونُونَ أَلَا مَرْدُودُونَ فِي الْحَاوِرِ ۝  
 عَالَمَاتُهَا خَيْرٌ ۝  
 فَأَلَا تَأْتِيكَ إِذَا كَرِهْتَ خَالِصَةً ۝  
 فَكَيْفَ تَجِيءُ وَجَدَةً ۝  
 فَإِذَا هُم بِالسَّاهِرَةِ ۝  
 هَلْ أَتَاكَ حَدِيثٌ مُنْذِرٌ ۝  
 إِذْ تَأْتِيهِ رَكُوبُهُ بِالْأَوَّلِ الْمُقَدَّسِ طَوًى ۝  
 إِذْ هَبَّ إِلَىٰ فَخْرٍ رَّكُوبُهُ طَوًى ۝  
 فَكُلَّ هَلْ لَكَ إِلَٰهٌ مِّن دُونِي ۝  
 وَأَعْدِيَّكَ إِلَىٰ رَبِّكَ فَتَخْشَى ۝  
 فَأَرَاهُ الْآيَةَ الْكُبْرَى ۝  
 فَكَذَّبَ وَخَفَى ۝  
 ثُمَّ أَدْبَرَ يَمْسِي ۝  
 فَحَسَرَ وَتَدَايى ۝  
 فَقَالَ إِنَّا نَرَىٰ كَلَامُكَ أَغْلَى ۝

\*

\*

## SURA : NABĀ'

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 55

**W**hispers prevail

- 2 Regarding the great new teaching
- 3 About which opinions differ;
- 4 But verily they shall soon know!
- 5 Verily, again, they shall soon know!
- 6 Have We not made the earth to spread?
- 7 And the mountains to rise?
- 8 And ye also We made complementary  
one to another;
- 9 Gave you sleep for rest,
- 10 And the night for covering;
- 11 We made the day for your livelihood.
- 12 Above you We provided the seven heavens
- 13 And made the sun to illumine them;
- 14 We send from the clouds, rain in abundance,
- 15 With it We draw forth seeds and foliage
- 16 And gardens rich in shade.

2 \*\*\* 56

- 17 The day of decision too,  
will come in due time!
- 18 When the trumpet actually sounds,  
ye shall come forth in throngs,

- 19 The roofs themselves will let you out  
as if they were doors,
- 20 And mountainous obstacles  
shall disappear  
as if they were mirages!
- 21 It will be like watching hell,  
from a watch-tower,
- 22 A resort for the transgressors
- 23 Where, for long, they shall abide;
- 24 Tasting no fresh breeze, no cool drinks,
- 25 Suffering from extremes of heat and cold,
- 26 A fitting recompense
- 27 For those that failed to reckon,
- 28 And scoffed at our illustrations  
with scorn;
- 29 But everything is recorded  
in Our account-books
- 30 Taste then, We shall add nothing—  
but misery!
- 31 For those who took heed : fulfilment,
- 32 Gardens and grape-vines,
- 33 And youthful company
- 34 Brimming with pastoral happiness;
- 35 Therein shall they hear no folly  
nor scoffing
- 36 Rewards from your Lord,  
according to your need!

3 \*\*\* 57

37 Lord of the heavens and the earth  
and all that is between;  
the *Rahman*.  
to whom none dare (even) suggest!

38 On that day shall stand before Him  
spirits and angels in rows;  
none shall dare plead, except  
those permitted by the *Rahman*  
and who plead for a just cause.

39 That day will come in truth;  
those who will,  
may return to their Lord.

40 We have warned you  
that retribution is at hand;  
the day on which will be seen  
what was sent ahead;  
and those who hid the truth  
from themselves will say:  
"Would that we were dust!"

\*

وَلَيْسَ يَكُونُ فِيهَا أَبَرُّ ذَا وَلَا أَهْوَىٰ ذَا  
إِلَّا حُجَّتْ بِهَا وَاعْتَصَمَ بِهَا  
جَزَاءُ مَا كَانَتْ تَعْمَلُ  
لَهُمْ كَالْوَالِدِينَ الَّذِينَ لَا يَرْجُونَ جِسْمًا  
وَكُنُودًا يَلْبِثُونَ فِيهَا  
وَكُلٌّ فِي أَفْئِدَةٍ كُنُودٍ  
فَقَدْ وَفَّوْا لَنْ كُنُودٍ لَّعَنَ اللَّهُ أَعْمَالَهُمْ  
إِنَّ الْمَشْقُوقِينَ مَقَالًا  
حَدَّ آيُوبَ وَاعْتَصَمَ بِهَا  
وَكُوعِبَ أَقْرَبًا  
وَكُلَّ سَائِدًا  
لَا يَمْنَعُونَ فِيهَا لَقْوًا وَلَا كَيْدًا  
جَزَاءُ مَنْ تَرْتَبَّكَ عَطَا جَسَدًا  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْمُحْسِنِينَ لَا يَدْرِكُونَ بَيْنَهُ عَطَايَاهَا  
يَوْمَ يُكْفَرُ الرُّوسُ وَالْمَلَائِكَةُ صَفًّا  
أَلَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ  
وَقَالَ صَوَابًا  
ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ  
إِلَىٰ رَبِّهِمْ مَانًا  
إِنَّا أَنْزَلْنَاهُ قُرْآنًا قُرْآنًا لَا يَكُونُ  
بِنَظَرٍ أَلَمْ تَرَ مَا كُنَّا مَعَهُ يُبَيِّنُ  
الْكُفْرَ لِيُذْهِبَ عَنْكُمُ الرِّيبَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ يَسَاءٍ لَوْ أَنَّ  
عَنِ الْكِبَرِ الْعَظِيمِ  
الَّذِينَ هُمْ فِيهِ مُخْتَلِفُونَ  
كَلَّا سَيَعْلَمُونَ  
ثُمَّ كَلَّا سَيَعْلَمُونَ  
أَلَمْ يَجْعَلِ الْأَرْضَ وَمُهْدًى  
وَالْجِبَالَ أَوْتَادًا  
وَحَافَظَةً أَرْوَاجًا  
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا  
وَجَعَلْنَا اللَّيْلَ لِبَاسًا  
وَجَعَلْنَا النَّهَارَ مَعَاشًا  
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا  
وَجَعَلْنَا سِرَاجًا وَهَّاجًا  
وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا  
لِيُخْرِجَ بِهِ حَبًّا وَنَبَاتًا  
وَجَنَّاتٍ أَلْفَافًا  
إِنَّ يَوْمَ الْقَضَاءِ كَانَ وِيقَاتًا  
يَوْمَ نُنْفِخُ فِي الصُّورِ فَتَأْتُونَ الْوُجُوهَ  
وَتُحْجَبُ السَّمَاوَاتُ فَكَانَتْ أَبْوَابًا  
وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا  
إِنَّ حَقْلَكُمْ كَانَ مِرْصَادًا  
لِالْمُظْهِرِينَ مَانًا  
لِيُخْرِجَ فِيهَا أَصْحَابًا

## SURA : MURSILĀT

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 58

**R**emember the Messages clear—  
(Like fresh winds from heaven)

2 They wafted away the chaff;

3 Remember those that spread the seed far:

4 Made distinct what was indistinct before.

5 Remember those (Messengers)  
who broadcast the message far;

6 Persuaded at times, and at times warned:

7 Verily, what they promised will come to pass.

8 (They mock :)  
“ ‘When the stars will be dimmed,

9 ‘When the heavens are rent asunder,

10 ‘When the mountains are torn from their roots,

11 ‘When the promised moment arrives!’

12 When is that moment going to arrive?”

2 \*\*\* 59

13 Ah! that will be the Day of Decision

14 And what shall make thee know  
what the Day of Decision is!

15 *Woe to those on that day  
who called it a lie!*

16 Have We not destroyed those of old?

17 Then replaced them with their successors?

18 That is how We act against the transgressors!

19

*Woe to those on that day,  
who called it a lie!*

20 Have We not created you from fluid despised?

21 Then We placed it in a safe resting place

22 For a period that is clearly specified;

23 Then We gave it a shape—  
We the Best of Shapers!

24

*Woe to those on that day,  
who called it a lie!*

25 Have We not made the earth fit

26 To hold matter, living and dead?

27 And put on it lofty mountains,  
and from them brought you cool water  
to drink and refresh?

28

*Woe to those on that day,  
who called it a lie!*

29 Crawl ye, to that which  
ye called a lie!

30 Or, crawl ye, to the three-fold  
protection of your tribe!

31 That protection will not save you  
from the fire,

32 For it sendeth forth its sparks  
even to palaces,

33 Like golden chords thrown from afar—

34

*Woe to those on that day,  
who called it a lie!*

35 This is the Day on which  
they will not be able to speak



36 Or permitted to put forth excuses!

37 *Woe to those on that day,  
who called it a lie!*

38 This is the Day of Decision!  
We have gathered you and  
your predecessors

39 And if ye have some tricks to play,  
play ye now!

40 *Woe to those on that day,  
who called it a lie!*

3 \*\*\* 60

41 Those who took heed  
they are midst shades and springs

42 With the fruits of their desire.

43 Eat and drink to your heart's content  
as a reward for what ye did;

44 Verily this is how We reward  
those that are righteous.

45 *Woe to those on that day,  
who called it a lie!*

46 Oh ye who transgress,  
eat and enjoy what little you can, now!

47 *Woe to those on that day,  
who called it a lie!*

48 When it is said to them,  
"Bend ye (if ye will not prostrate);"  
they will not (even) bend!

49 *Woe to those on that day,  
who called it a lie!*



أَحْيَاكُمْ وَأَمَاتَكُمْ ۖ  
وَجَعَلْنَا فِيهَا رُجُومًا لِّمَن ظَلَمَ ۖ وَتَعْلَمُونَ  
مَاءً قَرَارًا ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
الْمُطَلَقَاتِ إِلَى مَا كُنَّ يَسْتَبِمْنَ تِلْكَ يُنْفُونَ ۖ  
الْمُطَلَقَاتِ إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۖ  
لَّا ظِلُّهَا إِلَّا لِلْغَنَى مِنَ الْهَبِ ۖ  
إِنَّهَا تَرْتَضِي أُنْشُرَ كَالْقَهْرِ ۖ  
كَأَنَّهُ جَنَّاتٌ صُمْرُ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
هَذَا يَوْمَ لَا يَنْصُرُونَ ۖ  
وَلَا يُؤْنَسُونَ لَهُمْ فَيَجْعَلُونَ رُجُومًا ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
هَذَا يَوْمَ الْفُضْلِ ۖ يَجْعَلُهُمُ الْوَاكِلِينَ ۖ  
فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
إِنَّ الْمُتَّقِينَ فِي ظِلٍّ وَجُيُوبٍ ۖ  
وَقَوَائِدٍ وَمَا يَسْتَفْزُونَ ۖ  
عُلَاوًا وَتَشْرَبُوا مِنْهُمْ لَمَّا كُنْتُمْ تُكْفِرُونَ ۖ  
إِنَّا كَذَلِكَ تَجْزِي الْمُحْسِنِينَ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
كُلُّوا وَشَبَبُوا أَقْبِلُوا إِلَيْنَا مُجْرِمُونَ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
وَلَوْ أَقْبَلُ لَهُمْ رَأْسُكُمْ لَا يُرْجَعُونَ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
فَمَا أَجَى حَتَّى يَذُوقُوا وَعَذَابُهُمْ يُؤْمِنُونَ ۖ

وَالْمَرْسَلَتِ عُرْفًا ۖ  
فَالْغَصْبِ عَصْفًا ۖ  
وَالشَّرِيتِ نَشْرًا ۖ  
فَالْفَرْقِ نَوْرًا ۖ  
فَالْمُغْلِبِ وَكُرًّا ۖ  
عَذْرًا أَوْ دَرًّا ۖ  
إِنَّمَا تُوعَدُونَ لَوَاقِعًا ۖ  
فَوَاكِلًا تَجْعَلُونَ حُسْنًا ۖ  
وَلَوْ أَنَّ السَّمَاءَ فُجِّرَتْ ۖ  
وَلَوْ أَنَّ الْجِبَالَ نُسِفَتْ ۖ  
وَلَوْ أَنَّ الرُّسُلَ أَقْبِتَتْ ۖ  
لَا يَذُوقُوا أَجَلَ ۖ  
لِيُؤْمِرَ الْفُضْلُ ۖ  
وَمَا أَكْذَرُكُمْ مَا يَوْمُ الْفُضْلِ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
أَلَمْ تَنْذِرْنَا أَلَّا تَكُونُوا ۖ  
ثُمَّ لَتُؤْمِنُنَّ بِهِمْ الْآخِرِينَ ۖ  
كَذَلِكَ تَفْعَلُ بِالْمُجْرِمِينَ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ۖ  
فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۖ  
إِلَى قَدَرٍ مَعْلُومٍ ۖ  
فَقَدْ رَنَاءَ فَنَعَمَ الْفَيْرُونَ ۖ  
وَيَوْمَ يَوْمَ يَكْفُرُ بَيْنَ ۖ  
أَلَمْ نَجْعَلِ الْأَرْضَ رِفَاتًا ۖ

\*

50 What discourse, after this,  
will imbue them with faith?

\*

SURA : *INSĀN*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 61

**W**as there not a time  
when Man had no identity?

2 Then We brought forth an individual  
from the union of two cells,  
like a plant at first,  
and then endowed  
with sight and hearing.

3 Verily, We showed him the right path—  
whether, grateful, he follows it,  
or, in defiance, goes astray.

4 For those who hide the Truth,  
and go astray,  
We provide encumbrances  
and inflictions.

5 But those who follow Our right path :  
(they are)  
refreshed from cups as if of camphor ;

6 Fountains, for those  
who served their Lord,  
to splash at will.

\*

7 Those who fulfilled their tryst  
and feared the widespread evil day

8 Who, though needing it themselves,  
gave what they had  
to those in want,  
to those who have no guardians,  
to the helpless ones :

9 "Verily, we feed you hoping thus  
to please our Lord ;  
from you we ask  
no recompense or thanks ;

10 Only from our Lord we seek  
grace on the long and dreary day."

11 Allāh shall guide them from  
the evils of such days and shall  
bestow upon them joy and peace.

\*

12 And those who persevered will be rewarded  
with ease and freedom blessed :

13 Reclining there on banks and facing,  
neither intense heat nor cold,

14 Fruits bending low and to be gathered  
at their ease ;

15 Being served in shining silver plate  
and goblets as of crystal made ;

16 Silver cups to measure as desired ;

17 Brimful of ginger-flavoured ale.

18 Beside perpetual streams—

19 And midst them moving, liveried youth  
who seem to you like scattered pearls.

20 Behind all this you will discern  
a land of wealth and graciousness :

21 Enriched with light and heavy silks  
and green embroideries  
and silver bracelets ; water pure,  
bestowed upon them by their Lord.

22 And, verily, that's how We shall reward  
you too, and that is how  
We'll thank you for your toil!

2 \*\*\* 62

23 Verily, We do impart to thee  
the Quran as only We can!

24 So persevere thou  
at the bidding of thy Lord;  
and none obey among these men  
who sin by what they do  
or else by what they fail to do!

25 Continue thou to warn,  
as enjoined by thy Lord,  
at early dawn and late at night.

26 Lie thou down a while for rest  
but, for a long while, strive.

27 Surely these are they  
who love the transient  
and draw upon themselves  
a heavy day.

28 It is We who made them  
and gave them strength,  
and, when We please, We shall  
replace them with their likes.

29 Verily this is a warning :  
so those who will, may follow  
the path shown by their Lord.

\*

30 But alas! they will not will  
unless Allah wills,  
He who is All-knowing  
and All-wise.

31 He in his benevolence accepts  
whom He wills,

قُلْ إِنَّمَا نُنَزِّلُ الْقُرْآنَ مِن ذِكْرِ رَبِّكَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا  
وَيَقُولُونَ نَحْنُ الْمُسْلِمُونَ ۝

عَيْنًا نَّبَإِ الْمُسْلِمِينَ ۝  
وَيَقُولُونَ عَلَيْهِمْ وَلَدَانِ فَأَنزَلْنَا إِلَيْكَ  
الْقُرْآنَ فَاصْبِرْ لَهُمْ صَبْرًا مَّتَدًّا ۝  
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ هَلَكَ مِن قَبْلُ ۝

عَلَيْهِمْ ذُنُوبُهُمْ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ فَاصْبِرْ  
۝ وَأَتَىٰكَ الْغَوَاةُ وَاسْتَوُوا عَلَىٰ ظُهُورِهِمْ  
فَوَلَّوْا مُدْبِرِينَ ۝

رَبُّهُمْ فَاصْبِرْ ۝ وَإِن كَانَ لَكُم جَزَاءٌ وَكَانَ  
سَعْيُكُمْ مِّنْ قَبْلُ ۝

إِنَّا نَحْنُ مُّزِيلُو آلِ الْفَارِسِ ۝ وَنَحْنُ الْمُسْلِمُونَ ۝  
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ  
أَحَدًا مَّنْ يَكْفُرُ ۝

وَأَذْكُرْ آلِمَ رَبِّكَ بِالْهَرَّةِ وَأَصْلِهِ ۝  
وَمِنَ الْبَيْتِ فَاصْبِرْ لَهُ وَصَبْرُهُ لِيْلَا  
طُوبَىٰ ۝

إِن كُنْتُمْ لَا تَعْلَمُونَ الْعَاجِلَةَ وَيَذْكُرُونَ  
وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

نَحْنُ خَالِقُهُمْ وَنَحْنُ ذُنَا أَمْرُهُمْ وَإِذَا  
يُسْمِنُوا بَدَلْنَا أَمْرَهُمْ نَبِيًّا ۝

إِن هَذِهِ تَدْكُرَةٌ فَمِنْ شَأْنِ الْغَدِ  
إِلَىٰ رَبِّهِمْ سَبِيلًا ۝

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ ۝ إِن  
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

يُجِزِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ  
الظَّالِمِينَ ۝ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ  
لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۝

إِنَّا خَلَقْنَاهُ الْإِنسَانَ مِنْ نُّطْفَةٍ أَمْشَاقٍ  
تَبْيِضُهُ وَيَجْعَلُهُ مَجِيعًا لِّجَعِدَارٍ ۝

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا  
كَاذِبًا ۝

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَٰبًا مِّنْ رَّعَاظٍ  
وَسَّجِيرًا ۝

إِنَّا أَنزَلْنَاهُ نَزْلًا مِّنْ غَاسِقِينَ ۝  
وَمَا نَحْنُ بِكَافِرِينَ ۝

عَيْنًا يَكْتُمُ رَبُّهُمَا يَخْلَعُ اللَّهُ لِيَجْزِيَ وَهْمًا  
تَقْجِيرًا ۝

يُؤْتُونَ بِالْغَدْرِ وَخَائُونَ يُؤْمِنُونَ  
شَرًّا مِّنْ مُّسْتَقِيمِينَ ۝

وَيَطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِمْ وَهُمْ  
وَعَيْنًا وَآسِيًّا ۝

إِنَّمَا الظَّالِمُونَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِمْ  
جَزَاءً وَلَمْ يَكْفُرُوا ۝

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا  
قَتَرِيًّا ۝

فَوَدَّعَى اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ  
نَضْرِبًا وَمُسْرورًا ۝

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝  
مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ

فِيهَا شَيْئًا مِّنْ أَكْثَرِ مَهْرَجٍ ۝  
وَدَارِئِيَّةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلُكٌ لِّقُلُوبِهَا

تَذَلُّلًا ۝  
وَيُطَافُ عَلَيْهِمْ بِأَنْبِيَاءٍ مِّنْ قَبْلِهِ وَ

أَكْوَافًا كَانَتْ قَوَارِيرًا ۝

and for those who have transgressed,  
gives just decree of reprimand severe.

\*

## SURA : QIYĀMAH

*In the Name of Allāh the Rahīmān the Rahīm*

1 \*\*\* 63

**N**ay! Forget not the Day Inevitable!

2 And overlook not your own  
self-accusing soul!

3 Does man think that We cannot  
re-vivify his bones?

4 Verily, it is within Our power  
to resuscitate  
his every finger!

5 But man pretendeth ignorance :

6 He asks, "When will this Day  
Inevitable arrive?"

7 When the sight is dazed

8 And the moon becomes indistinct,

9 The sun and the moon become confused

10 On that day man will say :  
"Where is one now to escape?"

11 Verily, there shall be no way out!

12 With his Lord alone will be  
man's asylum :

13 Then shall (each) man know wherein  
he went too far ahead  
or where he lagged too far behind!

14 Man is the best judge of himself,

15 Although he, for himself,  
invents excuses.

\*

16 Do not move thy tongue  
and anticipate words.

17 It is with Us to gather them  
and string their utterance,

18 So only when We have announced  
(clearly) then do thou pronounce :

19 It is then for Us  
to make their meaning clear.

\*

20 Verily, they love to hasten  
with what is nigh;

21 And think but little of what  
shall surely follow :

22 (Some) faces on that day  
will be bright,

23 Expecting the grace of thy Lord.

24 (Other) faces will be gloomy

25 Surmising what awaits them  
in the dark.

26 Ah! when it reaches one's throat

27 And men bewail,  
'O, what magic can now save? !'

28 And when one knows  
that the time of parting is near;

29 When convulsion  
doth follow convulsion,

30 To thy Lord alone  
will they be driven.

2 \*\*\* 64

- 31 He neither affirmed nor acquiesced,  
 32 Instead, he spurned the warning,  
     turned his back  
 33 And returned to his people strutting!  
 34 Wait thou, the time for thee is near!  
 35 Again, wait thou,  
     the time for thee is near! !  
 36 Does man count on being left  
     to wander without aim?  
 37 Was he not once but a germ?  
 38 Then a piece of flesh;  
     He gave him life  
     and perfected his limbs;  
 39 And made the twain, man and woman :  
 40 Has He not then power  
     to resuscitate  
     those alive or even dead?

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْهُ  
 وَجُودُهُ يَوْمَ يَدْعُ مَا كَانُوا  
 إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٦٤﴾  
 وَجُودُهُ يَوْمَ يَدْعُ مَا كَانُوا  
 تَطْلُفُ أَنْ يَفْعَلَ بِهَا تَاَوِرَةً ﴿٦٥﴾  
 عَلَىٰ رِجْلِ الْغَائِبِ الْتَرَاثِ ﴿٦٦﴾  
 وَقِيلَ مَنْ رَافِي ﴿٦٧﴾  
 وَطَلَّ أَنْفَهُ الْوَرَاثِ ﴿٦٨﴾  
 وَالْتَفَتِ السَّائِي السَّائِي ﴿٦٩﴾  
 إِلَىٰ رَبِّكَ يَوْمَ يَدْعُ السَّائِي ﴿٧٠﴾  
 فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٧١﴾  
 وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٧٢﴾  
 ثُمَّ وَهَبَ إِلَىٰ أُمِّهِ يَتَقَلَّىٰ ﴿٧٣﴾  
 أَوَّلَىٰ لَكَ تَأْوِيلَىٰ ﴿٧٤﴾  
 ثُمَّ أَوَّلَىٰ لَكَ تَأْوِيلَىٰ ﴿٧٥﴾  
 أَيْحَسِبُ الْإِنْسَانُ أَنْ يُفْرَكُ سُدَىٰ ﴿٧٦﴾  
 أَلَمْ يَكُنْ لَّنْظَفَةً مِّنْ مَّيِّمَةٍ يُفْلَىٰ ﴿٧٧﴾  
 ثُمَّ كَانَ عَاقِلَةً فُخِّقَ قَسْوَىٰ ﴿٧٨﴾  
 فُجِّلَ مِنْهُ الرِّجَالُ وَالْأُنثَىٰ ﴿٧٩﴾  
 أَلَيْسَ ذَلِكَ بِقُدْرَةٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٨٠﴾

بِشَيْءٍ مِّنْهُ  
 وَجُودُهُ يَوْمَ يَدْعُ مَا كَانُوا  
 إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٦٤﴾

وَجُودُهُ يَوْمَ يَدْعُ مَا كَانُوا  
 تَطْلُفُ أَنْ يَفْعَلَ بِهَا تَاَوِرَةً ﴿٦٥﴾  
 عَلَىٰ رِجْلِ الْغَائِبِ الْتَرَاثِ ﴿٦٦﴾  
 وَقِيلَ مَنْ رَافِي ﴿٦٧﴾  
 وَطَلَّ أَنْفَهُ الْوَرَاثِ ﴿٦٨﴾  
 وَالْتَفَتِ السَّائِي السَّائِي ﴿٦٩﴾  
 إِلَىٰ رَبِّكَ يَوْمَ يَدْعُ السَّائِي ﴿٧٠﴾  
 فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٧١﴾  
 وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٧٢﴾  
 ثُمَّ وَهَبَ إِلَىٰ أُمِّهِ يَتَقَلَّىٰ ﴿٧٣﴾  
 أَوَّلَىٰ لَكَ تَأْوِيلَىٰ ﴿٧٤﴾  
 ثُمَّ أَوَّلَىٰ لَكَ تَأْوِيلَىٰ ﴿٧٥﴾  
 أَيْحَسِبُ الْإِنْسَانُ أَنْ يُفْرَكُ سُدَىٰ ﴿٧٦﴾  
 أَلَمْ يَكُنْ لَّنْظَفَةً مِّنْ مَّيِّمَةٍ يُفْلَىٰ ﴿٧٧﴾  
 ثُمَّ كَانَ عَاقِلَةً فُخِّقَ قَسْوَىٰ ﴿٧٨﴾  
 فُجِّلَ مِنْهُ الرِّجَالُ وَالْأُنثَىٰ ﴿٧٩﴾  
 أَلَيْسَ ذَلِكَ بِقُدْرَةٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٨٠﴾

\*

\*

## SURA : MUDDATHTHIR

In the name of Allah the Most Gracious the Most Merciful

1 \*\*\* 65

**O** thou! on whose shoulders  
the mantle (now) lies!

2 Awake, arise—to warn,

3 And thy Lord magnify.

4 Let not thy heart be stained,

5 And from giving hurt, beware!

6 Expect not over-much, and

7 For thy Lord's sake!  
Persevere ..

8 When the drums beat, the horn sounds,

9 That will, indeed, be a difficult day;

10 For the faithless, a day without ease.

11 Leave Me to deal with him  
whom I made lone,

12 Endowed him then with riches vast

13 And sons on whom he looks with pride;

14 Made smooth for him the path.

15 But, still, he looks for more and more.

16 And, at the same time,  
contradicts Our messages!

17 I shall, therefore,  
engulf him with his dues!

18 He thought and thought and schemed;

19 Confound him! how he schemed.

20 Be he confounded! how he schemed!

21 He looked around,

22 Then frowned and scowled;

23 Then, proudly strutting, said,

24 "This is naught but delusion  
by magic wrought!

25 "This is naught but mortal speech!"

26 I shall put him into the lowest hell

27 And what shall make thee know  
what the lowest hell is?

28 Nothing remains, nothing is spared;

29 It transforms men

30 And within it are nineteen  
(other punishments).

.....

31 We have made none but angels  
keepers of the fire, and  
their number is nothing but

a point of dispute  
for the faithless;

a source of satisfaction  
to the peoples of the Book;

a means to increase faith  
for those who do believe;

the self-deceivers  
and the hypocrites  
are lost in dispute arguing,  
"What does Allah mean  
by this parable?"

That is how Allah confuses  
those whom He wills  
and guides those whom He wills.  
And none but He  
knows of the many means  
at the disposal of thy Lord.  
This is naught  
but a warning to mankind.

.....

2 \*\*\* 66



32 Nay, witness ye the moon,  
(how it pales at dawn)

33 And the night, how it slinks away

34 When the sun shines forth!

35 This is but one example out of many.

36 A proclamation unto men.

37 Then he among you who wishes,  
may step ahead (to meet the dawn)  
or, lag behind (in groping night).

38 Lo, every soul is mortgaged by its deeds,

39 Except the men of righteousness :

40 From midst their blessings they will ask,

41 Of those who transgressed,

42 "What led you to your fall?"

43 They will say,  
"We failed to do our duty,

44 "We were not of those  
who helped the needy;

45 "Instead, we wrangled and we argued  
among ourselves,

46 "Denied the day of reckoning

47 "Until the truth, indeed, became reality;

48 "And then (it was too late)  
no longer could intercessors  
intercede!"

49 What aileth them that from the warning  
they turn back

50 And run—like asses (kicking in the air)

51 When fleeing from a lion? !

وَمَا أَدْرَاكَ مَا سَقَرٌ ۝

لَا تُبْقِعُ وَلَا تَذَرُ ۝

وَالظُّلُمُ إِذَا أَسْفَرُ ۝

إِنَّمَا إِلَهُ الْكَافِرِينَ ۝

تَذِيرٌ لِلْبَشَرِ ۝

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَّقِي ۝

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ ۝

إِنَّمَا أَصْحَابُ الْيَمِينِ ۝

فِي جَنَّةٍ يَنْسَاهُ الْوَنُ ۝

عَنِ الْمُجْرِمِينَ ۝

مَا سَلَكَ فِي سَقَرٍ ۝

قَالُوا لَا زَكَاةَ عَلَيْكُمْ ۝

وَلَكُمْ ذِكْرُنَا ۝

وَلَكُمْ أَنْتُمْ مِنَ الْمُسْلِمِينَ ۝

وَلَكُمْ أَنْتُمْ مِنَ الْمُسْلِمِينَ ۝

حَقِّقْنَا كَذِبَ الْيَمِينِ ۝

حَقِّقْنَا كَذِبَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

وَمَا أَدْرَاكَ مَا سَقَرٌ ۝

لَا تُبْقِعُ وَلَا تَذَرُ ۝

وَالظُّلُمُ إِذَا أَسْفَرُ ۝

إِنَّمَا إِلَهُ الْكَافِرِينَ ۝

تَذِيرٌ لِلْبَشَرِ ۝

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَّقِي ۝

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ ۝

إِنَّمَا أَصْحَابُ الْيَمِينِ ۝

فِي جَنَّةٍ يَنْسَاهُ الْوَنُ ۝

عَنِ الْمُجْرِمِينَ ۝

مَا سَلَكَ فِي سَقَرٍ ۝

قَالُوا لَا زَكَاةَ عَلَيْكُمْ ۝

وَلَكُمْ ذِكْرُنَا ۝

وَلَكُمْ أَنْتُمْ مِنَ الْمُسْلِمِينَ ۝

وَلَكُمْ أَنْتُمْ مِنَ الْمُسْلِمِينَ ۝

حَقِّقْنَا كَذِبَ الْيَمِينِ ۝

حَقِّقْنَا كَذِبَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

فَمَا تَنْفَعُهُمْ ذِكْرَ الْيَمِينِ ۝

يَا أَيُّهَا الْمُدَّثِّرُ ۝

قُمْ فَأَنْذِرْ ۝

وَرَبَّكَ فَكَبِّرْ ۝

وَبَيْنَاكَ فَطَلِّقْ ۝

وَالْجُزْأَافَهُجْ ۝

وَلَا تَمَنَّكَ تَنْتَهُنَّ ۝

وَلَوْ تَكُونُ فَاصِدٌ ۝

فَأَنذِرْ فِي النَّارِ ۝

فَذَلِكَ يَوْمَئِذٍ يَكُونُ عَذَابٌ ۝

عَلَى الْكَافِرِينَ ۝

دَرْجَتَيْنِ ۝

وَجَعَلَتْ لَهُ أَقْصَادًا ۝

وَبَيْنَهُمْ شُفَعَاؤُا ۝

وَمَهْدَتْ لَهُ نَهْدًا ۝

ثُمَّ يَنْظُرُونَ ۝

كَلَامَ رَبِّهِ ۝

سَاءَ رِجْصُهُمْ صَعْدًا ۝

إِنَّهُمْ قَوْمٌ فَكَّارٌ ۝

فَقِيلَ كَيْفَ تَقْدَرُ ۝

ثُمَّ قِيلَ كَيْفَ تَقْدَرُ ۝

ثُمَّ نَظَرُوا ۝

ثُمَّ عَبَسَ وَبَسَرَ ۝

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُؤْتَر ۝

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝

سَاطِئِي وَسَقَر ۝

\*

## SURA : MUZZAMMIL

In the name of Allāh the Rahīm the Rahīm

1 \*\*\* 67

**O** thou who art ordained!

2 Keep up at nights  
and only rest awhile—

3 For half the night,  
a little more, a little less—

4 Rehearse the Word  
as thou wouldst have it read;

5 For soon We shall charge you  
with words more weighty still.

6 Verily, the advancing night  
is suited best  
for strong impressions  
and for proper stress.

7 Right through the day  
thou hast to strive—

8 Speak at the bidding of thy Lord  
and give thyself  
entirely to thy task.

9 Lord of the East and West!  
no deities are there but He:  
put thou thy trust  
in Him.

10 Endure with patience what they say  
and in the end  
withdraw with grace.

11 Leave Me and these who call thee liar—  
men blessed with ease and plenty!  
Bear thou with them for a while.

12 We know how to put the chains on them  
and for them We shall make it hot.

13 Their very blessings will  
soon choke their throats  
and they will suffer punishments;

14 One day their very base will shake,  
and men who are, like mountains, firm,  
will crumble into dust.

•

15 Verily, We have sent to you a Messenger,  
as witness just as We did send  
a Messenger to *Fir'aun*.

16 But *Fir'aun* did defy our Messenger:  
so We o'ertook him  
with a grievous chastisement!

17 And if, ye too, choose to defy,  
what hopes have ye  
to save yourselves  
from the intense severity  
of that one Day,  
which will turn children grey?

18 And when the skies themselves  
upon you fall  
fulfilling what was promised?

19 But this is nothing more  
than a word of caution;  
let him then who will,  
take refuge in His path.



2 \*\*\* 68

- 20 (i) Thy Lord is well aware  
that thou and some of thy  
companions  
keep up the greater part of night—  
two-thirds, a half, (perhaps) a third.  
But Allah has apportioned night and day  
(for rest and work respectively);  
He knows that thou  
canst not keep this up;  
so He absolves you now,  
(from keeping in your mind  
the whole recital you have learnt),  
thou mayest then revise each night  
as much as comes to you with ease.
- (ii) He is aware that in your midst  
are sick, and those who travel  
in the land in search of what  
the Lord provides; and also those  
who fight in the cause of Allah:  
Therefore, rehearse from it each time  
as much as comes to you with ease.
- (iii) And stand in line for prayer  
and contribute to public fund,  
and loan to Allah a goodly loan;  
whatever goods ye offer of yourselves  
they will be renewed by the Lord  
with better and with greater goods  
in recompense.
- (iv) And seek ye refuge in the Lord, for verily,  
He is Forgiving, Merciful.

تَعْلَمُ يَرْعُونَ الرَّسُولُ مَا خَلَ اللَّهُ إِلَهًُا  
وَيَسْأَلُ  
فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمَ مَا يَجْعَلُ  
الْأَلْبَانُ سُبِينًا  
وَالسَّمَاءُ مَطْطُورًا كَانَ وَعْدُهُ مَفْعُولًا  
إِنْ هَذَا إِلَّا نَذِيرٌ  
لَكُمْ يَوْمَ تَأْتِي سَيِّئًا

إِنْ رَجَعْتُمْ يَلْعَنُ إِنَّكَ تَقُومُ أَوْ لَوْ مِنْ مُنْقَلَبِ  
الْأَيْلِ وَنُصْفَةٍ وَثَلَاثَةٌ وَطَائِفَةٌ مِمَّنْ  
الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ الْآيِلَ وَ  
الْكَهَّازِعُونَ إِنْ كُنْ تُحْمَدُونَ كِتَابَ عَلِيمٍ  
فَأَقْرَهُوهُ وَأَمَّا تَعْمِدُونَ فَمَنْ الْفَرَارِ عَلَيْهِ أَنْ  
سَبَّحُونَ وَمَنْ كُفِرْتُمْ وَأَنْتُمْ لَا تَعْلَمُونَ  
فِي الْأَرْضِ يُسْتَعْمَلُونَ مِنْ فَضْلِ اللَّهِ وَ  
أَعْرَضُوا فَقَالَ لَهُمْ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا  
مَا تَنْصَرُونَ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَقْرِبُوا إِلَى اللَّهِ قَرَابَةً حَسَنًا وَمَا تَفْعَلُونَ  
لَا تُفْعَلُونَ خَيْرٌ يَوْمَ تَدْعُوهُ عِنْدَ اللَّهِ  
خَيْرٌ أَوْ أَعْظَمُ اسْتَجِابًا وَاسْتَغْفِرُوا  
لَهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَرْءُ إِنَّ  
خَيْرَ الْيَلِ إِلَّا قِيلًا  
نُصْفَةً أَوْ الْفَضْلُ مِنْهُ قِيلًا  
أَوْ نِزْدًا عَلَيْهِمْ رَقَبُ الْقُرْآنِ تَنْزِيلًا  
إِلَّا سَأَلْتُمْ عَلَيْهِ قَوْلًا قِيلًا  
إِنْ تَأْتِيهِ الْيَلُ مِنْ أَشَدِّ وَطَأْ وَأَتَوْهُ  
قِيلًا  
إِنْ لَكَ فِي الْكَهَّازِعِ سَاعِدًا يَوْمًا  
وَأَذْكَو لَمْ يَرْجِعْ وَتَبَيَّنَ الْيَوْمَ تَنْزِيلًا  
رَبِّ الشَّرْقِ وَالْمَغْرِبِ كَرَامَةِ الْإِلَهِ  
فَأَتَجِدُهُ دَكِيلًا  
وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا  
جَوِيدًا  
وَقَسِّصْ وَالْمَلِكُ يَوْمَئِذٍ أُولَى التَّعْمِيدِ  
مَهْلِكُهُمْ قِيلًا  
إِنْ كُنْتُمْ تَكْفُرُونَ أَفَكُلًا وَجَحِيمًا  
وَطَعَامًا فَاحْصَةً وَعَذَابًا لَيْسَ بِ  
يَوْمَ تَرْجِعُ الْأَرْضُ وَالْجِبَالُ وَكَانَتْ  
الْجِبَالُ كُفْيًا قِيلًا  
إِذَا أَرْسَلْنَا إِلَيْنَا رَسُولًا شَهِدْنَا عَلَيْهِمْ  
كَمَا أَرْسَلْنَا إِلَى نَبِيِّنَا رَسُولًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## SURA : JINN

In the name of Allāh the Most Gracious the Most Merciful

1 \*\*\* 69

**S**ay thou:

"The conversation,  
among the aliens skilled,  
has been revealed to me:

(One of them said:)

"Surely we have heard a wonderful  
discourse;

2 "It guides us to righteous endeavour;  
I agree with it entirely  
and never again shall I join  
another with my Lord."

3 (Another added:)

"It shows us that He—  
exalted be His Majesty—  
has neither a consort nor a son!"

4 (Still another said:)

"It was the fools amongst us who used  
to thus blaspheme against Allah!"

5 (One said:)

"(In our simplicity)  
we had believed  
that none among us aliens,  
or from among these locals  
would ever dare to tell a lie  
regarding Allah!"

6 (Another added:)

"Some men from 'mong these locals  
used to seek shelter with some of us  
(in our homes; but it now seems)  
these had only misled us."

7 (Another said:)

"They told us that they thought,  
as we did,  
that Allah would raise none!"

8 (One mimicked then a *kahin* :)

" 'We tried to reach the heavens but  
found it filled with guards,  
large and shining!' "

9 (Another mimicked:)

" 'In former days we used to sit  
in places high  
trying to eavesdrop on the heavens;  
but he who would try to listen now,  
would find a meteor hurling after him!' "

10 (Still another mimicked:)

" 'We know not if for men  
this doth forebode  
good or evil.' "

11 (One observed philosophically)

"O some of us are good  
and others evil;  
we all follow different ways."

12 (Another added:)

"Only this we all know:  
we cannot frustrate Allah's plans  
either while we lead a worldly life  
or by flying away from it."

13 (Another added:)

"And we certainly believe  
the guidance that we heard:  
'Whoever has faith in his Lord  
he need fear neither  
loss (in reward),  
nor excess (in punishment).'"

14 (One quoted:)

"Some among us are Muslims;  
and some of us are shirkers,  
those that are *muslims*  
they strive and endeavour."

15 (Another added:)

"And those that shirk  
(their duties)  
they go to hell!"



## SURA : NŪH

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 71

**V**erily, We sent *Nuh* to his people :  
 "Warn them, before there  
 comes upon them severe chastisement."

2 He said, "O my people,  
 I am, manifestly, your warner;

3 Therefore take heed of what I say :  
 Serve Allāh and fear His wrath.

4 "He will forego your sins and leave you  
 to prosper for another while; but  
 if once Allāh's due moment is upon you,  
 it will accept no delay :  
 O, if ye only knew!"

5 He prayed :  
 "O, my Lord,  
 verily, I invited my people  
 night and day.

6 "Nothing does my invitation increase  
 but their desire  
 to flee from it!

7 "Every time I have invited them  
 so that Thou mayest give them grace,  
 they have put their fingers in their ears,  
 closed their hearts against me  
 and moved away in great disdain.

8 "Verily, I invited them openly,

9 "Then I called to them in public  
 and persuaded them in private :

10 "I told them,  
 'Ask ye forgiveness of your Lord,  
 for, verily, He is most forgiving.

11 'He will send you clouds  
 pouring rain in plenty.

12 'He will help you with  
 wealth and children  
 and grant you gardens  
 flowing with streams.

13 'What has come o'er you  
 that you look not forward  
 to favours or bestowals  
 from your Lord?

14 'Verily, He evolved you  
 in an ascending scale,

15 'Do ye not see how He created  
 the seven heavenly planes,  
 each in harmony with the other?

16 'How He placed in them  
 the moon to shine,  
 and the sun to burn like a torch?

17 'And Allāh hath caused you  
 to spring forth from the earth  
 like a vegetative growth.

18 'Later will He evolve you further  
 and will bring forth a new creation

19 'And Allāh has provided you  
 on earth a vast expanse,

20 'So that ye may traverse different paths!' "

2 \*\*\* 72

21 (Later) *Nuh* said, "O, my Lord,  
 they spurn me and follow them  
 whose wealth and progeny  
 only increase their misery!

22 "They have even spread a great conspiracy :

- 23 "They tell them :

'Abandon not your deities  
abandon not *Wadd*, nor *Suwa* :  
nor *Yaghus* and *Ya'uq* and *Nasr*.'

أَلَمْ تَرَ أَنَّهُمْ خَلَقُوا اللَّهَ سُبْحَانَ  
طِبَابًا ۝

وَجَعَلَ الْقَمَرَ فِي يَوْمٍ ثَوْرًا وَجَعَلَ النَّجْمَ

- 24 "They have led astray many  
(therefore, O, Lord)  
do thou increase for them  
naught but going astray."

يَسْرَجًا ۝

وَاللَّهُ أَتَعْلَمُ قُلُوبَ الَّذِينَ فِي الْأَرْضِ فَلْيَاكِلًا ۝

فَعَلَيْكُمْ قُلُوبُ الَّذِينَ فِي الْأَرْضِ فَلْيَاكِلًا ۝

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ سِلْجًا ۝

- 25 (And We decreed :)

Because of their sins,  
they shall meet with floods and fire;  
they shall find no helper against Allah.

لَتَلْعَبُنَّ فِيهَا بِأَسْبَلٍ وَأَجَا ۝

فَالْأَرْضُ رِجْلٌ وَمِنْ خِزْيَانِ الْغَيْبِ وَالتَّجْوَا

مَنْ لَمْ يَبْرُدْهُ تَالَهُ دَوْلَةً إِلَّا خَسَارًا ۝

وَمَكَرُوا مَكْرًا كَبِيرًا ۝

- 26 And *Nuh* said :

"Leave not (O, Lord) upon this earth  
a single one from among these  
who lead astray,

وَعَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ

وَدًّا وَلَا سُلَاطَةً وَلَا يَفُوتُ وَيَعُوقُ

وَتَسْمُرًا ۝

وَعَدَ اللَّهُ كَثِيرًا ۝ وَلَا تَزِدِ الظَّالِمِينَ

إِلَّا ضَلَالًا ۝

- 27 "For, surely, if Thou leave but one,  
he will mislead Thy servants  
and will bring forth none  
but wicked and ungrateful progeny.

وَمَنْ خَلَقَتْهُمْ أَلْفَوْا فَمَا ذُكِّرُوا فَأَنَّى كَفَرُوا ۝

يَعْبُدُونَ إِلَّا اللَّهَ قُلُوبُ الَّذِينَ فِي الْأَرْضِ

وَعَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ

وَدًّا وَلَا سُلَاطَةً وَلَا يَفُوتُ وَيَعُوقُ

- 28 "O, my Lord, favour me with Thy grace,  
my parents, all who with faith,  
enter my house, and all the men and women  
among the faithful; but to these  
transgressors, grant them no increase,  
except in extinction!"

وَمَنْ خَلَقَتْهُمْ أَلْفَوْا فَمَا ذُكِّرُوا فَأَنَّى كَفَرُوا ۝

يَعْبُدُونَ إِلَّا اللَّهَ قُلُوبُ الَّذِينَ فِي الْأَرْضِ

وَعَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ

وَدًّا وَلَا سُلَاطَةً وَلَا يَفُوتُ وَيَعُوقُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ  
قَوْمَكَ مِنْ قَبْلِي أَن يَأْتِيَهُمْ عَذَابٌ  
أَلِيمٌ ۝

قَالَ يَقُومُ لِي لَكُمْ نَذِيرٌ  
فُتِينٌ ۝

أَبَاغِدُوا اللَّهَ وَالْقَوْمَ وَأَطِيعُوا ۝

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَأُولَئِكَ يَرْجُونَ إِلَهًا

أَجَلٌ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَهُ لَا

يُؤَخَّرُ مَوْءُودَةٌ وَلَا يُغْنِي عَنْكُمْ كَيْدُكُمْ ۝

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَبًّا وَتَقَرَّ

فَلَمْ يَبْرُدْهُمْ عَنْ لَبِّهِمْ إِلَّا غُرَارًا ۝

وَلَبَّيْكُمْ كَمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا

أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْمُوا لِيَابَهُمْ

وَاصْرَوْا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا ۝

فَعَزَّزْتُ دَعْوَهُمْ حِينَئِذٍ ۝

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

فَعَزَّزْتُ دَعْوَهُمْ وَأَمَرْتُ أَنَّهُمْ لِيَابَهُمْ

\*

\*

## SURA : MA'ĀRIJ

In the name of Allah the Most Gracious the Most Merciful

1 \*\*\* 73

**H**e asked for infliction to descend

2 Upon the faithless? None can avert it;

3 But remember (O, MUHAMMAD!)  
it cometh from Allah,  
the Master who attains  
his purpose  
by degrees!

4 The angels and the revelations  
(working in time and space)  
attain their goal in a day  
whose duration may be  
fifty thousand years!

5 Be patient then  
for patience  
is graceful!

6 Verily they see it far;

7 We see it nigh!

8 The day when  
(those sitting) on high  
will just be dregs left over;

9 And (those as firmly ensconced as)  
the mountains,  
shall be as weightless  
as is carded wool!

10 No friend shall succour friend,

11 Though he see him in distress;  
the criminal, (on that day)  
will fain redeem himself  
by offering his sons.

12 His consort, his brother.

13 E'en him, the nearest of his kin,  
who gave him refuge;

14 All, all on earth! only so that  
he himself be freed! !

15 Verily, verily, it will be  
a sudden conflagration,

16 Dragging by the hind lock

17 Him who turned his back

18 And wealth amassed.

19 Verily, man is hasty!

20 The moment evil touches him  
he broadcasts it complainingly;

21 The moment that good comes  
he hoards it for himself!

\*

22 Except the (true) worshippers:

23 (i) Those in real worship constantly engaged;

24 (ii) Those in whose means is recognized a  
portion;

25 For those (in need) who ask  
and those that are tongue-tied;

26 (iii) Those who testify (by deeds)  
their recognition  
of a day of reckoning;

27 (iv) Those who grow pale at the thought  
of Allah's anger—

28 Verily Allah's anger  
leaves no place of refuge:

29 (v) Those who their modesty preserve—

30 Save with their wives, or slaves  
whom they already have  
(according to old custom)  
they shall be blameless;

31 But those who indulge  
beyond this are transgressors;

32 (vi) Those who by their  
trusts and engagements abide;

33 (vii) Those who waver not in giving evidence;

34 (viii) Those who are watchful of their duties.

35 These shall enjoy bliss and happiness,  
honour and respect.

2 \*\*\* 74

36 And what has come to these of little faith  
that they do mill around thee

37 In crowds to right and left?

38 Does every one expect a pass  
for entrance into heavenly bliss?

39 Indeed! they're themselves well aware  
of what We have prepared for them!

40 But no! I call to witness  
the Lord who makes the sun  
rise from many Easts,  
and set in many Wests,  
verily, We have power

41 To bring another and a better  
people in their stead;  
We are not perplexed!

42 So leave them to wrangle and to jest  
until they meet the day  
that they've been promised.

43 The day on which they shall come forth  
(as if) the dead were rallying,  
to a standard, from their graves:

وَالَّذِينَ يُضَاهُونَ وَيُؤْمِرُونَ الَّذِينَ  
وَالَّذِينَ كَانُوا عَذَابًا لَّهُمْ مُشْفِقُونَ  
إِنَّ عَذَابَ رَبِّكَ غَيْرُ مَأْمُونٍ  
وَالَّذِينَ هُمْ يُحَرِّمُونَ حُرْفَتُونَ  
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ  
فَأُولَٰئِكَ هُم مَأْمُونُونَ  
فَمَنْ ابْتغَىٰ ذِكْرًا ذَٰلِكَ فَادْرِكْهُ هُمْ  
الْعُدُونَ  
وَالَّذِينَ هُمْ يُؤْمِنُونَ وَهُمْ يُحَرِّمُونَ  
وَالَّذِينَ هُمْ يُشْهِدُونَ قَالُوا مَن  
وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَاطُونَ  
أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ  
فَمَالِ الَّذِينَ كَفَرُوا ذَٰلِكَ مُهْمٌّ  
عَنِ الْيَوْمِ وَعَنِ النَّهْلِ عَزِيزِينَ  
أَيُّكُمْ كُلٌّ أَمْرٌ مِّنْ لَّدُنَّكَ يُدْخِلُ  
جَنَّةَ نَعِيمٍ  
كَلَّا مَا خَلَقْنَاهُمْ مِنَّا يَعْلَمُونَ  
وَلَا أُنصِرُهُم بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ  
إِنَّا لَقَادِرُونَ  
عَلَىٰ أَنْ نَجْعَلَ لِكُلِّ فِرْقَةٍ ذِكْرًا  
مِّنْهُمْ وَنُفَعِّلَهُمْ  
فَلَرَوْهُمْ يَمْشُونَ مُنْتَبِهِينَ  
يَوْمَهُمُ الَّذِي يَوْمَعُدُونَ  
يَوْمَ نَكْتُمُ الَّذِينَ يَكْفُرُونَ  
كَأَنَّهُمْ إِلَىٰ غَصْبٍ يَوْمَعُدُونَ  
خَاسِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ  
ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ مُّاقِلٍ  
إِلَّا تُفَرِّقِينَ لَيْسَ لَهُ مُقَاتِلٌ  
فَمَنْ اللَّهُ ذِي الْمَعَارِجِ  
تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فَيَئُودُ  
كَانَ وَقَدِ ارْتَضَىٰ لَهُ الْكَافِرِينَ  
فَأَصْبَحُ صَبْرًا مُّجْتَلًا  
إِلَّا تُفَرِّقِينَ لَيْسَ لَهُ مُقَاتِلٌ  
وَكُلُّهُ قَرِيبًا  
يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْلِ  
وَتَكُونُ الْجِبَالُ كَالْعِهْيَالِ  
وَلَا يَكُنُ لَكُم مِّنْهَا حِجَابٌ  
يُنْفَخُ وَتَكُونُ الْكُفُورُ كَالْعِهْيَالِ  
وَمَنْ عَذَابٌ يُؤْتِيهِمْ يَوْمَئِذٍ  
وَصَاحِبَتُهُ وَأَخِيذُ  
وَتَحِيصُ لَوِ الْيَوْمِ  
وَمَنْ فِي الْأَرْضِ يَجْعَلُهُمْ  
كَلَّا إِنْ هَٰذَا إِلَّا نَقْلُ  
تِلْكَ الْأَمْثَلِ  
تَدْعُوهُمْ أَذَىٰ وَتَقُولُ  
وَجَعَلَهُمْ أَذَىٰ  
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَا فَا  
إِذَا مَسَّهُ الشَّرُّ جَزُوعًا  
وَلَٰذَا مَسَّهُ الْخَيْرُ مَنُوعًا  
إِلَّا الْمَصْلُوحِينَ  
الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ  
وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ  
لِّسَائِلِ الْمَحْرُورِ

44 Yes, that will be the day  
which had been promised them!

\*

## SURA : HĀQQA

In the Name of Allāh the Rahīm the Rahīm

1 \*\*\* 75

**I**nevitable Retribution!

**2** Retribution inevitable!

**3** O, what shall make thee know  
how inevitable is retribution!

**4** The *Thamud* and the '*Ad*  
ignored the coming of  
the great certainty

**5** So the *Thamud* were destroyed  
by a screaming thunderbolt.

**6** And the '*Ad* succumbed  
to a murmuring, scowling dust-storm

**7** Which He caused to blow, unceasingly,  
for seven nights and eight days;  
thou couldst have seen the people  
scattered one upon the other  
like stumps of decayed palms!

**8** Seest thou any of them still?

**9** Or take *Fir'aun* and those that went before  
the cities which transgressed.

**10** They who spurned the Messenger  
sent to them by their Lord;  
so We gripped them  
with a tightening grip.

**11** Surely, We bore you up in the ship  
when the water rose high;

**12** So that We may make it a lesson  
to you and to those who,  
hearing from you, may remember.

**13** But when the horn blows finally,  
it shall be but a single blast!

**14** All that the land holds  
and the mountains contain  
will waver and fall  
at a single push.

**15** On that day will happen  
the great happening.

**16** Olympus on that day,  
like brittle glass, will split.

**17** And Allah's throne then  
will be held aloft  
by the common man.

**18** Then will ye be laid bare  
no unseen privilege will remain.

**19** He who finds his account  
on the credit side  
he will say:  
"Lo, see my record!

**20** "I knew what balance I should find."

**21** For him, therefore,  
will be ease and contentment.

**22** In lofty gardens

**23** With fruits that hang  
within his reach:

**24** "Partake and be refreshed  
for this is what you've earned  
for deeds in bygone times."

**25** He who finds his account  
on the debit side, he will say:  
"O, would that this record  
did not exist!

**26** "O, Would that I had known  
how my balance stood!

**27** "O, would that I could even now  
pay up and settle.

**28** "My assets have availed me naught.

**29** "My credit has forsaken me!"



# بسم الله الرحمن الرحيم

- 30 "Lay hold and bind him!  
31 "Cast him into dungeons deep!  
32 "And leash him with the seventy chains!  
33 "He would not put his faith  
in Allah's greatness;  
34 "Nor would he strive  
to help the needy.  
35 "Therefore, this day  
he hath no friend.

- 36 "Nor food, except revolting gruel,  
37 "Which convicts feed on!"

2 \*\*\* 76

- 38 But nay! I swear by what ye see  
39 And what ye do not see!  
40 Verily this is the speech  
of a gracious messenger,  
41 'Tis not a poetaster's verse—  
how little ye discriminate!  
42 'Tis not the auguries  
of an astrologer  
how little ye discern!  
43 It comes to him direct  
from the Lord  
of all mankind!

- 44 If he had quoted Us  
in what We had not revealed  
45 Right then We should have tripped him  
46 And pierced him through and through.  
47 Not one of you could then save him  
from Our wrath!  
48 Verily this is only warning  
for those who would take heed;

نُطْرُقْهُ نَادِيَةً ۝  
كُلُوا وَشَرُّوا وَيُنَادِيكُمْ مِنَ  
الْأَنبَاءِ نَارُ الْعِيَةِ ۝  
وَأَمَّا مَنْ أَدْبَرَ كُفْرَهُ  
فَيُتَنَبَّئْ بِأَنَّهُ لَمْ يَجِدْ  
وَلَمْ يَدْرِ مَا حِسَابُ يَوْمِهِ  
يَلْمِزُ مَا كَانَتْ الْقَادِيَةُ  
مِنَ الْغَنَى عَلَى مَالِيهِ ۝  
هَلَاكَ عَيْنِ سُلْطَانِيَّةٍ ۝  
خُذْهُ فَتَكْلُهُ ۝  
ثُمَّ الْحَيَّةُ صَالِحُهُ ۝  
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا  
سَبْعُونَ ذِرَاعًا ۝  
فَتَسْلُكُهُ ۝

رَأَيْتُ كَنَافَتَيْنِ مِنَ اللَّهِ الْعَظِيمِ ۝  
وَلَوْ يَصُحُّ عَلَى طَعَامٍ  
وَالْكَافِرِينَ ۝  
فَلَيْسَ لَهُ الْيَوْمَ فَهْمًا  
وَلَا طَعَامًا إِلَّا مِنْ غَدِيرٍ ۝  
لَا يَكُنْ لَهُ إِلَّا الْخَاطِلُونَ ۝  
فَلَا أَفْهَمُ يَدَّبُّوْنَ ۝  
وَمَا لَا تُجِوْرُونَ ۝  
رَأَيْتُ الْقَوْلَ رَسُولٍ كَرِيمٍ ۝  
وَمَا هُوَ يَقُولُ شَاعِرٌ  
وَلَا يَقُولُ كَاذِبٌ ۝  
تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۝  
وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ  
الْأَقْبَابِ ۝  
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۝  
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝  
فَمَا يَكْفُرُ مِنْ أَحَدٍ عَنْهُ  
حَاجِرِينَ ۝  
وَأَنَّهُ لَكِبْرٌ فِي الْمُنْفَكِينَ ۝  
وَأَنَّا لَنَعْلَمُ أَنَّكُمْ مَعَكُمْ  
وَأَنَّهُ تَحْمِلُ كَلِّ الْكَافِرِينَ ۝  
وَأَنَّهُ لَحَقِيَ الْبَعِيثُ ۝  
فَسَمِعَ رَاسِدًا لَكَ الْعَظِيمِ ۝

- 49 We know that 'mong you  
some there are who would reject;  
50 And in it lies despair  
for those who would  
themselves deceive!  
51 But, all the same,  
in it is Certain Truth.  
52 So in the name of thy great Lord  
do thou strive on!

الْحَقَّ ۝ مَا الْحَقُّ ۝  
وَمَا أَذْرَكَ مَا الْحَقُّ ۝  
كَذَّبَتْ ثَمُودُ بِطَغْوَاهُمْ  
فَاتَّخَذُوا هَيْكَلًا  
وَأَتَا عَادَ فَأَهْلَكُوهُ  
سَعَى مَا كَانُوا يَفْعَلُونَ ۝  
أَيُّهَا الْخَاسِرُونَ ۝  
فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۝  
وَجَاءَ ذُرِّيَّتُ مِنْ قَبْلِهِ  
وَالْمُؤْتَفِكَةُ ۝  
فَقَصَّ دَارَ الْأُولَى  
وَأَتَا نَارًا طَالَتْ لَيْلُهَا  
لِيُجْعَلَهَا لَكُمْ تَذَكُّرًا  
أَذُنٌ وَأَعْيُنٌ ۝  
فَإِذَا انْفَضَّتْ مِنْ غَضَبٍ  
وَحُجِّلَتِ الْأَرْضُ  
دَكَّةً وَاجِدَةً ۝  
يَوْمَ يَنْفَعُ الْوَارِثَةُ ۝  
وَالْأَشْقَى الَّذِينَ كَانُوا  
رَبَّكَ تَكْفُرُونَ ۝  
يَوْمَ يَنْفَعُ الْوَارِثَةُ ۝  
فَأَمَّا مَنْ أَدْبَرَ كُفْرَهُ  
فَيُتَنَبَّئْ بِأَنَّهُ لَمْ يَجِدْ  
وَلَمْ يَدْرِ مَا حِسَابُ يَوْمِهِ  
يَلْمِزُ مَا كَانَتْ الْقَادِيَةُ  
مِنَ الْغَنَى عَلَى مَالِيهِ ۝  
هَلَاكَ عَيْنِ سُلْطَانِيَّةٍ ۝  
خُذْهُ فَتَكْلُهُ ۝  
ثُمَّ الْحَيَّةُ صَالِحُهُ ۝  
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا  
سَبْعُونَ ذِرَاعًا ۝  
فَتَسْلُكُهُ ۝

## SURA : QALAM

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 77

**NŪN!**

(O MUHAMMAD !)

Witness is the pen

and what they've noted down :

2 Thou art not, (by Allāh's grace),  
possessed.

3 Verily, for thee is reward unbeholden;

4 Thou art deservedly on a lofty mission :

5 Thou wilt see and they shall see,

6 Who among you is demented.

7 It is thy Lord, He knows  
who has strayed from His path  
and He knows  
who is the one  
that is guided aright.

8 So do not compromise with these  
who call thee liar.

9 They fain would have thee dissimulate  
and they would themselves  
then dissimulate!

10 Yield not in particular  
to that mean bully;

11 Reviler, backbiter, carrier of tales

12 Obstructor of good, instigator of evil,

13 Base, not withal, highly esteemed,

14 Because he hath wealth and sons!

15 When Our verses are recited to him,  
he says,  
"Mythology of the ancients!"

16 We shall brand him on his snout!

17 And then We shall chastise  
as We chastised  
the Owners of the Garden  
when they decided suddenly  
to harvest the first fruit  
in the early dawn.

18 A whirlwind from thy Lord  
whirled around their garden  
while they slept.

20 (And) before dawn  
it was a garden as if reaped!

21 When morning broke,  
they woke each other,

22 "Hasten early to your fields  
if ye would finish harvesting."

23 So on they hurried forth, whispering,

24 "Let not upon you come today  
the poor!"

25 At early dawn they went with confidence.

26 But when they came upon it, they  
(at first) thought  
that they had strayed!

27 "No," they later realized,  
"It is we who have been fleeced!"

28 The best among them said :  
"Did I not tell you  
not to be unscrupulous?"

29 They said, "Our Lord!  
Deserving of our best!  
We have been guilty of excess!"

30 Then they began to outdo  
one another, in expressing grief.

31 They said, "O, woe to us!  
We have certainly transgressed!

32 "Perhaps, Our Lord will, in its stead,  
give something better, if we would  
to Him return..."

- 33 Such was the chastisement :  
yet that which is to come  
will be severer still,  
if ye but knew!

2 \*\*\* 78

- 34 For those who do beware  
and cautious are,  
there shall be gardens  
with their Lord.
- 35 Would you have Us  
make no difference  
between those who submit  
(to Our Law)  
and those who contravene?
- 36 What has come to you,  
how ill ye judge?
- 37 Have ye a scripture  
from which ye quote?
- 38 Perhaps in it is only  
what you'd like to find!
- 39 Or have ye entered into covenant—  
binding until doomsday—  
that ye should be the ones to judge? !
- 40 Ask them, "Is there one  
who thus contends?"
- 41 Or do they know of any partners  
who share Our sovereignty?  
Let them bring these forth,  
if they are speaking truth.
- 42 Ah, when confusion overtakes them  
it will not then be possible  
for them to submit  
even if they want to.
- 43 Afraid, with eyes downcast shall stand  
in humiliation they  
who had refused submission  
when they could have submitted.



وَالْقَارِعَ وَمَا يَسْطُرُونَ ﴿١﴾  
مَا أَنتَ بِمُسَوِّدٍ لِّكَ يَسْجُودُونَ ﴿٢﴾  
وَأَنَّكَ لَكَبِيرٌ فَتَعْرِضُونَ ﴿٣﴾  
وَأَنَّكَ لَعَلَّ لِحَافِي عَظِيمٍ ﴿٤﴾  
تَسْتَجِيرُونَ وَيُجِيرُونَ ﴿٥﴾  
بِأَيْتِكُمُ الْمُنَافِقُونَ ﴿٦﴾  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن هَلَكَ عَنْ  
سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنَافِقِينَ ﴿٧﴾  
فَلَا تُطِيعُوا الْمَكِيدِينَ ﴿٨﴾  
وَقَدْ وَدَّ الْوَيْلُ مِنْ قِبَدِهِمْ أَنَّهُ  
وَلَا تُطِيعُوا كُلَّ حَلَّابٍ هَمِيمٍ ﴿٩﴾  
هَمَّاءٍ يَتَّبِعُونَ قَوْمَهُ ﴿١٠﴾  
مَنَاجِجَ الْخَيْبِ مَعْتَبِ الْخَيْبِ ﴿١١﴾  
عَلَى بَعْدِ ذَلِكَ رَنَجُوهُمْ ﴿١٢﴾  
أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٣﴾  
إِذْ أُتْبِلَتْ عَلَيْهِمُ الْيَتَامَى قَالَ أَسَاطِيرُ  
الْأَوَّلِينَ ﴿١٤﴾  
سَنِيَّةٌ عَلَى الْخُرَاطِيمِ ﴿١٥﴾  
إِذَا بَاؤُهُمُ كَمَا بَاؤُوا أَصْحَابَ الْجَنَّةِ ﴿١٦﴾  
إِذْ أَتَاهُمُ الْيَقِينُ مِنْهَا مُضْجِرُونَ ﴿١٧﴾  
وَلَا تَسْتَكْبِرُوا ﴿١٨﴾  
فَطَانَ عَلَيْهَا لَهَافٌ مِنْ رَبِّكَ ﴿١٩﴾  
وَهُمْ تَائِبُونَ ﴿٢٠﴾  
فَأَصْبَحَتْ كَالْفَارِيسِ ﴿٢١﴾  
فَتَنَادُوا مُضْجِرُونَ ﴿٢٢﴾  
أَبِ اغْدُوا عَلَى حَرْبٍ كُفْرَانٍ كُنْتُمْ  
حَارِبِينَ ﴿٢٣﴾  
فَانْطَلَقُوا وَهُمْ يَتَخِفَتُونَ ﴿٢٤﴾  
أَن لَّا يَدَّ خَلْقُهَا الْيَوْمَ عَلَيْكُمْ  
مُسْتَكْبِرِينَ ﴿٢٥﴾

وَعَدُوا عَلَى حَرْبٍ كَادِبِينَ ﴿١﴾  
فَأَنبَأُوا هَؤُلَاءِ إِنْكَالًا لَّوْنٍ ﴿٢﴾  
بَلْ يَحْنُ مَخْرُومُونَ ﴿٣﴾  
قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ كُنُوزًا  
مُّسْتَجِيرُونَ ﴿٤﴾  
قَالُوا لَسْبَحْنُ رَبَّنَا إِنْ كُنَّا ظَالِمِينَ ﴿٥﴾  
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَذَّذُونَ ﴿٦﴾  
قَالُوا زَوَيْتَنَا إِنْ كُنَّا طَائِعِينَ ﴿٧﴾  
عَسَى رَبَّنَا أَن يُبَدِّلَنَا خَيْرَ مَا نَبَا إِنْ  
إِلَى رَبَّنَا رَاغِبُونَ ﴿٨﴾  
كَلَّا إِنَّكَ الْعَدَابُ وَالْعَدَابُ الْآخِرُ ﴿٩﴾  
أَلَمْ يَرَوْا كَالَّذِي لَا يَعْلَمُونَ ﴿١٠﴾  
إِنَّ الْمُنَافِقِينَ غَدْرٌ قَلِيلٌ يَنْصِبُونَ الْحَجِيمَ ﴿١١﴾  
أَفَتَقْتُلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿١٢﴾  
مَا لَهُمْ بَعْضُهُمْ عَلَى بَعْضٍ أَنَّهُمْ  
أَعْرَضُوا قَلِيلٌ يَتَذَكَّرُونَ ﴿١٣﴾  
إِنَّ لَكُمْ فِيهِ لَعَلًّا تَذَكَّرُونَ ﴿١٤﴾  
أَمْ لَهُمْ آيَاتٌ عَلَيْنَا أَلَمْ يَكُنْ لَهُ الْيَوْمَ  
إِلَّا إِلَهُكُمْ لَعَلَّكُمْ تَهْتَكُونَ ﴿١٥﴾  
سَلَامَةٌ أَلَيْسَ مِنْ رَبِّكَ رَسُولُكُمْ ﴿١٦﴾  
أَمْ لَهُمْ شُرَكَاءُ فَيُقْتَلُونَ بِشْرًا كَانُوا  
إِنْ كَانُوا ضَالِّينَ ﴿١٧﴾  
يَوْمَ يَكْفُفُ عَنْ سَائِي وَيَدْعُونَ إِلَى  
السُّجُودِ وَلَا يَسْتَجِيبُونَ ﴿١٨﴾  
خَاضِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ وَهُوَ وَجْدٌ  
كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ لَا يَتَّقُونَ ﴿١٩﴾  
قَدْ نَبَأَ مَنْ يَكْفُرُ بِهَذَا الْحَدِيثِ  
سَيَسْتَدْرِكُهُمْ قُرْنٌ حَيْثُ لَا يَعْلَمُونَ ﴿٢٠﴾  
وَأَمْنِي لَهُمُ الْيَوْمَ إِنَّ كَيْدِي مَتِينٌ ﴿٢١﴾

- 44 Leave them to Me, those  
who called this message, lies!  
We shall encompass them,  
by slow degrees,  
without their knowing it!

- 45 Just now I merely bear with them  
for My strategy is strong!

46 Dost thou ask them for reward,  
so that they're burdened?

47 Or dost there come to them  
fore-warning  
merely for their noting?

48 So thou just wait  
for a decision from thy Lord,  
and do not be  
like that 'Companion-of-the-fish,'  
who just abandoned hope!

49 Had not the grace  
of His Lord reached him,  
he would have been cast forth  
on the naked shore in shame.

50 But his Lord chose him  
and made him 'mong the righteous.

فَأَجْبِدُهُمْ رَبُّكَ تَجَعَلَهُ مِنَ الصَّالِحِينَ ٥٠  
وَلَنْ يَكُنَّ مِنَ الَّذِينَ أَكْفَرُوا لَكَ وَلَنْ يَكُونَ لَكَ  
بِأَصْوَاحِهِمْ تَتَابِعَةٌ تَأْسَىٰ لَهُمُ الَّذِينَ كَفَرُوا ٥١  
إِنَّكَ لَمَجْنُونٌ ٥٢  
وَأَهُوَ إِلَّا ذُرِّيَّةً لِّعَالَمِينَ ٥٣

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ٥٠  
أَمْ عِنْدَ هَذَا الْغَيْبِ فَهُمْ يَسْتَبْشِرُونَ ٥١  
فَأَصْبَحُوا لِحُكْمِ رَبِّكَ وَلَكُنَّ كَصَاحِبِ  
الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ٥٢  
تَوَلَّىٰ أَنْ تَنْزِلَهُ يُنِيعُ رَبُّهُ الرِّيحَ لِنَجْدِ  
بِالْعَرَاوِدِ هُمْ مِنْ مَوْجٍ ٥٣

51 Almost would these self-deceivers  
strike thee down  
with their very looks;  
when they hear thee warning,  
they say,  
"He's certainly possessed!"

52 And yet, 'tis nothing  
but a warning to all men . .

\*

وَلَيْسَ الْبِرُّ بِمَا يَتَّبِعُونَ الْبِرُّ بِمَا يَتَّبِعُونَ الْبِرُّ بِمَا يَتَّبِعُونَ

SURA : *MULK*

In the Name of Allah the Rahman the Rahim

1 \*\*\* 79

**S**ource of all Blessings!  
He in whose hands is all Power!  
Master, Omnipotent!

2 He who created Death and Life  
to test you therein  
as to who is best in endeavour  
He, the Exalted, Source of all Grace!

3 He who created the seven firmaments,  
one above the other;  
no fault wilt thou find  
in the *Rahman's* handiwork :  
Raise thy eyes to heaven,  
canst thou find a single flaw?

4 Look up again, again and yet again;  
thy eyes will be lowered,  
tired and dimmed,  
having searched in vain!

5 We Ourselves adorned the nearest heaven,  
with twinkling lamps which serve  
as targets of conjecture  
for devilish astrologers;  
We have for them prepared  
punishment severe.

6 (And as for)  
those who do deceive themselves,  
about their Lord : for them (as well)  
is smouldering punishment  
and evil destiny.

7 When they are cast therein  
they'll hear it sighing  
as it blazes forth.

8 Almost to burst with fury;  
every time a group is cast therein  
its keepers ask :  
"Did not a Warner come to you?"

إِذَا الْغَافِقُونَ  
تَكُونُ  
نَسْكَاتٍ كَمَا فِي السَّمَاءِ  
فَوَيْسَ لِمَنِ الْقَادِرُ  
فَالْوَيْلُ لِلَّذِينَ كَانُوا  
يَكْفُرُونَ  
إِلَّا فِي ظُلُمٍ لَّيْلِ  
وَقَالُوا لَوْ كُنَّا نَسْمَعُ  
أَوْ نُبْصِرُ  
فَاعْتَدُوا بِئْسَ أُولَئِكَ  
الْعَصِيْبُونَ  
إِنَّ الْيَوْمَ يَكُونُ لَهُمْ  
الْعَذَابُ أَلِيمٌ  
وَأَيُّكُمْ يَرْجِعُ  
عَلَيْهِمْ يَذَابُ السَّعِيرُ  
أَلَا يَعْلَمُ مَنْ خَلَقَ  
وَهُوَ الْغَفُورُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي يَدْبِرُ الْمُلْكَ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ  
الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا  
تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ  
فَإِذَا جِئَ الْبَصَرُ هَلْ تَرَى مِن لُطُوفٍ  
ثُمَّ إِنْ جِئَ الْبَصَرُ كَرِهْتَ لِرَبِّكَ لِيَأْخُذَ  
الْبَصَرَ حَاسِبًا ذُو حَسِيرٍ  
وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ  
جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ  
عَذَابَ السَّعِيرِ  
وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ  
وَبِئْسَ الْمَصِيرُ

9 They say : "Yes, indeed,  
a Warner had, no doubt, arrived;  
but we did count him false;  
we said, 'Allah sends down naught!' "  
"Verily, ye had gone far astray!"

10 They will say, "Had we only listened  
and only used our common sense,  
we would not be now  
companions of suffering."

11 And then they will recount their sins :  
"Be damned then, friends of Hell!"

12 For them who feared their Lord  
within their hearts  
is grace, remuneration great.

13 Whether ye hide  
your (thoughts by minced) words  
or show them openly,  
verily, He is aware  
of what is in your hearts.

14 Would He not know, He who created?  
He who is the Sensitive,  
the All-Observant?

2 \*\*\* 80

- 15 He it is who smoothened out  
the earth for you;  
so live amidst its wonders;  
partake of joys He has provided you;  
To Him alone must you return!
- 16 Are ye sure that those  
(whom ye consult) in heaven,  
will save you from being engulfed  
in earth's catastrophes?
- 17 Are ye sure that those  
(whom ye consult) in heaven  
will not themselves  
bring tornadoes (of grief)?  
Then, indeed, will ye realize  
My warning!
- 18 Even so had others scoffed  
—those that had gone before—  
what then was My reaction!

- 19 Do they not see the birds  
(of evil presage)  
how they spread their wings  
to fold them in?  
None can withhold (these wings)  
but *Rahman*!  
Verily, He is aware of all.
- 20 Who is there to ward these hosts  
from you except the *Rahman*?  
Verily, these self-deceivers  
have nothing but conceit!
- 21 Or who is there to feed you  
if He doth withhold your food?  
Verily, they still persist  
in folly and perversion!
- 22 Is it he who shuffles, bent,  
likely to guide you right?  
Or one who walks upright  
more likely to lead you  
to the highway safe?

23 Say : He it is who brought you forth,  
and gave you  
hearing, sight and heart to feel.  
How little do ye render thanks!

24 Say : He it is who spread you on the earth  
and to Him alone  
will ye all gather.

25 They ask : "When comes this promised doom  
if ye speak the truth?"

26 Say : "Of that the knowledge is  
with Allah.  
I am no more than a Warner plain."

27 When its shadows begin to fall,  
dark will grow  
the faces of the self-deceivers.  
It will be said to them :  
'This is what you had been promised.'

28 Ask them this :  
"Whether Allah were to destroy me  
and those with me,  
or whether He were to bless me,  
what will save these self-deceivers  
from due punishment?"

29 Say thou : "He is the *Rahman*.  
We do believe in Him  
and on Him we rely.  
Soon will ye see  
who is in error plain."

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ  
قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ ۚ  
وَالْيَوْمَ تُحْشَرُونَ ﴿٢٣﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنَّا  
صَادِقِينَ ﴿٢٤﴾

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا  
نَذِيرٌ مُبِينٌ ﴿٢٥﴾

فَلَمَّا زَاوَاهُ يُرْسِدُ يَرَسِدُونَ لِيَوْمَ  
الْعَذَابِ ۖ وَيَقِيلُ هَذَا الَّذِي كُنْتُمْ تُوعَدُونَ  
تَذَكَّرُونَ ﴿٢٦﴾

قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ  
مَعِيَ أَوْ رَحِمَنَا ۖ فَمَنْ يُجِيرُ الْكَافِرِينَ  
مِنْ عَذَابِ الْهِمِ ﴿٢٧﴾

قُلْ هُوَ الرَّحْمَنُ أَمْثَلُكُمْ وَعَلَيْهِ  
تَوَكَّلْنَا ۚ فَسَتَعْلَمُونَ مَنْ هُوَ فِي  
ضَلَالٍ مُبِينٍ ﴿٢٨﴾

قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا  
فَمَنْ يَأْتِيكُمْ بِهِآءَ مَوْجِدِينَ ﴿٢٩﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا  
فَأَنْشَأُ فِيهَا مَنَاجِبًا ۚ وَكَانُوا مِنْ زُرُوقٍ  
وَالْيَوْمَ الشُّدُورُ ﴿٣٠﴾

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ  
بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿٣١﴾

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ  
عَلَيْكُمْ حَاصِبًا ۚ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿٣٢﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ  
فَكَيْفَ كَانَ نَكِيرِ ﴿٣٣﴾

أَوَلَمْ يَرَوْا إِلَى الْفُلُوفِ تَوَفَّقَهُمْ صَلَاتٍ  
وَلْيَقْضِينَ تَمَامَ النَّفْسِ ۖ هُنَّ إِلَّا التَّارُوتُ  
إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٣٤﴾

أَفَرَأَى هَذَا الَّذِي كُنْتُمْ تُكَذِّبُونَ  
مَنْ ذُو الْوَيْلِ مِنَ الْكُفْرَانِ ۚ إِنْ  
فِي غُرُوبٍ ﴿٣٥﴾

أَفَرَأَى هَذَا الَّذِي يُزَيِّرُ ۚ كُنَّا إِنَّمَا  
رُفُوقَهُ ۚ بَلْ لَاجِئًا فِي غُرُوبٍ مُّظُورٍ ﴿٣٦﴾

أَفَمَنْ يَتَّبِعْ مَوْلَايَ عَلَىٰ وَجْهِهُ أَهْدَىٰ  
أَمْ مَنْ يَتَّبِعْ سَوِيًّا عَلَىٰ حَرْاطٍ مُّسْتَفِيقٍ ﴿٣٧﴾

30 Ask them :

"Do ye not see,  
if one fine morning  
your wells were all dried up  
who then would bring you  
water that sustains your life?"

\*

## SURA : QĀF

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 81

**QAF!**

(O, MUHAMMAD!)

The lustrous credential  
is itself witness:

(Thou art Our Messenger)

- 2 But they are amazed that a Warner  
should have come to them  
from 'mong themselves;  
so these self-deceivers say:  
"This is certainly a strange thing!"
- 3 When we are dead as dust!  
This is certainly a strange rally!"
- 4 Verily, We know how much  
of them has dust become;  
with Us is the record  
of what has been preserved.
- 5 But they deny the genuineness of him  
who has come to them;  
perplexed therefore is their state.
- 6 Will they not scan the sky above them:  
how we've reared it high  
and decked it so that  
in it there's no flaw!
- 7 And the earth, We spread it wide  
and placed thereon some hills;  
We cause to spring forth from it  
beauteous plants in harmony.
- 8 So that those who wish to serve  
may see and be encouraged.
- 9 And from above We send down joyous rains  
and make to grow therefrom  
gardens of fruits and fields of grain.

- 10 Palm trees that rise above and send down  
piles and piles of fruit,
- 11 As nourishment for men on us dependent.  
Thus give We life to this dead earth  
and that is how shall be  
your rising too!
- 12 Before them others too would not believe,  
the people of *Nuh*  
the men of *Ras*, *Thamud*!
- 13 And 'Ad and *Fir'aun* and brothers of *Lut*.
- 14 Those living in the forest; those of *Tuba*,  
all these refused to have  
faith in Our Messengers  
who came to them with promise true.
- 15 (Do they think) We have become bankrupt  
by Our first creation?  
or are they in grave doubt about  
Our capacity to re-create afresh?

2 \*\*\* 82

- 16 Verily, it is We who made man;  
We know what passeth in his soul;  
We are nearer still to him  
than e'en his jugular vein!
- 17 To right and left (of him) there stand  
two imitators imitating!
- 18 He utters not a word that is not seconded  
by one (or other) of his servitors!
- 19 Then comes finally, at death's door,  
the truth:  
that from which thou fain would escape!
- 20 Then will blow the trumpet:  
that will be the promised day!



# سورة القاف

- 21 All gather then, each, with  
him who drove him on to evil; and  
him who restrained him from doing good.

- 22 "Of this day didst thou live in heedlessness:  
But We have taken off thy veil from thee;  
today thou seest clearly!"

- 23 His companion, (turned approver), he will say:  
"This is what I have against thee."

- 24 "To hell, to hell! with all these  
wrangling self-deceivers!

- 25 "Hinderers of good, hostile, contentious;

- 26 "Those who worshipped  
beside Allah, other deities!  
Cast them into severe punishment!"

- 27 His (other) companion will say,  
"Our Lord, I did not make him transgress;  
he himself was in the wrong."

- 28 He will say, "Wrangle not in My presence;  
long before had I sent you warning.

- 29 There is no change in My decree;  
nor am I unjust to My servants."

- 30 When We shall ask of hell,  
"Art thou filled?"  
It shall ask, "Are there more?"

3 \*\*\* 83

- 31 Soon shall the garden be brought close  
for those who observed caution.

- 32 "Here is what was promised  
for all who turned (to Allah),  
abided (by His laws)."

- 33 For those who feared *Rahman*, in secret,  
and turned to Him with all their hearts.

- 34 "Enter ye in peace!" that will be  
indeed a pleasant day.

نَفْسُهُمْ وَتَحْنُ قَرِيبٌ إِلَيْهِمْ مِنْ جَهَنَّمَ الْوَارِثِينَ

إِذْ يَتَلَكَّى الصَّافِقِينَ غِنًى الْيَمِينِ وَغَيْرِ

الَّتِي سَأَلَ تَعْنِي ⑤

مَا يَأْخُذُ مِنْ كَوْلٍ إِلَّا كَذِبُ يَوْرَتِهِ

عَيْنُهُ ⑥

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَاكَ

مَا كُنْتُ وَنُهُ تَعْنِي ⑦

وَلَوْحٌ فِي الظُّلُمِ ذَاكَ يَوْمَ الْوَعْدِ ⑧

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِلٌ وَ

شَهِيدٌ ⑨

لَقَدْ كُنْتُ فِي غَفْلَةٍ مِنْ هَذَا الَّذِي كُنْتُ

عَنْكَ غَافِلًا فَصُرْتُ لَهُ يَوْمَ الْحُجُبِ ⑩

وَقَالَ تَرْبُّنَا هَذَا الَّذِي عَيْنُهُ ⑪

أَلْقَى فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَيْنٍ ⑫

فَتَأْتِيهِمْ خَيْرٌ مَعْنَى مُرِيدٍ ⑬

إِلَّا فِي جَهَنَّمَ مَعَ الشَّاهِدِ لَهَا أَنْعَزَ الْفَيْه

فِي الْعَذَابِ الْقَدِيدِ ⑭

قَالَ تَرْبُّنَا مَا أَطْعَمْتُهُ وَلَكِنْ

كَانَ فِي ضَلَالٍ بَعِيدٍ ⑮

قَالَ لَا تَحْزَنْهُ وَالَّذِي وَقَدْ كُنْتُ

إِلَيْكُمْ بِالْوَعْدِ ⑯

مَائِلٌ الْقَوْلُ لَدَى مَا أَنَا بِطَائِلٍ لَكُمْ بِالْحَبِيدِ

يَوْمَ نَقُولُ لِمَنْ هُمْ هَلْ أَتَيْنَاكَ بِشَيْءٍ

هَلْ مِنْ مَرْئِي ⑰

وَأَرْسَلْنَا الْجَنَّةَ لِمَنْ تَوَقَّعَ غَيْرَ يُعْجِبُ ⑱

هَذَا مَا تَوَعَّدُونَ لِكُلِّ أَزَاقٍ حَقِيقَةٍ ⑲

مَنْ تَخَى الرَّحْمَنَ الْغَيْبَ وَجَاءَهُ

بِقَلْبٍ مُنِيبٍ ⑳

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ

لَعَلَّكُمْ تَرْحَمُونَ ㉑

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉒

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉓

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉔

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉕

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉖

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉗

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉘

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉙

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉚

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉛

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉜

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉝

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉞

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ㉟

قَالَ وَالْقَارِبُ الْعَجِيبُ ①

بَلْ حَقِيقًا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْ رَبِّهِمْ

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ②

مَرَدُّوا مِنْهُ وَكُنَّا نَكْفُرُ بِهِ ذَاكَ

بُحْبُوحٌ ③

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَهُمْ

عِنْدَنَا كَذِبٌ حَقِيقٌ ④

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ

أَعْمَى مُبْصِرٌ ⑤

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ

بَنَيْنَاهَا ذُرِّيَّتًا وَمَا لَهَا مِنْ قُرُونٍ

وَالْأَرْضِ مِمَّا دُونَهَا أَفَلَا يَبْقَيْنَ أَزْوَاجٌ

وَأَكْبَرْنَا بَعْضَهُمْ مِنْ كُفْرِهِمْ بَعْضًا

تَنْجِيهِ ⑥ وَذُرِّيَّتِي لِكُلِّ عَمَلٍ مُنِيبٍ ⑦

وَنُرْسِلُ السَّمَاءَ مَاءً مُبَارَكًا

فَالْيَسْرُوبُ ⑧ فَجَنَّتْ وَحَبَّ الْحَبُّ وَالنَّخْلُ

وَالنَّخْلُ لِيَسْقِيَ الْهَاطِلُ الْعَجِيبُ ⑨

وَرُوحًا لِيُجِيبَ وَأَمِينًا يَهْدِي إِلَى

مَيْمَنَاتِهِ ذَلِكُمْ يَكُونُ ⑩

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَخَذْنَا مِنْهُمْ

النُّصُوحَ ⑪

وَمَا ذُكِّرُوا وَلَمْ يَتُوبُوا فَاعْلَمُوا ⑫

وَأَصْحَابُ الْأَنْبِيَاءِ قَوْمٌ مُبْتَلَوْنَ

بِكُلِّ ذَلَالٍ مُبْتَلَوْنَ ⑬

أَتَعْبُدُونَ الْخَلْقَ الْإِنْسَانِيَّ بَلْ هُمْ قُلُوبٌ

مِنْ خَلْقٍ جَدِيدٍ ⑭

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ⑮

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ⑯

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ⑰

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ⑱

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ⑲

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ⑳

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمَ مَوْسِعٍ

بِهِ ㉑

- 36 How many peoples have We blotted out  
before them,  
Peoples who were mightier  
than they in strength!  
They were effaced from the earth :  
Is there of them a sign?

- 37 In these, indeed, are warnings  
for those who have hearts;  
for those who ears possess to hear,  
or eyes to see.

- 38 Verily, We created all  
that which is in heaven and earth  
in six (long) stages;  
We were never resting idle!

- 39 So bear a while with what they say  
and strive on  
at the bidding of thy Lord  
before the sun doth rise,  
(all through the day)  
and when it sets.
- 40 And even in the night, strive on,  
when others have succumbed (to sleep).
- 41 Look out for the day  
when the caller shall call forth  
from close at hand :
- 42 The day on which they'll hear  
the blast in earnest :  
that will be the day of rising!

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ  
أَشَدُّ وَهُمْ يُطِئُونَ أَتَقْبِرُونَ إِلَى الْإِلَادِ  
هَلْ مِنْ مَرْجِيحٍ ۝  
إِنِّي فِي ذَلِكَ لَكِرَ لِي لِمَنْ كَانَ لَهُ  
قَلْبٌ أَوْ أَلْفٌ السَّمْعِ وَهُوَ شَهِيدٌ ۝  
وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ  
أَلْغُوبٍ ۝  
فَأَصْبَحُ عَلَى مَا يَقُولُونَ وَسُبْحَانَكَ  
تَبِيلُ طَائِفٍ النَّاسِ تَبِيلُ الْغُرُوبِ ۝  
وَمَنْ إِلَهٌ إِلَّا فَسْخُوه كَذَبًا الشُّجُودِ ۝

وَأَسْمِعْ يَوْمَ يُنَادُوا الْمَنَاوِدَ مِنْ مَكَانٍ  
قَرِيبٍ ۝  
يَوْمَ يَمْشُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ  
يَوْمَ الْخُرُوجِ ۝  
إِنَّا لَنَحْنُ مُخِيٌّ وَمُخِيَّتٌ وَلَئِنَّا لَلْأَسْبُورُ ۝  
يَوْمَ نَكْتَلُفُ الْأَرْضَ عَنْهُمْ سِرَاعًا  
ذَلِكَ خُشُّهُ عَلَيْنَا سِيرًا ۝  
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ  
عَلَيْهِمْ بِجَبَّارٍ فَدُخِّرْ بِالْقُرْآنِ  
مَنْ يَخَافُ عُقْبًا ۝

\*

- 43 Verily, it's We who bestow life,  
and We who bring you death;  
to Us must all return.
- 44 The day when the land shall split  
and a way is laid between;  
that will be the consequence,  
for Us a simple task.
- 45 We know best whate'er they say.  
But thou art not to them a dictator :  
Only through this oral message  
warn thou all who heed.

\*

SURA : DHĀRIYĀT

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 84

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**E**ven as the winds of heaven  
which come as storms of dust,

2 Or pour down floods of rain;

3 Which only glidingly go by,

4 Or rain proportionately,  
as He commands!

5 Verily, that which ye are promised,  
will come to pass.

6 And, verily, reckoning is inevitable.

7 But divergent, as the orbits of the stars,

8 Are ye in what ye do profess!

9 Only they delude themselves  
who fain would be deluded!

10 Woe then to these poor fools

11 Who flounder without knowing  
in the waters of uncertainty!

12 They ask, "When is the day of reckoning?"

13 For them that day  
will be the day on which  
they will be roasted o'er the fire!

14 "Taste ye your deserts :  
this is what ye had been asking for!"

15 But those who had restrained  
themselves and taken heed :  
in gardens amidst springs.

16 Enjoying what their Lord hath  
given them in compensation  
for their goodness in the past :

دُّوْهُمَا يُنْزِلُكَ هَذَا الَّذِي كُنْتُمْ

يَسْتَعْجِلُونَ ﴿١﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٢﴾

أُخْذِينَ مَا أُنْزِلَ لَهُمْ رَبُّهُمْ أَوْ هَمَزَاةً مِنْهُ

قَبْلَ ذَلِكَ مُخْرَجِينَ ﴿٣﴾

كَأَنَّهُمْ يُخْرِجُونَ مِنَ الْجَبَلِ الْيَاقُوتَ كَالْحَبِّ يُخْرَجُ

وَالزُّبُرُ وَاللَّهُمَّ يَسْتَغْفِرُونَ ﴿٤﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٥﴾

وَفِي الْأَرْضِ أَيْسَاءُ لِلْعَوْنِينَ ﴿٦﴾

وَفِي أُنْفُسِكُمْ أَفْلَأَنْتُمْ تُؤْمِنُونَ ﴿٧﴾

وَفِي السَّمَاءِ رُجُومًا وَمَوَازِينَ ﴿٨﴾

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّكُمْ لَرْجُوعٌ

مَّا أَنتُمْ بِمُعْظِمُْونَ ﴿٩﴾

وَالَّذِينَ يَدْعُونَ

فَالْجِبَالَ قَوْمًا ﴿١٠﴾

فَالْجِبَالُ يَنْسَلِفُونَ

فَالْمَقَامَاتِ أَمْثَلًا ﴿١١﴾

إِنَّمَا تَعُدُّونَ لَهَا

وَرَأَى الَّذِينَ كَذَبُوا

وَالسَّمَاءَ ذَاتِ الْحُبَابِ ﴿١٢﴾

إِنَّكُمْ لَكُنْتُمْ أَكْثَرٌ

يُؤْتَاكَ عَنْهُ مِنْ

فَيْلٍ الْخَرَاطُوشِ ﴿١٣﴾

الَّذِينَ هُمْ فِي عَمْرِهِمْ

يَسْأَلُونَ أَيَّانَ يَوْمُ

يَوْمَهُمْ عَلَى النَّارِ

17 Little they had slept at night,

18 And in the early mornings they  
had asked forgiveness and protection :

19 And in their property  
(had been recognized as) a right :  
a part for those who asked  
a part for those who could not ask.

20 All o'er the earth are signs  
for those who will perceive

21 And in yourselves if you will only see!

22 (See!) from the heaven comes your  
sustenance as well as what  
you have been promised.

23 And, by the Lord  
of heaven and earth!  
Verily this (Qur'an) is the truth  
as clear  
as conversations 'mong yourselves.

2 \*\*\* 85

24 Has the story come to thee  
of the worthy guests who  
came to *Ibrahim*?

25 When they came to him  
they said, 'Peace!'  
He answered, 'Peace!'  
(To himself he said.)  
"Wayfarers, probably."

26 Hurried he to his household,  
brought forth a fatted calf.

27 Placed it he before them :  
"Will ye not eat?"

28 He looked at them suspiciously,  
they said, "Fear ye not,"  
and gave him tidings of  
a knowledgeable son.

29 His wife came forward, amazed;  
she smote her face and asked,  
"What! to old and barren me?"

30 They said, "That is how the Lord decrees :  
He truly is the Wise, the Knowing."

31 Said he, "And, what, O messengers,  
is your errand?"

32 They said, "Indeed, we have been sent  
to a people who've transgressed,

33 "To bring disaster through  
their very soils.

34 "Commissioned by thy Lord  
for those that bounds exceed."

35 From them We withdrew  
those who had faith.

36 We found not there  
but one household  
that would submit.

37 We left behind a spectacle  
to inspire fear  
of grievous chastisement.

38 Or (the tale of) *Musa* :  
when We sent him to *Fir'aun*  
with injunctions clear.

39 Addressed he scornfully his chiefs :  
"Sorcerer! or one possessed!"

40 So We hurled him and his forces  
into the sea;  
but his was all the blame.

•

41 Or (the tale of) '*Ad*  
when We against them sent  
the devastating wind.

42 Nothing it left  
that came against it  
but in ruined rottenness.

43 Or (the story of) *Thamud*  
when it was told to them,  
"Enjoy yourselves for yet a while."

44 But of this warning of their Lord  
they took no heed;  
then came upon them suddenly  
the blast of quaking earth  
while they looked on.

45 Then they could neither stand  
themselves nor found they  
any help.

•

46 The people of *Nuh*, before them,  
How infamous they were!



SURA : *TŪR*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 87

**T**UR itself is witness,

2 And the records writ

3 On vellum serve as testament!

4 Look at the moving mansions,

5 The lofty vault of heaven,

6 The ebb and flow of seas!

7 Verily, retribution from thy Lord  
will surely come.

8 Nothing can avert it.

9 The day when your olympus shatters,

10 And (those, as stable as) mountains,  
wander here and there,

11 Then woe on that day, to those who  
called it a lie!

12 Those who (today) in sport do wrangle

13 On the promised day shall they  
find themselves suddenly  
in hellish flames,

14 "This is the fire which ye  
were wont to call a lie!

15 "Is this also merely sorcery,  
which ye cannot understand?

16 "Roast ye therein!  
Be stubborn now or not—  
(it makes no difference)—  
ye but receive the recompense  
for that which ye had done."

17 The wary and the righteous—  
they will be,  
indeed in gardens blest,

18 Enjoying what their Lord hath given them,  
and saved by their Lord  
from the very breath of hell:

19 "Eat and drink with relish,  
(in recompense) for what ye did."

20 Reclining here on couches neatly ranged—  
and We have put them midst  
companions beautiful and good.

21 And to those who have believed,  
whose offspring followed them in faith,  
We will again unite their offspring;  
nor of the meeds of their good works,  
shall We at all deprive them:  
Every man is pledged for what he earns!

22 We have provided them  
with fruits and flesh as they desire;

23 Therein the cup is passed  
between them; no wranglings  
and no distinctions.

24 Around them serve the youths  
whose smiles hide serried pearls.

25 They will approach each other  
making enquiries;

26 They will say, "Indeed, we were  
worried oft, about our kith and kin.

27 "But Allah, He has been good to us  
and rescued us from fiery winds.

28 "We wish now that we had called  
on Him before; for verily,  
He is the Good, the Merciful."

2 \*\*\* 88

- 29 So thou, continue warning;  
not art thou, by His grace,  
a soothsayer, nor one possessed.
- 30 Do they say: "He is a (mere) poetaster,  
let us wait, his muse,  
in time, will desert him?"
- 31 Tell them: "Wait! I too shall be  
among the ones who bide."
- 32 Are they urged on by their wit  
or are they but a race of fools?
- 33 Do they say: "He has plagiarized?"  
Nay, they do not that believe!
- 34 But, if so, let them bring  
its original  
if truth they speak.
- 35 Have they been made  
of something else than matter?  
Have they made themselves?
- 36 Have they made the heavens and the earth?  
No, they are not so convinced.
- 37 Do they possess  
the treasures of thy Lord?  
Are they its dispensers?
- 38 Have they access by which to hear?  
Then let them submit proofs  
of what they hear.
- 39 Are there for Him only daughters,  
while for you there are sons?
- 40 Art thou asking for thy wages  
so that they are loaded  
with heavy obligations?
- 41 Does there come to them a secret  
message which they write down?

يَتَنَبَّأُونَ فِيهَا كَأَنَّهُمْ لَفَوْضَا وَاوَلَدُوا  
تَأْتِيهِمْ ۝  
وَيَطُوفُ عَلَيْهِمْ غِلَاقُ الْهُمَمِ كَالْهُمَمِ  
لَوْ أَنَّهُمْ كَانُوا ۝  
وَأَجَلٌ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ  
قَالُوا إِنَّا كُنَّا بَعْدَ أَهْلِ الْأَنْبِيَاءِ  
فَتَنَزَّلَ اللَّهُ عَلَيْنَا وَفَعَلْنَا عَذَابَ النَّارِ  
إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ  
الْبَرُّ الرَّحِيمُ ۝  
فَذَلِّلُوا فَمَا أَنتُمْ بِمُعْجِزِينَ يَرْجُوا  
أَمْ يَقُولُونَ سُحُورٌ فَاصْبِرْ لِحُكْمِ رَبِّكَ  
الْمُنُونِ ۝  
فَلْيَرْفَعُوا آفَاقِي مَعَهُمْ مِنَ الْأَنْبِيَاءِ  
أَمْ نَجْعَلُ الْأَرْضَ لِلْأَعْمَى أَبْصَارُهَا  
فَإِنَّمَا يَنْتَظِرُ الْوَغْوَةَ لَمَّا أَهْلُهَا  
أَمْ يَحْكُمُونَ مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ  
الْحَالِقُونَ ۝  
أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا  
يُوقِنُونَ ۝  
أَمْ عِنْدَ الْغَايَةِ لَكُمْ رِزْقٌ أَمْ هُمْ  
الْمُتَعَذِّلُونَ ۝  
أَمْ لَهُمْ سُلُوكٌ يَسْمَعُونَ فِيهِ أَلْفَاظٌ  
مُسْمَعَةٌ يُلَاطِفُونَ فِيهَا لُغَاةً  
أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ۝  
أَمْ نَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ  
مُعْتَدُونَ ۝  
أَمْ حَسِبْتُمْ أَنَّهُمُ الْغَيْبُ هُمْ يَكْتُمُونَ ۝  
أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا  
هُمُ الْمَكِيدُونَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالظُّورِ ۝ وَكَتَبَ فَسُطُورِ ۝  
فِي رَبِّ مَشْهُورِ ۝  
وَالْكِتَابِ الْمَعْمُورِ ۝  
وَالشَّفْعِ الْمَكْرُورِ ۝  
وَالْبَحْرِ الْمَسْجُورِ ۝  
إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝  
قَالَ مِمَّنْ ذَا الَّذِي يَدْعُوهُ يَوْمَ تَبْعُرُ السَّمَاوَاتُ مَوَارِجَ  
وَالْجِبَالِ سَيْدَرًا ۝  
تَوَالِي لَوَاقِعُهَا لِلَّذِينَ لَا يُوقِنُونَ  
الَّذِينَ هُمْ فِي غَوْضٍ يَلْعَبُونَ ۝  
يَوْمَ يُدْعَوْنَ إِلَى تَارِكِهِمْ دَعَا ۝  
هَذَا يَوْمَ الْقَارِئَةِ لَنَكُونَنَّ لَهُمْ فِدَا ۝  
أَفَبِعَذَابِنَا يَسْتَفْهِمُونَ ۝  
إِصْلَاحُهَا فَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّا كُنَّا نَتَّبِعُ  
عَلَيْكَ مَا نَحْنُ بِمُجْرِبُونَ ۝  
إِنَّ الْمُسْلِمِينَ فِي جَهَنَّمَ لَنُحْمِلُهُمْ  
فَالْكَافِرِينَ بِمَا أَتَوْهُمْ رَبُّهُمْ وَوَقَّعَهُمْ  
رَبُّهُمْ عَذَابَ الْجَحِيمِ ۝  
كُلُوا وَاشْرَبُوا وَاهْبِطُوا إِنَّا كُنَّا نَمْنَعُكُمْ  
تَعْمَلُونَ ۝  
مَنْ كَفَرَ مِنْكُمْ عَلَى سَوَاءٍ قَوْلًا وَرُوحًا  
يَحْزُونُونَ ۝  
وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ  
بِإِيمَانٍ آخِذِينَ بِالْحَقِّ يَوْمَ يُزَكَّى عَنْهُمْ  
أَنَّهُمْ قَوْمٌ عَلَى سَوَاءٍ ۝  
أَمْ يَحْسَبُونَ أَنَّهُم مُسْتَكْبَرُونَ ۝  
وَأَمَّا الَّذِينَ كَفَرُوا فَهُمْ فِي أَعْيُنِ  
رَبِّهِمْ كَذِبٌ كَرِيمٌ ۝

- 42 Are they plotting stratagem?  
Those who deceive themselves  
will be involved  
in their own stratagem!

- 43 Have they other gods beside Allah?  
Glory be to Him! He is far above  
that which they join with Him!

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٣﴾

- 44 If they should see a part of heaven  
itself falling, they would say,  
'A mass of clouds!'

وَالَّذِينَ لَا يَدْرُونَ ظُلُمًا أَعْدَا أَعْدَاءَ ذَٰلِكَ  
وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٤﴾

- 45 So leave them till they meet  
the day on which they will be stunned!

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا  
سَتَجِدُنَا دُونَكَ جُنُودًا نَقُومُ ﴿٤٥﴾

- 46 The day on which no stratagem  
will them avail  
nor help will come to them.

\*

- 47 Indeed, for those who so transgress  
await some more afflictions still,  
but most of them are unaware.

- 48 Continue thou to persevere,  
obedient to thy Lord,  
for, verily, thou art in Our eyes.  
Strive on, to carry out  
the wishes of thy Lord  
from the moment thou dost rise;

- 49 And late at night too, strive for Him—  
and up betimes when stars depart...

\*

أَمَّا لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ فَمُبْحَنُ اللَّهِ عَلَيْهِمْ  
يُشْرَكُونَ ﴿٤٦﴾  
وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا  
يَقُولُوا مَطَٰءٌ مَّرْكُومٌ ﴿٤٧﴾  
فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ  
يُصْعَقُونَ ﴿٤٨﴾



## SURA : NAJM

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 89

Witness are these lustrous starlets  
as they waft down from above!

2 Your comrade is not distraught,  
he has not gone astray;

3 Nor does he vent his personal thoughts.

4 This is naught but what is self-revealed

5 By Him of Mighty Powers!

6 Endued with physical and mental strength,  
he built upon his legacy,

7 And soon stood shoulders high  
(among his fellow men)  
against the horizon.

8 Then he approached, in humbleness,

9 Until the two bows became one  
or closer still!

10 Then He revealed to him, His servant,  
what He revealed!

11 The heart deceived him not,  
nor did his sight deceive!

12 Wouldst you dispute then  
as to what he saw? !

13 Indeed, he had had  
a vision once before.

14 Beneath the *Sidra* at the boundary

15 Where lies the garden of repose.

16 Then, there covered the *Sidra*, trees  
what covered it!

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝

عِنْدَ هَاجَتِهِ الْمَأْوَىٰ ۝

إِذْ يَخْشَى الْيَسْدَ رَآهُ مَا يَخْشَى ۝

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۝

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝

وَمَنْوَةَ الْقَالِئَةِ الْخُزَّىٰ ۝

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنْثَىٰ ۝

تِلْكَ إِذْ أَوَسَّاهُ ضَيْزَىٰ ۝

إِنْ حَىٰ إِلَّا أَسْمَاءُ سَبَّيْنُوهَا أَنْتُمْ ۝

وَأَبَاكُمْ أَنْزَلَ اللَّهُ بِهَا مِنْ ۝

سُلْطٰنٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا ۝

تَكْوِي الْأَنْفُسِ وَلَقَدْ جَاءَهُمْ مِنْ ۝

رَبِّهِمْ الْهُدَىٰ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ ۝

إِنْ هُوَ إِلَّا وَعْدُ يُوقَىٰ ۝

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝

ذُو وِتْرٍ قَاسَمُوسَىٰ ۝

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝

ثُمَّ دَنَا فَتَدَلَّىٰ ۝

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝

فَأَوْشَىٰ إِلَىٰ عَبْدٍ مَا أَوْشَىٰ ۝

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝

أَتَقَرُّوْنَ وَنَدَىٰ عَلَىٰ مَا يُرَىٰ ۝

17 The eye, it wavered not,  
nor it deceived.

18 Experienced he the great enlightenment  
endowed upon him by his Lord!

19 Have ye ever given serious thought  
to *Lat* and *Uzza*?

20 And *Manat*  
the last of these 'illustrious' three!

21 What! sons to you  
and to Him only daughters? !

22 That, indeed, would be unfair!

23 No! Naught are these but names  
given them by yourselves  
and by your forefathers!  
They have no power  
vouchsafed to them by Allah.  
They cater not  
but to man's fantasies  
and vain desires.  
Verily, from their Lord alone  
doth come to them  
this Guidance.

24 Is man to have it as he wants?

25 Nay! It shall be as Allah wants  
from first to last!

2 \*\*\* 90

26 How many angels are in heaven  
who have no power to intercede  
unless Allah Himself permits  
him whom He chooses.

27 (Only) those who have not  
acquired real faith  
give female names to angels.

28 They have no knowledge;  
they only build on surmise  
and through surmise only,  
one cannot reach the truth.

29 Therefore, turn away from one  
who turns his back  
upon Our warnings;  
he cares for naught  
except the living moment.

30 That is all they care to understand;  
but, verily, thy Lord alone knoweth  
who has strayed from the right path  
and who has been rightly guided.

31 For Allah alone, is all  
that is in heaven or on earth  
so that He may reward accordingly

those who evil do  
and those who actively  
pursue righteousness.

32 Those who keep themselves aloof  
from grievous sins and shameful deeds  
—unless by inadvertence—  
for them doth Allah have wide forgiveness;  
He knows you from the time that you  
were being born of earth  
and when you were  
within the darkness of your mother's wombs;  
Therefore, assume not sinlessness,  
He knows exactly the extent  
to which you're pure.

3 \*\*\* 91

33 Seest thou him who turns his back,

34 Gives in for a while and then withholds?  
Doth there come to him  
the knowledge of the future?

35 Has he got clairvoyant powers  
so that he can foresee?

36 Is he not aware  
of what is in the chronicles  
of *Musa*

37 And of *Ibrahim*—where both concur?

- 38 (i) That none shall bear  
the burden of another;
- 39 (ii) That man shall have nothing but  
what he strives for;
- 40 (iii) That what he strives for  
he will soon begin to see;
- 41 And later, there will come  
his full reward;
- 42 (iv) That to thy Lord one comes at last;
- 43 (v) That He it is who granteth laughter,  
causeth tears;
- 44 (vi) That He it is from whom  
there cometh life and death;
- 45 (vii) That He it is who creates pairs  
of men and women
- 46 From the seed born of desire;
- 47 (viii) That it is up to Him to re-create;
- 48 (ix) That He it is who giveth  
wealth and satisfaction;
- 49 (x) That He it is who is the Lord of Sirius;
- 50 (xi) That He it is who destroyed 'Ad of old;
- 51 And *Thamud*, it was He who did not spare;
- 52 And the tribe of *Nuh*, even before these,  
who did excess commit and were perverse;
- 53 It was He who overthrew the cities  
that were then destroyed.
- 54 By being covered with  
that which covered them.
- 55 Which then of thy Lord's powers  
wilt thou still dispute?
- 56 This is but a reference to  
the lessons taught of old.
- 57 The harvest is about to be now harvested!
- 58 None but Allah can hold it back.

أَمْ لِلْإِنْسَانِ مَا كَسَبَتْ  
فَلْيُخَذْ بِالْآخِرَةِ وَالْأُولَى  
وَكَمْ مِنْ عَمَلٍ فِي السَّمَوَاتِ لَا تُغْنِي  
شَقَاؤُهُمْ شَيْئًا إِلَّا مِنْ تَحْتِهَا يَأْتُونَ  
اللَّهُ لَيْسَ يَخْشَى وَيُزِيلُ  
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ كَفُتُونَ  
الْمَلَائِكَةَ تَتَوَكَّلُونَ عَلَى الْمُنَى  
وَمَا لَهُمْ بِهِمْ مِنْ عِلْمٍ إِنْ يَخِشَوْهُمْ  
إِلَّا السَّكَنُ وَإِنَّ الْعِزَّ لِلَّهِ يَوْمَ  
الْحَقِّ يَوْمَئِذٍ  
فَأَعْرِضْ عَنْ مَن تَتَّبِعُ عَنْ تِلْكَ أَلْفُ  
وَلَمْ يَرِدْ إِلَّا الْحَيَاةُ الدُّنْيَا  
ذَلِكَ مَبْنَاهُمْ مِنْ الْعِلْمِ إِنْ رَأَوْكَ  
هُوَ أَعْلَمُ مِنْ مَلَكٍ عَنْ سُلَيْمٍ وَهُوَ  
أَعْلَمُ بِمَنْ أُهْتَدَى  
وَلِيَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
لِيُخْزِيَ الَّذِينَ أَتَوْا بِمَا عَمِلُوا وَ  
يَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى  
الَّذِينَ يَجْعَلُونَ كَتَبَ الْإِسْمِ  
الْقَوَاسِمَ إِلَّا الْمَوْتُ إِنْ رَأَيْتَ  
الْمَغْفِرَ هُوَ أَعْلَمُ بِكُمْ إِنْ أَنْتُمْ  
عَنِ الْآرِضِ وَآلِ السَّمَاءِ أَجْنَةُ فِي بَطْنٍ  
أَعْمَى فَلَا تُزِيلُوا الْفِتْنَةَ هُوَ أَعْلَمُ بِمَنْ  
أَقْرَبَ إِلَيْكَ نُوْنٍ  
وَأَغْطِ لَيْلًا وَأَكْطِ  
أَعْنَدَ عِلْمَ الْغَيْبِ هُوَ يُزِيلُ  
أَمْ لَمْ يَكُنْ يَمُنْ فِي هَؤُلَاءِ مُوسَى  
وَلِيُزِيلَهُمُ الَّذِي دَنَى

59 Does not this discourse  
make you wonder now?

60 Will ye still laugh? Will ye not weep?

61 Ye are wasting time.

62 Submit ye to your Lord  
and serve Him earnestly.

\*

## SURA : QAMAR

in the name of Allah the Most Gracious the Most Merciful

1 ... 92

N

igh draws the hour  
and rent asunder  
is the Moon!

2 Still, when they see a sign

they turn away

and they say,

"Transient illusion."

3 They call it a deception

and follow their own fancies;

but all things are ordained!

4 Apostles! Warnings,

not to be ignored,

have come to them before

5 Through mature wisdom;

but, still, they heed them not.

6 So turn thou from them;

the day on which

the Caller calls

the muster :

7 With downcast eyes

they'll gather from their holes

like scattered grasshoppers,

8 With outstretched necks,

hastening to the call.

These self-deceivers will then say,

"Indeed this is a toilsome day!"

17

Facile, indeed,

have We now made

the Qur'an for recital

But, is there one

Who'll seriously reflect?

16

How apt then was My punishment,

(for those who would not heed)

My warning!

15 And We left him an example;

But is there one

who'll seriously reflect?

14 Which floated 'neath Our eyes—

a recompense for him

who would not be misled;

13 And We bore him upon

a thing of planks and nails

12 And there gushed forth

from 'neath the earth

springs of water rising up

to destined levels.

11 So opened We the gates of heaven

pouring rain in torrents.

10 He called upon his Lord,

"I am overcome:

come thou to my aid!"

and thus ignored him.

they called him mad

rejected they Our servant;

the tribe of Nuh,

9 Before them, spurned even thus,



- 18 And 'Ad, they too rejected,  
*How apt then was My punishment,  
 (for those who would not heed)  
 My warning.*

- 19 We sent a wind incessant  
 against them on a day  
 of ceaseless misery,

- 20 Laying low the men  
 as if they were  
 trunks of fallen palms.

- 21 *How apt then was My punishment,  
 (for those who would not heed)  
 My warning.*

- 22 *Facile, indeed,  
 have We now made  
 the Qur'an for recital :  
 But is there one  
 who'll seriously reflect?*

2 \*\*\* 93

- 23 Belittled also the *Thamud*, Our warning.

- 24 They said :  
 "Is a single man  
 from 'mongst ourselves  
 to thwart our will?  
 That would certainly  
 mislead us to distress!

- 25 "Amongst us all  
 has he alone been given sense?  
 No, he's a liar, mischievous!"

- 26 Tomorrow, shall they know  
 who was liar mischievous!

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِن تَرَىٰ أَهْلَ السَّاعَةِ وَالنَّاسِ الْقَوْمِ  
 وَإِنْ تَرَىٰ أَهْلَ الْيَوْمِ يُعْرِضُونَ وَيَقُولُوا  
 مُسْتَجِيرٌ  
 وَلَكِنْ بِنُوحٍ وَأَنبِيَآءٍ آخَرِينَ مِمَّنْ  
 أَمْرٌ مُّسْتَجِيرٌ  
 وَلَقَدْ جَاءَهُمْ مِنَ الْآزِفَةِ أَذُنُ مُنْجَرٍ  
 جُمُوعُهُمْ نَالِيَةٌ مِّمَّا تُلْعَبُ النَّذِيرُ  
 فَتَوَلَّوْا عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِيَ إِلَىٰ أَشْئِهِ  
 تُكْذِبُ  
 خُشْعَةً أَلْهَمَ لَهُمُ مَخْرُجُونَ مِنَ  
 الْأَرْضِ إِنَّهُمْ كَانُوا مُتَعَبِينَ  
 مُّهْطِعِينَ إِلَى الدَّاعِ يُقَالُ الْكَافِرُونَ  
 هَذَا يَوْمُ عَصِيرٍ  
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا  
 وَقَالُوا مَحْجُونٌ وَازْدُجِرَ  
 فَدَعَا رَبُّكَ إِلَىٰ مُغْلَقٍ فَانْتَحَبَ  
 فَخَفَّتْ الْآبَابُ فَسَاءَ مَقَامُ الْمُتَعَبِ  
 وَتَجَرَّتْ الْأَرْضُ حُبُوبًا فَالْقُتْقُ الْمَاءُ  
 عَلَىٰ أَمْرٍ قَدْ قُدِرَ  
 وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْبَرِ يُدْسِرُ  
 فَجَعَلْنَا فِي الْغَمْرِ أَجْزَاءً لِّمَنْ كَانَ  
 كُفْرًا

وَلَقَدْ تَرَكْنَاهُ أَهْلًا فَهَلْ مِنْ تَذَكُّرٍ  
 فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ  
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ  
 كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ  
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي  
 يَوْمِ نَحْسٍ مُّسْتَوٍ  
 تَنفِرُ الْتَّاسُ كَانَهُمْ أَجْمَاعٌ لِّخُلٍ مُّنتَقِرٍ  
 فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ  
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ  
 كَذَّبَتْ ثَمُودُ بِالنَّذِيرِ  
 فَقَالُوا إِنَّا بِأَنْشُرِكَا وَاحِدًا مِّنْكُمْ  
 إِذَا لَقِيَ فَضْلِي وَنُعْمَرُ  
 ءَالَهُ الَّذِي لَوْ عَلَيْنَا مِنْ بَيْنِنَا بَلْ  
 هُوَ كَذَّابٌ أَفِرُ  
 سَيَعْلَمُونَ عَذَابِنَا الْكَذَّابِ الرَّسُولِ  
 إِنَّا مُرْسِلُونَ الْقَائِلَةَ وَفَتْنَهُ لَكُمُ الْفَارِغِينَ  
 وَأَصْحَابِ

- 27 Then shall We send the she-camel  
 for testing them;  
 so thou be close at hand  
 and watch them patiently;

- 28 And warn them that  
the water must be shared  
between them;  
the rights of all being observed.
- 29 But they called out to their comrade;  
he took the case in hand  
and hamstrung her.
- 30 *How apt then was My punishment,  
(for those who would not heed)  
My warning!*
- 31 We sent against them  
one blast of evil wind  
and lo! they were  
like stubbles  
scattered o'er the field!
- 32 *Facile, indeed,  
have We now made  
the Quran for recital :  
But is there one  
who'll seriously reflect?*
- 33 Belittled, the tribe of *Lut*,  
Our warning:
- 34 We sent against them  
stones erupted :  
only the followers of *Lut*  
saved We in time,
- 35 As grace from Us:  
That is how We reward  
those who are grateful.
- 36 They had been warned  
of Our punishment  
but they had dallied long  
about Our warning.
- 37 They had gone so far  
as even to ask for his guests :  
We therefore blinded them,  
"Taste ye then Our punishment,  
(which follows fast)  
Our warning."
- 38 And when the morning dawned on them  
they were engulfed  
in lasting misery!
- 39 "Taste ye then Our punishment  
(which follows fast)  
Our warning!"
- 40 *Facile, indeed,  
have We now made  
the Qur'an for recital :  
But is there one  
who'll seriously reflect?*
- 3 \*\*\* 94
- 41 Even so had come  
upon the people of *Fir'aun*  
Our warning.
- 42 Belittled they Our warnings all :  
We put them in the grip  
of uncontested power.
- 43 Are then your self-deceivers  
more powerful than these?  
Or, do not lessons from the past,  
apply to them?

44 Or do they say,  
"We shall, like faggots,  
hold together, save ourselves?"

45 Soon shall their union  
burn away  
and they shall fall to pieces!

46 Nay! Their promised hour is nigh :  
compelling hour of misery.

47 These oppressors then,  
will stray like those gone mad.

48 Then shall their faces blackened be  
with fire of suffering :  
"Taste ye the touch of misery!"

49 Verily all things  
have We created  
in due proportion.

50 Our will, to be fulfilled,  
needs but the raising of an eye.

51 How many things like you,  
have We destroyed

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۖ  
كَذَّبُوا بِآيَاتِنَا كَذَّبَتْهَا تِلْكَ الْأُمُومُ  
عَزَّيْزَةٌ مُنْجِيَةٌ ۖ  
أَلَمْ يَكُنْ لَهُمْ بَرَاءَةٌ فِي الَّذِينَ  
أَمْرُهُمْ لَوْ كُنْهُمْ حُجُومٌ مُنْجِيَةٌ ۖ  
سَيَذَرُوكُمُ الْجَمْعُ وَيُؤْتُونَ الدُّبُرَ ۖ  
بَلَى السَّاعَةُ مَوْجِدٌ لَهُمْ وَالسَّاعَةُ أَكْبَرُ  
وَأَمْرٌ ۖ

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُسْتَعِيرٍ ۖ  
يَوْمَ يُحْمَلُونَ فِي الْعَارِ عَلَى وُجُوهِهِمْ  
وَهُمْ وَآسَافُ ۖ  
إِذَا كُنْ تُفْجَعُ خَلْفَهُ يَدٌ ۖ  
وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۖ

وَلَقَدْ أَمَلْنَا أَثْيَابًا عَمْرُوهَا مِنْ مُذَكِّرٍ ۖ

وَكُلٌّ شَيْءٌ فَعَلُوهُ فِي الزُّبُرِ ۖ  
وَكُلٌّ صَخِيرٌ ذَلِيلٌ مُسْتَطَرٌ ۖ  
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ۖ  
فِي مَقْعَدٍ وَحَدِيدٍ عِنْدَ لَبٍِّّ يُنْفِقُونَ ۖ

وَيَقُولُ الَّذِينَ كَفَرُوا إِنَّمَا أُنشِئُوا صَنْعَهُم بِمِثْقَلٍ ذَرَّةٍ  
يَوْمَ يُنْفَخُ ۖ  
تَنَادُوا صَاحِبِهِمْ فَخَاطَبَهُ عَجَقٌ ۖ  
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۖ  
إِنَّمَا أُنشِئُوا صَنْعَهُم وَاحِدٌ ۖ  
فَكَاذُوا أَكْثَرُ ۖ

وَلَقَدْ يَمَنَّا الْفَرَّانَ لِلَّذِينَ هُمْ مِنْ مُذَكِّرٍ ۖ

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ۖ  
إِنَّمَا أُنشِئُوا عَلَيْهِمْ صَحَابًا لَأَلَّا لُوطٌ  
يَخْتَلِفُ ۖ  
يَوْمَ هُمْ مِمَّنْ يُنْفَخُ ۖ  
تَنَادُوا مِمَّنْ يُنْفَخُ ۖ  
تَنَادُوا مِمَّنْ يُنْفَخُ ۖ

وَلَقَدْ أَمَلْنَا أَنْفُسَنَا عَلَى الْفَلَاحِ ۖ  
وَلَقَدْ رَاوَدُوهُ عَنْ صَيْغِهِ فَنُطِئْنَا  
أَعْيُنَهُمْ ثُمَّ دُفُّوا عَنَّا ۖ  
وَلَقَدْ صَبَّحَهُم بُكْرَةٌ عَدَا بَنِي مُسْتَوْرٍ ۖ  
فَدُفُّوا عَنَّا ۖ

وَلَقَدْ يَمَنَّا الْفَرَّانَ لِلَّذِينَ هُمْ مِنْ مُذَكِّرٍ ۖ

*But is there one  
who'll seriously reflect?*

52 Every act of theirs  
is stamped upon their hearts.

53 All things small and large  
are recorded.

54 Verily, those who feared  
to soil their conscience  
are now midst gardens  
lined with streams,

55 Within a capital of truth  
protected by a sovereign king!

\*

فَهَذَا مِنْ مِثْلِكُمْ؟

## SURA : RAḤMĀN

In the Name of Allāh the Raḥīmān the Raḥīm

1 \*\*\* 95

**T**<sub>HE RAHMAN!</sub>

2 He who revealed the QUR'AN!

3 He who created Man,

4 And (all that is manifest)  
taught him to scan!

5 The sun and the moon follow His schedule

6 The blades of grass, the lofty trees,  
do Him obeisance;  
their movement He set—

7 The heavens He raised,  
their movement He set—

8 (Saying) "Transgress not the measure!

9 "Hold to the balance! Lag not in tread!"

10 And the earth He made for the living:

11 With fruit and blossom-bearing palm,

12 Chaff-covered grain and scented herbs!

13 *He, the Lord of ye both!  
Which then of His varied signs  
will ye continue to ignore?*

14 The citizens He moulded  
as clay on potter's wheel;

15 The denizens He shaped  
in smokeless desert sheen!

16 *He, the Lord of ye both!  
Which then of His varied signs  
will ye continue to ignore?*

17 Lord of the two Easts!  
Lord of the two Wests!

18 *He, the Lord of ye both!  
Which then of His varied signs  
will ye continue to ignore?*

19 The two waters meet at His command,

20 Between them a barrier  
which neither may go beyond!

21 *He, the Lord of ye both!  
Which then of His varied signs  
will ye continue to ignore?*

22 In them He maketh pearls  
both rosy white and coral dark!

23 *He, the Lord of ye both!  
Which then of His varied signs  
will ye continue to ignore?*

24 He maketh the heaving ships  
float lightly on waters deep—  
like penants on land!

25 *He, the Lord of ye both!  
Which then of his varied signs  
will ye continue to ignore?*

2 \*\*\* 96

26 All that IS shall CEASE TO BE!

27 Thy Lord's magnificence and grace  
in all their glory, will endure!

28 *He, the Lord of ye both!  
Which then of his varied signs  
will ye continue to ignore?*



29 All that is on earth or in heaven  
is ever beholden to Him;  
He is ever in glorious creation engrossed!

30 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*

31 Soon shall We attend to you,  
ye burdened twain...

32 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*

33 O ye two groups  
made out of fire and of clay!  
If you think you can cross  
the line of heaven and earth,  
then try to cross!  
Ye will not cross  
because you do not have the power!

34 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*

35 Against the fiery smokeless heat  
—like sparks from anvils red—  
you cannot save each other!

36 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*

37 And when the sky is hardened  
it seems like molten copper!

38 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*

39 Then will no one criticise  
or blame another—  
neither the softened dweller of the town,  
nor fiery tempered dweller of the cave?

40 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*



أَنزَحْنَهُ ۖ عَلَمُ الْغُرُورِ ۚ  
خَلَقَ الْإِنْسَانَ ۚ  
عَلَمَهُ الْبَيَانَ ۚ  
الْشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ ۚ  
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۚ  
وَالسَّمَاءُ رُفْعُهَا وَهُنَّ الْبُيُوتَانِ ۚ  
أَلَا تَطْغَوْنَ فِي الْيَدْيَانِ ۚ  
وَأَقْبُوا الْوِزْنَ بِالْحَقِّ وَلَا تَخُونُوا الْوِزْنَ ۚ  
وَالْأَرْضُ وَضْعُهَا لَا تَاوِي ۚ  
وَحَيْثُ أَكَلْتُمُ النَّخْلَ ذَاتَ الْأَكْمَامِ ۚ  
وَالْحَبَّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۚ  
وَخَلَقَ الْجَانَّ مِنْ نَارِ جَهَنَّمَ خَالِدًا فِيهَا ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
مَرَّةَ الْبَحْرِ مَن يَتَقَدِّسُ ۚ  
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِي ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
يَخْرِجُهُمْ مِنْهَا أَلْفَاؤًا وَفَرَجَانًا ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ۚ

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
عَلَّمَ مَنْ عَلَّمَهُ ۚ  
وَيَتَّبِعُ وَجْهَ رَبِّكَ ذُو الْعَرْشِ وَالْجَمَلِ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
يَسْتَلْذِقُ فِيهَا مِنَ الشَّجَرِ وَالْأَرْضِ كُلِّ  
يَوْمَ هُوَ فِي شَأْنٍ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
سَافِرٌ لَّهُمْ فِيهَا الْقَلْبُ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
يَسْتَعْتَبُ الْخَبْرَ وَالْخَبْرَ إِنِ اسْتَطَعْتُمْ أَنْ  
تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ  
فَأَنْفُذُوا وَلَا تَنْفُذُوا إِلَّا بِأَسْطَرٍ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
يُرْسِلُ عَلَيْكُمْ شَوَاطِيرَ مِنْ نَارٍ وَغَمَامًا  
فَكَتُوبًا ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً  
كَالدِّهَانِ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
فَيَوْمَ لَا يُسْأَلُ عَنْ ذُنُوبِهِ إِنْسٌ  
وَلَا نَجَسٌ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ  
يُعْرَفُ الْمُجْرِمُونَ بِسُوءِ عَمَلِهِمْ فِيَوْمَ  
الْقَوَاعِ وَالْأَقْدَامِ ۚ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ

41 The looks on faces of those gone astray  
will show their agony...  
dragging themselves as if  
being pulled at every step  
by their own forelocks!

42 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*

- 43 This is the hell  
which you deserters did belie!
- 44 They will wander round and round  
amidst the fiery heat  
and bright mirage!
- 45 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 3 \*\*\* 97
- 46 But he who fears  
for him are with his Lord  
two gardens...
- 47 *He, the Lord of ye both!*  
*which then of His varied signs*  
*will ye continue to ignore?*
- 48 Adorned by Nature and by Art...
- 49 *He, the Lord of ye both!*  
*which then of His varied signs*  
*will ye continue to ignore!*
- 50 In both are mountain springs that splash..
- 51 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 52 In them are myriad fruit both large and small.
- 53 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 54 Recline on couches  
lined with thick brocade,  
within their reach there hang  
the fruits of myriad kinds...
- 55 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 56 Therein are maidens shy  
who've never met before  
our town or desert folk ..
- 57 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 58 Treasured like rubies, fairer than pearls ..
- 59 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 60 What return is there  
for kindness  
but kindness.
- 61 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 62 Besides these two  
there are two others
- 63 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 64 Both are emerald-green with foliage ..
- 65 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 66 In them two rivers flow..
- 67 *He, the Lord of ye both!*  
*Which then of His varied signs*  
*will ye continue to ignore?*
- 68 In them are varied fruits—  
juicy dates and pomegranates ..

- [illegible]

✻

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## SURA : WĀQI'AH

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 98

**W**hen happens that  
which has to happen

2 —There is no gainsaying  
that it will happen—

3 Debasing (some), exalting (others):

4 When the land shakes and quivers,

5 The mountains topple;

6 And ye turn loose like scattered dust:

7 You will then become three groups:

8 (First) Adherents of the Right!  
Ye deservedly blessed!

9 (Next) Those who have lagged or strayed,  
O ye deservedly accursed!

10 And (last, by no means least)  
the Foremost of the Fore!!

\*

11 They who lead as pioneers!

12 In gardens fair—

13 Many from the blest

14 A few from the foremost

15 At laden tables

16 Facing one the other;

17 While liveried youths among them move,

18 With bowls and ewers ...  
serving nectared wines

19 —Let not these dull the heads  
nor cloud the reason!—

20 Fruits they may choose;

21 Game which they relish;

22 Companions fair with beauteous eyes,

23 Like pearls encased in shells—

24 A guerdon for their righteous deeds.

25 There is there no bickering  
nor calumny;

26 All that they hear is  
Peace! and Peace!

\*

27 Then those Adherents of the Right,  
deservedly blessed:

28 Midst thornless shrubs

29 And broad-leaved seried trees

30 Extending shade;

31 Midst gushing springs,

32 Abundant fruits,

33 Accessible, unforbidden!

34 Dwellers of mansions,

- 35 We have raised them up  
in rare surroundings—
- 36 Spotless, chaste, bubbling with mirth,
- 37 Companions meet
- 38 For these Adherents of the Right
- 39 A throng of those that lead in front
- 40 A throng of those that follow.
- 2 \*\*\* 99
- 41 And those who refrain from the Right—  
the obstinates, accursed!
- 42 'Mid burning winds and boiling waters
- 43 No shade but that of smoke,
- 44 Neither cool nor refreshing;
- 45 How comfortably they had lived before!
- 46 And how they had persisted  
in their disbelief!
- 47 Those who had said:  
"What! when we're dead  
and turned to dust,  
we will be raised?"
- 48 "E'en our ancient ancestors?"
- 49 Say thou: "Yes, all  
of ancient and of recent times,
- 50 "Shall be raised  
upon the appointed time!,
- 51 "And so shall ye, ye led-astray,  
ye who denied!,
- 52 "Eat now the bitter fruit  
(of what ye planted)



إِذَا وَقَعَتِ الْوَاقِعَةُ  
لَيْسَ لَوَقْعَتِهَا كَذِبٌ عِ  
خَافِضَةٌ رَافِعَةٌ  
إِذَا رَجَبتِ الْأَرْضُ رَجَاءً  
وَنَسَبَ الْجِبَالُ نَسَبًا  
فَكَانَتْ هَبَاءً مُتَّبَثًا  
وَلُغَمًا مَرِجًا نَافِثًا  
فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ  
وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ  
وَالشُّعْرُونَ فِي شُجُورٍ  
أُولَئِكَ الْمُقَرَّبُونَ  
فِي جَنَّاتِ النَّجِيمِ  
تِلْكَ قِسْمُ الثَّالِثِينَ  
وَتِلْكَ قِسْمُ الْآخِرِينَ  
عَلَى مَرْوٍ وَمَوْصِلَةٍ  
مُتَجِدِينَ عَلَيْهَا مُتَقَرَّبِينَ  
يَطُوفُونَ عَلَيْهِمْ لَوْلَا أَنِ تَحُلِلَكُونَ  
يَا لَوَايَا ذَا الْأَرْوَاحِ  
تَرَى بَصَدْعُونِ عَنَّا وَلَا يُتْرَكُونِ  
وَقَالَتِ الْيَهُودُ وَمَنْ يَحْمِلُ أَسْفَارُكَ  
وَالْحَرِيطُ يَرِيحًا يَسْتَحْمِلُونَ  
وَحُورٌ عِينٌ  
كَأَمْثَالِ الْيُسُفِيِّينَ  
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ  
لَا يَمَسُّهُنَّ فِيهَا النِّسَاءُ وَلَا تَأْنِيهِنَّ  
الْأَرْوَاحُ سَلَامًا  
وَأَصْحَابُ الْيَمِينِ

فِي سِدْرٍ مُنْطَوِّدٍ  
وَطَلْحٍ مُنْطَوِّدٍ  
وَقِيلَ مُمْدَوِّدٍ  
وَمَا مَسْكُوبٍ  
وَقَالَتْ كَيْفَ يُؤْتِيهِمْ  
لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ  
وَالَّذِينَ هُمْ يُرْوَعُونَ  
إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً  
فَجَعَلْنَهُنَّ أَبْكَارًا  
عُرْيَانًا آثَرًا

لَا أَصْحَابُ الْيَمِينِ  
تِلْكَ قِسْمُ الْآخِرِينَ  
وَتِلْكَ قِسْمُ الْآخِرِينَ  
وَأَصْحَابُ الْيَمَالِ مَا أَصْحَابُ الْيَمَالِ  
فِي سَمُورٍ وَحَمِيمٍ  
قَطْلٍ مِنْ يَمِينٍ  
لَا يَرَوْنَ وَلَا يُذْهِبُونَ  
إِلَهُهُمْ كَالَّذِينَ قَدْ كَانُوا مُتْرَكِينَ  
وَكُلُّوا الْحُرُوفَ عَلَى الْخُشْبِ الْعَلِيِّ  
وَكُلُّوا يَتْرَكُونَ  
وَقَالَتِ الْيَهُودُ إِنَّا كَانُوا يُسَمُّونَ  
أَوَّلًا بِمَا نَالُوا وَلَوْ  
ثُلُثَ الْآخِرِينَ وَالْآخِرِينَ  
لَجَعَلْنَاهُمْ إِلَى سَفَاةٍ يُذْهِبُونَ  
تِلْكَ قِسْمُ الْيَمِينِ  
لَا يَكُونُ مِنْ حِجْرٍ مَنْ رَزَقَهُ  
فَمَالُوكُمْ وَمِنْهَا الْيَتِيمُونَ  
فَتَلَاوَنَ عَلَيْهِمْ  
فَتَلَاوَنَ شَرِبَ الْيَهُودُ  
هَذَا الْقُرْآنُ وَمَا أَلْفَوْا

53 "Have your fill!

54 "Gulp it down with water hot

55 "Even as a thirsty camel drinks;

56 "This repast waits for you  
upon the day of reckoning!"

57 Have We not created you?  
Why do ye not  
(unconditionally) admit?

58 Have ye considered the  
life-germ ye impart?

59 Are you its maker or are We?

60 We have decreed among you Death  
—We shall not be forestalled—

61 So that We may replace you  
with others like you, or,  
with those ye know not of.

62 When you are conscious  
of your own existence,  
why then do ye not  
resort to inference?

63 Have ye thought of the seed ye sow:

64 Do you mature it or do We?

65 If We had wished,  
We could have surely let it perish!

66 Then would ye squeal:

67 "Surely, we have been deprived,  
the fruits of our own gardens!"

68 Do you see the water that you drink?

69 Is it ye who rained it  
from the clouds, or have We?

70 If We had pleased  
We could have made it brackish:  
why then are ye not grateful?

71 Do ye not see the fire  
which ye strike?

72 Do you produce the fuel or do We?

73 It is We who made of it  
a sign to guide the wayfarer.

74 Therefore, in the name of thy Lord,  
strive on and persevere. . .

3 \*\*\* 100

75 Verily, I swear  
by the very process  
of these starlet utterances!

76 —This is, indeed, a great oath,  
if ye knew—

77 Verily, this is a recital of grace

78 Conveying truths of cosmic magnitude

79 —Let none aspire for them  
except the pure, unprejudiced!—

80 Vouchsafed from Him the Lord  
of all mankind!

81 Why then do ye regard  
this discourse to be light,  
unworthy of regard?

82 Decrying it anon?  
Would ye have that be  
your means of daily bread?

83 Why then—when it reacheth  
your own throats,

84 And ye can but gaze helplessly

85 —We are near you even then  
but ye know not—

86 Why then,  
if ye are subject to no law,

87 Can ye not hold the soul from flight?

\*

88 If it be one of those  
who, having been foremost,  
had reached closer to Allah,

89 Then peace and bliss are for him  
with his Lord.

90 If he be from Adherents of the Right.

91 Hail then to thee,  
O thou, Adherent of the Right!

92 But if he be from 'mong  
the spurners of the truth  
or those who've gone astray,

93 Welcome to him then with water hot.

94 And entrance into hell.

95 For such as these, indeed a certainty.

\*

وَأَنَّهُ لَظَمٌ لَّكُمْ وَلَوْ لَا كُنْتُمْ عَظِيمُونَ

إِنَّهُ لَقَوْلٌ كَرِيمٌ

فِي كِتَابٍ مُّكْتُومٍ

لَا يَشْعُرُ إِلَّا الْإِطْعَامُ

فَالَّذِينَ تَرَىٰ رَبَّ الْعَالَمِينَ

أَقْبِلْ عَلَىٰ الْحَدِيثِ أَنَّهُمْ مُّذْهُبُونَ

وَيَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ

فَلَوْلَا إِذْ أَبْلَغْتَ الْعِلْقَامَ

وَأَنْتُمْ مَرِيضُونَ

وَلَكِنْ أَقْرَبَ إِلَيْهِمْ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَجِيمٌ

وَأَمَّا إِنْ كَانَ مِنَ الْخَاطِبِينَ

فَسَاءَ لَكَ مِنَ الْخَطْبِ الْيَمِينُ

وَأَمَّا إِنْ كَانَ مِنَ الْمَكِيدِينَ الْفَالِغِينَ

فَلَوْلَا مِنْ حَيْثُ

وَكَيْفَ لِي حَجِيمٌ

إِنَّ هَذَا الْهُوسَىٰ الْيَمِينُ

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

نَحْنُ خَالِقُكُمْ وَلَوْلَا كُنْتُمْ عَظِيمُونَ

أَقْرَبَ إِلَيْكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ

وَأَنْتُمْ تَعْلَمُونَ أَنَّكُمْ لَكُمْ مِنَ الْعَالَمِينَ

نَحْنُ نَكْفُرُ بِمَا يَكْفُرُونَ وَمَا تَكْفُرُونَ

بِمَسْئُومِينَ

عَلَىٰ أَنْ يُبَيِّنَ أَهْلَ الْكَلَامِ وَلَيْسَ كُمْ

فِي نَالِكَةٍ كَلَامُونَ

وَلَقَدْ عَلِمْتُمُ الْفِتْنَةَ الْأُولَىٰ فَلَوْلَا

تَكْذِبُونَ

أَقْرَبَ إِلَيْكُمْ مَا تَكْفُرُونَ

وَأَنْتُمْ تَكْفُرُونَ أَنَّكُمْ لَكُمْ مِنَ الْعَالَمِينَ

لَوْ كُنْتُمْ تَعْلَمُونَ حُطًّا مَا تَكْفُرُونَ

إِنَّا لَكُم مَّرْمُومُونَ

بَلْ نَحْنُ مَحْرُومُونَ

أَقْرَبَ إِلَيْكُمْ الْمَاءُ الْيَمِينُ تَشْرِبُونَ

وَأَنْتُمْ أَنْتُمْ لَكُمْ مِنَ الْمُنْزِلِ

الْمُنْزِلُونَ

لَوْ كُنْتُمْ تَعْلَمُونَ إِيَّاهُ فَكُلُوا وَشَارِبُونَ

أَقْرَبَ إِلَيْكُمْ الشَّارِبُونَ

وَأَنْتُمْ أَنْتُمْ لَكُمْ مِنَ الْمُنْزِلِ

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَسَاقِلَ الْفَالِغِينَ

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

فَلَا أَقْبِلُكُمْ بِمَنْزِلِ الْجُودِ

96 Still, in the name of thy Lord,  
continue thou to strive.

\*



## Interlude Three

### POSTSCRIPT to Book III—*AL-HUDA*

In the Prelude to *Al-Huda* we had drawn attention to the following Suras to be found in it : Sura *Tin* (Sec. 21); Sura *Duha* (Sec. 23); Sura *Mursilat* (Sec. 58–60); Sura *Ma'arij* (Sec. 73); Sura *Najm* (Sec. 89); and Sura *Rahman* (Sec. 95–97). In retrospect we shall mention three other Suras which are likely to have raised questions in the minds of diligent readers : Sura *Jinn* (Sec. 69–70); Sura *Qalam* (Sec. 77–78); and Sura *Qaf* (Sec. 81–83).

The first of these three has offered scope for much speculation to those inclined to supernatural phenomena who resent other interpretations. It is said that Sir Syed Ahmad Khan (d. 1898), who laid the foundation for the Aligarh Muslim University of our own times, had to cease the pursuit of Quranic translation because, among other objections, the violent opposition to his understanding of this Sura obstructed the help which he needed from his community for the development of the educational project which was so dear to him. Likewise, one of the charges against the Qadianis is that to them the word *jinn* does not exclusively mean a distinct form of creation in the world of spirits.<sup>13</sup>

The other two Suras, *Qalam* and *Qaf*, are noteworthy as the two earliest ones to open with enigmatic letter-openings that have puzzled the readers of the Qur'an almost since they were revealed. The 29 Sura-openings of this category had tantalized the present writer too from 1939, when he began to study the Qur'an with Mirza Abul Fazl, till 1959 when, sitting in the same spot as he is occupying now, and chaffing under the problem of how he should render these puzzles in an English translation, he suddenly realized<sup>14</sup> that they were vocatives addressed to the Prophet himself.

It was obviously the chronological study of the Qur'an which led to this realization. Only three Suras earlier, he had come across Suras *Mudh-dhaththir* and *Muzzammil* (Sec. 65–68), which opened with vocative words addressed to the Prophet, "O thou on whom has fallen the Mantle!" "O thou who hast been ordained!" If words can represent clauses, why can

13. M. Zafarullah Khan's English translation of the Qur'an (1971) provides in its Introduction an excellent analysis of the word *jinn* which is used in different meanings in different passages of the Qur'an.

14. The Lord inspires even the honey-bee (Sec. 301).



not letters represent words? Why, for example, can the single letter NUN of the Arabic alphabet not represent "O Nun!"; or the other single letter QAF not be a vocative, "O Qaf!" and so, on and on, in all the 29 instances?

The late Professor J.B.S. Haldane (d. 1968), with whom the writer was to be associated not long after that inspiration, remarked that it was obviously the simplicity of the explanation which had kept away from it those who looked only for something far more didactic as an interpretation.

Anyway the thesis was written down in detail until it assumed the proportions of a lengthy article and then condensed, and condensed until it diminished to two pages. These pages were printed in *Islamic Culture*, Hyderabad, in its issue of January 1961. It is this article which is now reproduced verbatim as Appendix B at the end of this volume. A medium sized article in Urdu, entitled *Al-Huruf al muqatta'at*, appeared in the November 1961 issue of the monthly magazine entitled *Jamia* published by the *Jamia Millia Islamia*, Delhi.

The publication of this thesis in the above two journals, one in English and the other in Urdu, has assured its having reached at least some of those learned in the Quranic lore. None has, however, openly either accepted or rejected it. It is left for the reader of this volume to judge for himself as to whether the Quranic text following each of these 29 Sura Openings confirms or confutes this thesis.

While still engaged in writing this Interlude, however, I have noticed with joy that the opening of Sura *Shura* (Sec. 216) provides further Quranic corroboration of my thesis.

Another glance at the table of contents at this stage will remind the reader that at the end of these three Books, *Al-Fatihah*, *Ar-Ruh* and *Al-Huda*, we have come only to the end of the first hundred out of the 600 Sections in which we have here classified the Quranic text. The bulk of the Qur'an, consisting of the 300 sections of *Al-Kitab* and the 200 sections of *Al-Mizan* is still to follow.

There is not sufficient evidence to indicate clearly when the period in which the foregoing brief but expanding Suras of *Al-Huda* gave place to the later Meccan period in which the relatively longer Suras of *Al-Kitab* commenced. But we can surmise that the very initial, highly nascent period preceding the first emigration to the Christian king of Habash, and that closely following the return of the refugees, has come to an end. The change in the nature and colour of circumstances is reflected in the Suras that come at this stage of our perspective presentation.

A period of initial and sudden awakening is over. Consternation prevails. A relatively quiet but dormant dangerous period is about to commence. A long but seeming lull is to be discerned in *Al-Kitab*; only to be followed by the righteous storm of the Medinan period reflected in *Al-Mizan*. We can, meanwhile, browse in the fascination of the 36 multicoloured Suras of *Al-Kitab*.



### PRELUDE to Book IV—*AL-KITAB*

No less than half the Qur'an lies before you in *Al-Kitab*. If the 36 smaller Suras of *Al-Huda* reminded you of the *Zubur*, or Psalms of David, the substance of the 36 longer Suras that follow here will bring back to your memory the *Taurat* or the Old Testament. But you must not fail to keep in mind that the book *Al-Kitab* before you now, is not an imitation of THE BOOK in the exclusive meaning which that phrase has even today for the Jews and the Christians.

The Bible which has come down to us from earlier times, however inspired its contents, is a compendium of chronicles compiled for the purpose of preserving the Jewish, and the later Christian, tradition intact. The 36 longer Suras of the Qur'an presented here under the title, *Al-Kitab*, are not records of the past as such. They are records of sublime communion, audiences Divine, experienced by a man endowed with a heart capable of receiving Divine messages and blessed with the power to remember and repeat, for purpose of recording by others, what has been revealed to him. The references to the chronicles of the Old Testament, which are often found in these recordings, have been communicated not for the stories themselves but as cogent and relevant examples to illustrate some problems of the time in which they are revealed, as also for posterity.

Sura *Yusuf* (Sec. 261–272), for example, provides the most connected story and has many lessons: the value which men of God place on chastity; the reward to Joseph for his right conduct, the punishment to his jealous brothers—both of which are inevitable in the moral order; the trust which their father *Ya'qub* places in the mercy of Divinity; the hope expressed between the lines, that a neglected relative of the Quraish too will, one day, achieve recognition;—the Sura ends with a peroration and a prayer.

The more important verses in all these passages are here highlighted by the use of bold type and cannot therefore go by unnoticed. Still, a passive attitude on the part of the reader will fail to bring him proper understanding. As already mentioned earlier, it is only those who seek that will find; and even they shall find only to the extent that they seek.

As recognized by some modern students of the Qur'an, the last few years in Mecca were the hardest to bear both for the Prophet and for his followers. The days of excessive vituperation and physical torture on his adherents, with which the message had been greeted, were now over. A silent but nonetheless bitter ostracism served as a war of nerves. The Prophet's movements were restricted to the boundaries of his uncle Abu Talib's neighbourhood. Only during the four sacred months (*Rajab* in spring, and *Dhu'l Qa'd*, *Dhu'l Hijja* and *Muharram* in autumn) could he move out. Since no one was allowed to buy from, or sell to, the Prophet his business journeys presumably came to an end. Prosperity gave way to want.

Reassurance for himself and for his small band of the faithful was the most urgent need of the hours that lingered in fear and hope. Their spirits had to be kept buoyant and he, as their sole source of help, was still more in need of re-assurance from the Power that launched him on this mission.

It was an excellent opportunity for imbuing the small band of the servants of Allah with the highest moral instructions through Divine revelations.

It is these facts that must be kept in mind when reading all the 36 Suras of *Al-Kitab*.

تذکره

وفاقی است از  
ایمان و عفو و عفو

وفاقی است از

وفاقی است از

## BOOK FOUR

# THE BOOK

This too is a covenant  
which We have graciously  
revealed : follow it  
with diligence, so that  
ye may be blessed ;

(Sec. 380)

### *Contents :*

#### 36 Later Meccan Suras :

5. T.S. 25 to 32  
(T.S. 33 shifted)
6. T.S. 34 to 46  
(T.S. 47 to 49 shifted)
7. T.S. 10 to 21  
(T.S. 22 shifted)
8. Sura 23  
(T.S. 24 shifted)
9. T.S. 6 and 7

Border inscription on title page :

T.S. 81 Sura *Takwir*—Sec. 45

SURA : *FURQĀN*

In the name of Allah the Rahmān the Rahīm

1 \*\*\* 101

**S**ource of all Blessings!

He who endowed His servant,  
with discrimination and insight  
so that he may be, to all peoples  
a warner.

- 2 He whose sovereignty extends over  
the heavens and the earth;  
He who hath taken no son  
(to inherit Him);  
nor can there be a partner  
to share His domain;  
He who created all things and  
assigned to them  
their capacities.

2 \*\*\* 102

- 3 (Alas) They serve, apart from Him,  
deities who create nought  
but are themselves carved;  
who have no power to hurt  
or to help them;  
who can neither cause death  
nor life, nor revival.
- 4 And these of little faith say :  
"This is nought but borrowings  
from other peoples,  
adapted and adorned!"  
Unjust is what they say,  
and false!
- 5 They say :  
"Tales of the ancients—  
written down and dinned  
into him day and night!"

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا فُتْنٌ  
أَنْزَلَهُ عَلَيْنَا فَأَعْمَرُوا فِيهِ  
فَقَدْ جَاءَ وَظَلَمْنَا وَزُورُوا ۝

وَقَالُوا لَئِنْ لَمْ يَنْزِلْ عَلَيْنَا مِثْرًا  
لَكُنَّا مِنَ الْخَاسِرِينَ ۝  
قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ  
وَلَا تُرِىُّهُ إِنَّا كُنَّا عَنْ قَوْلِهِمْ غَافِلِينَ ۝  
وَقَالُوا أَمْ آيَاتُ هَذَا الْكِتَابِ إِلَّا خُفَاةٌ  
بِأَعْيُنِنَا ۝  
أَنْزَلَ الْكِتَابَ الْمُبِينَ ۝  
أَوَلَمْ يَكُنْ لَهُ شَرِيفٌ فِي  
السَّامِیِّ ۝  
وَحَلَّتْ كُلُّ شَيْءٍ قَدْرًا ۝  
وَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْخَافِي ۝  
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝  
إِنَّمَا يَنْتَظِرُ الْغَافِلُونَ ۝  
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي فِي يَمِينِهِ الْغَيْبُ ۝  
يَسْأَلُونَ لِمَ يُعَذِّبُهُمْ ۝  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۝  
لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ ۝  
الْبَالُغُ ۝  
وَحَلَّتْ كُلُّ شَيْءٍ قَدْرًا ۝  
وَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْخَافِي ۝  
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝  
إِنَّمَا يَنْتَظِرُ الْغَافِلُونَ ۝  
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝

- 6 Say thou :  
"It comes from Him who knows.  
the secrets of the heavens  
and the earth;  
Verily, He is the Overlooker  
(of shortcomings)  
and Bestower of grace."

- 7 They say,  
"What kind of (heavenly)  
messenger is this? !  
He eats (like us)  
and mixes with the crowd  
in market squares;  
why has he not  
an angel to proclaim him?"

- 8 "Why is he void of wealth  
and treasures?  
Not even a garden  
for his sustenance? !"  
These cruel ones tell others :  
"Ye follow none but one who's mad!"



9 See! what conjectures  
they make regarding thee!  
It is only because they are  
confused  
and know not what to make of thee!

10 Source of all Blessings!  
He can bestow on thee gifts  
greater than these—  
palaces and gardens laden with  
streams!

3 \*\*\* 103

11 They deny the inevitability  
of retribution;  
and for them who deny  
the inevitability of retribution  
Our Law makes misery inevitable.

12 When it approaches even from its  
distant source,  
they shall hear it hissing  
and sizzling.

13 And when they are enclasped,  
caught firmly in its tentacles,  
they shall wish that they would die—

14 "Nay, call not for one death  
call for many deaths!"

15 Ask them:  
"Is that what ye'll prefer?  
Or heavenly peace that is promised  
to those who guard themselves  
'gainst evil."

For that indeed is what they've  
earned—  
the wages which they have  
been promised and which they  
can demand from their Lord!

16 For them therein always  
what they want;  
thy Lord has promised  
their wishes to fulfil!

17 And when these shall be faced  
with those whom they worshiped  
besides Allah, He will say:  
"Did you Our servants lead astray?  
Or did they go astray themselves?"

18 They will say:  
"Glory be to Thee!  
'Tis not for us  
to instigate revolt!  
Or make them seek protection  
elsewhere than from Thee!  
But thou didst favour them  
and their forefathers so long  
that they forgot themselves  
and ceased to care!"

19 Indeed, they shall deny  
that which ye say;  
they will neither save nor help  
those who had gone astray;  
then will punishment descend.

20 We sent no Apostles before thee  
but that they ate  
and moved among the crowd;  
We have made  
some men to test the others;  
thou just persevere:  
thy Lord sees all.

4 \*\*\* 104

21 Those who think they'll never meet  
Us face to face,  
they ask:  
"Why are not angels sent to us?"  
Or, "Why doth our Lord Himself  
not appear?"  
Now have they gone beyond  
themselves and blasphemed greatly!

22 The day, on which  
they will see angels  
for them will bring no tidings:  
they will cry and plead:  
"O, let there be a wall between us!"

23 Then We shall turn to what they've  
built and scatter it to dust.

24 The Paradise-deserving  
on that day—  
in comfort placed,  
an excellent abode.

25 On that day the sky,  
cleared of clouds,  
angels descending  
ranks on ranks;

26 The *Rahman*, on that day  
truly sovereign:  
that day,  
for those of little faith,  
will be hard.

27 The day transgressors  
bite their hands  
and each doth say,  
"O woe is me,  
would that I had followed  
on the Prophet's path!

28 "O, woe, O woe to me!  
Would that I had not  
taken so and so  
for a guide!

29 "Verily, it was he that made me  
disbelieve  
this warning after it had come  
to me.  
Verily, the evil ones  
misguide sorely!

30 The Messenger calls out  
in dire distress,  
"O Lord, my people have  
now crippled this discourse!"

31 That is how We send,  
for all Apostles, enemies  
from 'mong the evil doers.  
Sufficient unto thee  
is thy Lord,  
the Guide and Helper.

الْمُتَوَاتِرِ ۖ وَجَعَلْنَا بَعْضَهُمُ بَعْضًا سُلٰتِلًا  
فَلَا يَسْتَوِي عَمَلُ سُلٰتِلٍ ۝  
تَبٰرَكَ الَّذِي اِنْ شَاءَ جَعَلَ لَكَ خَيْرًا  
مِّنْ ذٰلِكَ جَنَّتْ تَجْرِى مِنْ تَحْتِهَا  
الْأَنْهَارُ وَيَجْعَلُ لَكَ ثَمَرًا ۝  
بَلْ كَذَّبُوا بِآيَاتِنَا وَآخِذُوا بِالْأَيْمَانِ  
كَذٰبًا بِالسَّاعَةِ سَعِيرًا ۝  
اِذَا رَأَوْهُم مِّنْ مَّكَانٍ يَّحِبُّونَ سَمِعُوا  
لَهُمْ أَتْفِكًا وَزَفِيرًا ۝  
وَاِذَا أَلْفَوْا مُهَيَّأَةً مَّكَانًا حَقِيقًا مَّقْرُونِينَ  
دَعَا لَهُمْ اِلٰكٌ بُدُوًا ۝  
لَا تَدْعُوهُمُ الْيَوْمَ بُدُوًا وَاَوْحٰدًا وَاَوْثَرًا  
ثُبُورًا شَفِيرًا ۝  
قُلْ اِذْ ذٰلِكَ خَيْرٌ اَمَّ جَنَّةُ الْخُلْدِ الَّتِي  
وُعِدَ الْمُتَّقُونَ كَاَنَّكَ لَكُم جَزَاءٌ وَّ  
مَّحْضَرًا ۝  
لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ  
عَلَى رَبِّكَ وَعْدٌ اَقْسَمًا ۝  
وَلَوْ مِّنْ غَيْرِ هَؤُلَاءِ مَا يَعْبُدُونَ مِنْ  
دُونِ اللّٰهِ فَيَقُولُ عَابَدُوهُمْ اَصْلَحْ لَكُم  
عِبَادِي لَعَلَّهُمْ اَفْهَمُ ضَلُّوا السَّبِيلَ ۝  
قَالُوا اسْمِعْكَ مَا كَانَ يَنْتَقِي لَنَا اَنْ  
نَكْفِي عَنْ دُونِكُمْ مِنْ اَوْلِيَاءَ وَلٰكِنْ  
مَّتَّعْتَهُمْ وَاٰبَاءَهُمْ حٰثِي تَسْوَالِ الْاِلٰهِ  
وَكَاٰنُوا قَوْمًا مُّزُورًا ۝  
فَقَدْ كَذَّبُوا بِالَّذِي هُمْ يَكْتُمُونَ لَمَّا تَسْمَعُونَ  
صَوْرًا وَّلَا تَعْلَمُوْنَ اَتَمَّنْ يَلْظُمُ رِجْلًا  
نُّبِيًّا عَنَّا اَبَا كَيْدًا ۝  
وَمَا اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ اِلَّا  
اِلٰهِم مِّثْلًا لِّكَوْنِ الطَّعَامِ وَيَتَشَوَّنُ فِي

الْمُتَوَاتِرِ ۖ وَجَعَلْنَا بَعْضَهُمُ بَعْضًا سُلٰتِلًا  
فَلَا يَسْتَوِي عَمَلُ سُلٰتِلٍ ۝  
تَبٰرَكَ الَّذِي اِنْ شَاءَ جَعَلَ لَكَ خَيْرًا  
مِّنْ ذٰلِكَ جَنَّتْ تَجْرِى مِنْ تَحْتِهَا  
الْأَنْهَارُ وَيَجْعَلُ لَكَ ثَمَرًا ۝  
بَلْ كَذَّبُوا بِآيَاتِنَا وَآخِذُوا بِالْأَيْمَانِ  
كَذٰبًا بِالسَّاعَةِ سَعِيرًا ۝  
اِذَا رَأَوْهُم مِّنْ مَّكَانٍ يَّحِبُّونَ سَمِعُوا  
لَهُمْ أَتْفِكًا وَزَفِيرًا ۝  
وَاِذَا أَلْفَوْا مُهَيَّأَةً مَّكَانًا حَقِيقًا مَّقْرُونِينَ  
دَعَا لَهُمْ اِلٰكٌ بُدُوًا ۝  
لَا تَدْعُوهُمُ الْيَوْمَ بُدُوًا وَاَوْحٰدًا وَاَوْثَرًا  
ثُبُورًا شَفِيرًا ۝  
قُلْ اِذْ ذٰلِكَ خَيْرٌ اَمَّ جَنَّةُ الْخُلْدِ الَّتِي  
وُعِدَ الْمُتَّقُونَ كَاَنَّكَ لَكُم جَزَاءٌ وَّ  
مَّحْضَرًا ۝  
لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ  
عَلَى رَبِّكَ وَعْدٌ اَقْسَمًا ۝  
وَلَوْ مِّنْ غَيْرِ هَؤُلَاءِ مَا يَعْبُدُونَ مِنْ  
دُونِ اللّٰهِ فَيَقُولُ عَابَدُوهُمْ اَصْلَحْ لَكُم  
عِبَادِي لَعَلَّهُمْ اَفْهَمُ ضَلُّوا السَّبِيلَ ۝  
قَالُوا اسْمِعْكَ مَا كَانَ يَنْتَقِي لَنَا اَنْ  
نَكْفِي عَنْ دُونِكُمْ مِنْ اَوْلِيَاءَ وَلٰكِنْ  
مَّتَّعْتَهُمْ وَاٰبَاءَهُمْ حٰثِي تَسْوَالِ الْاِلٰهِ  
وَكَاٰنُوا قَوْمًا مُّزُورًا ۝  
فَقَدْ كَذَّبُوا بِالَّذِي هُمْ يَكْتُمُونَ لَمَّا تَسْمَعُونَ  
صَوْرًا وَّلَا تَعْلَمُوْنَ اَتَمَّنْ يَلْظُمُ رِجْلًا  
نُّبِيًّا عَنَّا اَبَا كَيْدًا ۝  
وَمَا اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ اِلَّا  
اِلٰهِم مِّثْلًا لِّكَوْنِ الطَّعَامِ وَيَتَشَوَّنُ فِي

32 And self-deceivers ask:

"Why is not the teaching  
revealed all at once?"  
It is thus in order that  
it may adhere in your hearts.  
We have revealed it  
as and when  
it was to be revealed!



33 They shall bring  
to thee no problem  
but We shall answer it  
in truth and in all detail—

34 They who gather with their faces  
towards hell—evil their abode  
and stray their path!

5 \*\*\* 105

35 Verily, We gave to *Musa*  
the Commandments  
and made his brother *Harun*  
his *wazir*.

36 We said to them,  
"Guide ye your people."  
They who (still) denied Our signs.  
We then destroyed—destroyed completely.

37 The tribe of *Nuh*, when they  
denied the Messenger, We  
drowned them as a sign for men;  
there came upon  
these transgressors  
intense punishment.

38 And *Ad* and *Thamud* and dwellers  
of *ar-Rass*—many generations  
in between.

39 To each We showed examples, and  
(when they heeded not)  
each was destroyed—  
annihilated—annihilated completely.

40 Often have they passed  
the City rained upon  
with evil rain;  
have they not stopped  
to ponder? !  
Nay, nay,  
they are beyond redemption!

6 \*\*\* 106

41 And when they see thee  
they do scoff:  
"Is this he whom Allah  
made His Messenger? !

42 "Indeed, he well might mislead us  
from our deities  
if we aren't careful!"  
Yes, they shall know  
when they really come to see  
who misleads them  
from the path.

43 Dost thou not see  
how they make their own whims  
the objects of their worship?  
Dost thou still  
expect to influence them?

44 Dost thou think  
that most of them  
even hear and think?  
They are not but animals—  
in fact more liable  
to being led astray.

7 \*\*\* 107

45 Dost thou not see how thy Lord  
lengthens the shadows?  
Had it been His will  
He could have made them constant.  
But he makes the sun their guide;

46 And, in due course, gradually  
He shortens them.

47 He it is who made the night  
a veil for you;  
and sleep for rest;  
the day for your revival.

48 He it is who sends  
the (ozone-laden) wind  
to herald blessings  
that are on the way  
and sends you, from the heavens,  
water limpid, clear

49 In order to give life  
to a land that's dead;  
to quench the thirst of cattle  
and other myriad living things.

50 All this We explain to men  
but most men go their way—  
themselves deceiving.

51 If We had wished  
We could have raised for  
every tribe a warner.

52 So thou obey not  
those of little faith;  
and continue thou to strive  
against them as before.

53 He it is who hath let loose  
the two waters—  
this one sweet and fresh  
the other salty, brackish—  
between them transition  
like a separating wall!

54 He it is who fashions man  
from liquid drops,  
and yet bestows on him  
both inheritances  
and individuality.  
So great is the power  
of thy Lord!

55 But they serve instead of Him  
those who can neither help them  
nor do them harm;  
these faithless ones are  
ranged against their real Lord!

56 We did not send thee but  
as a herald of good tidings  
and a warner plain  
against disaster.

الرَّزِقَ إِلَىٰ ذِيكَ كَيْفَ مَدَّ الظِّلَّ وَكُوشًا  
جَعَلَهُ سَائِكًا تَمَّ جَعَلْنَا الْقَمَرُ  
عَلَيْهِ دَلِيلًا ۝

ثُمَّ قَضَيْنَا إِلَيْنَا أَقْصَابَ يَمِينًا ۝  
وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَ

الضُّلُومَ سَبِيلًا وَجَعَلَ النَّهَارَ لِكُلِّ شَيْءٍ  
وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا لِّبَنِي

رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝  
لِّنُخْرِجَ بِهِ لَبَدَةً مَّيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا

أَعْنَاقًا وَأَنْبَاقًا وَأَنْبَاقًا ۝  
وَقَدْ صَرَّفْنَا فِيهِ لَكُم مِّنَ ذِكْرِنَا مَنَاقِبَ

أَكْثَرَ النَّاسِ لَا يَكْفُرُوا ۝  
وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ زَنْبِيرًا ۝

فَلَا تَطِعِ نَارًا أُخْرَىٰ مِنْ ذِيكَ وَجَاهِدْهُم بِه  
بِحَقِّ مَا كُنْتُمْ عَلَيْهِ ۝

وَهُوَ الَّذِي مَرَّبَّ الْبَحْرَيْنِ فَمَا عَذِبَ  
بَيْنَهُمَا بَرْزَخًا وَجَعَلَ بَيْنَهُمَا بَرْزَخًا

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ  
نَسَبًا وَجُهْرًا وَكَانَ رُبُّكَ قَدِيرًا ۝

وَعِبَادُ اللَّهِ فِي ذُنُوبٍ لَّهِنَّ لِيُخْرِجَهُنَّ  
وَلَا يَضُرَّهُنَّ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِمْ

ظَهِيرًا ۝  
وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا  
مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝

وَيُكَلِّمُ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَ  
سَخَّرَ لَكُم مِّنْ دُونِهِمْ بَشَرًا لِّتَتَّقُوا

وَلَقَدْ أَرْسَلْنَاكَ  
خَوَاتِمًا ۝

وَلَا يَأْتِيَنَّكَ بِشَيْءٍ لَّا جُنُودٌ يَّا حَيُّ  
وَأَحْسَنُ تَقْوِيمًا ۝

الَّذِينَ يَخْتَفُونَ تَلَىٰ دُجُومِهِمْ إِلَىٰ جُحُمِهِمْ  
أُولَٰئِكَ مَكَّانًا وَاضِلٌ سَبِيلًا ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ  
أَخَاهُ هَارُونَ وَنُورًا ۝

فَقُلْنَا أَهْبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْوِيرًا ۝

وَنُوحًا وَجَعَلْنَا لِكُلِّ بَنِي آدَمَ الْكُلُوبَ  
وَجَعَلْنَا لِهَامَانَ الْيَاسَ أَيْدِيَهُ وَآعَنَدْنَا

لِلظَّالِمِينَ عَذَابَ الْيَمِينِ ۝  
وَعَادًا وَنُوحًا وَآدَمَ وَآخَصَّ التَّرْسَ وَفُورًا

بَيْنَ ذَلِكَ لَكُم بَيِّنَاتٌ ۝  
وَكُلًّا صَبَرْنَا لَهُ الْمَتَانِ وَكُلًّا نَبَرْنَا

تَنبِيرًا ۝  
وَلَقَدْ آتَيْنَا عَلَى الْفَرَسَةِ الْبَنِيَّ أَمْطَرَ

مَطَرُ السَّوْدَةِ أَكْثَرُ يَكُونُوا يَرُودُهُمْ  
كَأَنَّهُمْ لَا يَزُجُونَ نَشُورًا ۝

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۝  
أَهْدَىٰ الَّذِي بَعَثَ اللَّهُ رَسُولًا ۝

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْيَمِينِ لَوْ لَا  
أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ

جَاهِنَ يَرُونَ الْعَذَابَ مَنْ أَضَلُّ  
سَبِيلًا ۝

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ  
تَكُونُ عَلَيْهِ وَكَائِلًا ۝

أَمْ تَحْسَبُ أَنَّ الْكُفْرَ هُمُ يَمْعُونَ أَوْ  
يَخْفَوْنَ إِنْ هُمْ إِلَّا كَالْغَائِبِ وَنَازِلِ

هُمُ أَضَلُّ سَبِيلًا ۝

57 Say thou:

"I ask of you no recompense;  
but he who will,  
towards his Lord  
may take the path."

58 Trust (thou) in Him  
who always is,  
in Him who always will be,  
and strive on at His bidding;  
enough that He,  
His servant's weakness knows.

59 He who made the heavens  
and the earth,  
and all that is between,  
in six stages :  
then ruled in all His glory :  
ask them who are aware.

60 When they are asked to do obeisance  
to *Rahman* they say :  
"Who is this *Rahman*?  
Shall we worship anyone  
whom thou wouldst have us worship?"  
It only adds to their resentment.

8 \*\*\* 108

61 Source of all Blessings is He  
who decked the heavens  
with constellations  
and placed He in their midst  
the sun, the moon,  
that brightly shine.

62 He it is who made the night  
succeed the day :  
one so that they see,  
the other for their gratitude.

63 The true worshippers of *ar-Rahman* are :

(i) Those who move  
among the humble of the earth  
and, if the ignorant provoke them,  
pass them by in peace.

64 (ii) Those who pass the nights (too)  
observing their Lord's discipline.

65 (iii) Those who pray :  
"Our Lord! Ward off from us  
all hellish tribulations,  
for these tribulations continue  
to pursue

66 And place us ever in an evil state."

67 (iv) Those who, when they spend,  
are neither extravagant  
nor niggardly  
but choose a path between;

68 (v) Those who ask not favours  
from others (beside Allah);

(vi) Those who take not any life which  
Allah has sanctified  
unless it be in justice;

(vii) Those who commit not adultery—  
whoso does that  
shall be guilty;

69 Repeated shall be his punishment  
on the day of reckoning—  
(here) he will  
languish in disgrace;

70 Except those  
who genuinely repent—  
and repair (their wrong) by  
goodly deeds;  
them Allah will turn  
from evil unto good,  
Verily, He is Forgiving, Gracious;

- 71 But he who turns to virtuous deeds—  
let him remember,  
he has repented before Allah;

- 72 (viii) (True worshippers are those)  
who bear not witness false  
(even) under pressure;  
and who, when they meet profanities,  
withdraw themselves  
with courtesy :

- 73 (ix) Those who, when they're shown,  
the manifestations of their Lord,  
do not appear as deaf and blind;

- 74 (x) And those who say :  
"Our Lord  
through our wives and children,  
let joy be in our eyes;  
make us Thou, exemplars  
for those who heed."

- 75 These shall be rewarded by eminence  
for their fortitude;  
and therein  
they shall find  
life and peace.

- 76 There shall they abide—  
a blessed place for resting,  
or to dwell in.

أَعْرَضَ وَلَا يَنْفَعُهُمْ الْعَفْوَ الَّذِي كَفَرُوا  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَا يَزُولُ دَرَجَاتُكَ  
يَفْعَلُ ذَلِكَ لِيَلْقَى أَتَامًا ۝

يُضْعِفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ  
يَعْلُدُ فِيهِ مُهَاتًا ۝

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا  
صَالِحًا فَأُولَئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ

حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝  
وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَلَهُ أَجْرٌ يُؤْتَى

إِلَى اللَّهِ مَتَابًا ۝  
وَالَّذِينَ لَا يَشْعُرُونَ الزُّلْفَ وَإِذَا

مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝  
وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ

يَخْلَوْا عَلَيْهَا صُفْعًا وَغِيًّا ۝  
وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ

أَزْوَاجًا وَزِينَةً فَارْزُقْنَا ۝ وَأَنبِئْنَا  
بِمَا نَعْمَلُ ۝ إِنَّمَا ۝

أُولَئِكَ يَجْزِي اللَّهُ الْغُرُوبَ بِمَا صَبَرُوا  
وَيُلْقِي فِيهَا كِسْفَ مَسْكًا ۝

خَالِدِينَ فِيهَا حَسْبَتْ مُسْتَقَرًّا وَمَقَامًا ۝  
فَلْيَسْمَعْ أَصْنُفُ رَبِّي لَا تَدْعُوا لَكُمْ

فَعْرَةً ۝ يَوْمَ تَكُونُ الْأَنْفُسُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى

الْعَرْشِ ۝ وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

وَالَّذِينَ كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ  
اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

- 77 Say thou to them :

"My Lord rebukes you not  
because you call not (on Him);  
but since ye have ignored  
(His signs),  
ye'll surely suffer.

\*

SURA : SHU'ARĀ

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 109

TA! SIN! MIM!

(O MUHAMMAD!)

- 2 These revelations  
are themselves witnesses!
- 3 Wouldst thou torture thyself  
because they do not,  
in their hearts, accept?
- 4 If We had wished  
We could send down  
from above witnesses  
that would bend their necks!
- 5 There comes to them no mention  
of the *Rahman*,  
but to it they object:
- 6 The truth of that  
which they now laugh to scorn  
will dawn upon them soon!
- 7 Do they not see the earth—  
how from it We bring forth  
many kinds of useful plants?

8                   *Surely in that is an example:  
                          which most of them  
                          have not the heart to see.*

9                   *But, verily, your Lord is  
                          the Mighty One,  
                          the Gracious, the Rahim.*

2 \*\*\* 110

- 10 When thy Lord called *Musa*:  
"Go thou to the transgressors—
- 11 "The people of *Fir'aun*;  
will they not take heed?"

- 12 He said, "Lord, I fear  
they will only scoff.
- 13 "My heart will cringe  
my tongue will cling:  
so send Thou *Harun* with me.
- 14 "Besides, they have a crime  
against me, so I fear  
they'll slay me."
- 15 He said,  
"Nay, nay! (But) go ye both,  
bearing Our signet,  
We shall be your watch,
- 16 "Go to *Fir'aun* and say,  
'We are the Envoys  
from the Lord of all peoples
- 17 '(Come here) to take back with us  
the *Bani Isra'il*."
- 18 He (*Fir'aun*) said,  
"Did we not nourish thee  
in thy infancy?  
Hast thou not lived with us  
for many years?"
- 19 "And thou didst do  
what thou didst do;  
was it not ingratitude?"
- 20 He (*Musa*) said,  
"I did that long ago  
when I was in bewilderment;
- 21 "Then fled from thee for fear.  
But now my Lord has  
charged me with a mission  
and sent me as His Envoy!



- 22 "And this—is this the favour  
which thou dost  
taunt me with :  
enslavement of (my people),  
the *Bani Isra'il*?!"

23 *Fir'aun*

(evading *Musa's* taunt)  
continued :

"And who is this;  
the Lord of all mankind?"

24 He answered :

"Sustainer of the heavens  
and the earth, and all  
that is between!  
O, wouldst that all of you  
believed!"

- 25 *Fir'aun* asked of those assembled :  
"Do ye hear?"

26 (*Musa* went on)

"Yes, your Sustainer  
and the Sustainer of  
your forefathers  
of old."

- 27 (*Fir'aun* to his staff aside)  
observed,

"Surely this Envoy of yours,  
who brings a message,  
has gone mad!"

28 (*Musa* went on) :

"Lord of the East  
and of the West  
and all that is between.  
O, wouldst that you  
did understand!"

29 He said,

"If thou dost take  
a deity beside me  
I shall have thee prisoned."

30 He (*Musa*) asked,

"Even if I were to  
bring thee testimony clear?"

أَن أَرْسِلَ مَعًا بَنِي إِسْرَءِيلَ ۖ

قَالَ أَلَمْ تُرِيدْ مِنَّا ذَلِكُمْ دَلَيْدًا ۖ

يَتَّبِعُونَكَ مِنْ مِثْلِكَ سِينِينَ ۖ

وَعَلَيْكَ فَكُلْكُ مَا أَنَّىٰ فَكَلْتُ ۖ

وَأَنْتَ ۖ

قَالَ فَصَاحِبْكُمْ كَأَنَّمَا أُوتِيتُ

بِكُمْ وَمَا أُوْتِيتُكُمْ إِلَّا خَفَافًا ۖ

وَلِيَّ حُلْمًا ۖ وَجَعَلَنِي مِنَ الْمُسْتَلْزِمِينَ ۖ

وَرَبَّكَ عِزَّةً تَعْبُدُهَا ۖ

بَنِي إِسْرَءِيلَ ۖ

قَالَ فَيَدْعُونَ وَمَا رَبُّ الْعَالَمِينَ ۖ

قَالَ رَبُّ الْمَلَكُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ

إِنْ لَّمْ تَعْلَمُوا مَوْضِعَهُ ۖ

قَالَ لَيْسَ بِحُكْمٍ إِلَّا أَتَمَّعْتُمُون ۖ

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۖ

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ

لَمُجْرِمُونَ ۖ

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۖ

إِنْ لَّمْ تَعْلَمُوا مَوْضِعَهُ ۖ

قَالَ لَيْسَ بِحُكْمٍ إِلَّا أَتَمَّعْتُمُون ۖ

قَالَ أَوْ لَعَلَّكُمْ تَشْكُرُونَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

قَالَ فَأَبْرِئْ بَنِي إِسْرَءِيلَ ۖ

صَمَّ ۖ رَبُّكَ أَيُّ النَّاسِ الْغَافِلِينَ ۖ

تَعَذَّبَ بِأَجْرِهِ ۖ فَتَفَكَّرْ لَا تَكُن مِّنَ الْمُفْزِينَ ۖ

إِنْ نَشَأْ نُفِثَ لَكُمْ عَلَيْهِمْ ۖ

فَقُلْ أَتَعْلَمُونَ لَهُمْ مَا خَلَقُوا ۖ

وَمَا يَأْتِيهِمْ يَوْمَ يَكُونُ

مُجْدِبٌ إِلَّا مَا كَانُوا عَمِلِينَ ۖ

فَقَدْ كَذَّبُوا أَنَّ إِلَهُهُمُ الْغَوَّيُونَ ۖ

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ

مِمَّا كَانَتْ تَكْتُمُ النَّجْمَ

مِنْ حُلٍّ زُوْجَرٍ كَرِيمٍ ۖ

إِنْ فِي ذَلِكَ لَآيَةٌ لِّمَن كَانَ

مُؤْمِنِينَ ۖ

وَلَنْ رَبُّكَ لَهْوَ الْعَرِيزِ ۖ

وَلَوْ تَأَدَّىٰ رَبُّكَ مَوْضِعَ

الْقُلُوبِ ۖ

تَوَدَّ ذَرْعُونَ إِلَّا لَنَحْمِلَنَّ

قَالَ رَبُّ لِي أَخَافُ أَنَّ يُكَذَّبُوا

وَيُحْبَبُنِي صَدْرِي ۖ وَلَا يَنْظُرُنِي

فَأَرْسِلْ إِلَىٰ هَرُونَ ۖ

وَلَهُمْ عَمَلٌ وَتَتَّبِعْ فَاخُفَّ أَنْ

يَقْتُلُونَ ۖ

قَالَ كَلَّا ۖ فَادْعُ إِلَىٰ بَيْتِكَ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

فَأَتَيْنَاهُ فَنُحِيطَ بِهِ ۖ

3 \*\*\* 111

- 34 He (*Fir'aun*) said  
to the nobles around him,  
"Indeed, this is  
a cunning sorcerer!"
- 35 "He'll fain expel you  
from your own domain  
with his own sorcery:  
what then do you suggest?"
- 36 They said:  
"Let them both awhile,  
him and his brother;  
let messengers proclaim  
in all the larger towns
- 37 "That they should bring thee  
all the greatest sorcerers."
- 38 A search went on for sorcerers  
until the appointed day.
- 39 And people were persuaded:  
"Will ye not join the gathering?"
- 40 "Perhaps we shall accept  
the sorcerers if they win!"
- 41 The sorcerers,  
when they gathered,  
asked of *Fir'aun*  
"Shall we be well rewarded  
if we are of the vanquishers?"
- 42 He said, "Yes, indeed,  
in that case ye shall be  
among my courtiers."
- 43 *Musa* said to them:  
"Put forth what ye have  
to put forth."
- 44 So they put forth their  
(twisted) ropes and  
(steady) staffs and said,  
"By the majesty of *Fir'aun*  
we shall surely win!"

- 45 Then *Musa* cast his rod  
and lo! it swallowed  
their deceits!
- 46 The sorcerers, vanquished,  
bowed their heads.
- 47 They said,  
"We believe  
in the Lord  
of all peoples!"
- 48 "The Lord of *Musa* and *Harun*!"
- 49 He (*Fir'aun*) said,  
"Do ye dare submit  
to him before we give you leave?  
He must be your chief—from whom  
you've learnt your magic;  
wait and see—if I do not  
sever your limbs alternately—  
and hang you all!"
- 50 They said:  
"So be it,  
but, to our Lord  
our hearts have turned.
- 51 "We hope, our Lord,  
Thou wilt forgive us,  
for we are foremost  
among the persons who believe.

4 \*\*\* 112

- 52 We counselled *Musa*:  
"Lead thou at night, My people:  
surely, they will be pursued."
- 53 *Fir'aun* sent forth his musterers  
to all the larger towns:
- 54 "Lo, these are a puny band,
- 55 "But, (by escaping),  
have enraged us.
- 56 "We must search for them  
in multitudes!"

57 That is how We turned them out  
from their gardens  
and their springs,

58 Their treasures and  
their sumptuous dwellings.

59 That is how  
We brought them after  
the *Bani Isra'il*.

60 They followed them at dawn :

61 When they saw each other,  
the companions of *Musa* said,  
"Lo, we are overtaken!"

62 He said, "No, indeed!  
The Lord is with me,  
He will show the way!"

63 Then We counselled *Musa* :  
"Strike out with thy staff  
across the sea!"  
Then, when it was dawn,  
all the parts were seen  
as boulders huge!

64 The last of them crossed over,

65 *Musa* and all those with him,  
they were saved.

66 Then We drowned those  
who followed.

67 Surely in that is an example  
which most of them  
have not the heart to see.

68 But, verily, your Lord is  
the Mighty One,  
the Gracious, the Rahim.

5 \*\*\* 113

69 Recount to them the case of *Ibrahim*

70 When he said to his elder  
and his people,  
"Whom do ye serve?"

وَأَفْجَأَنَا إِلَىٰ مَوْسَىٰ أَنْ أَسْرِ بِكَ وَدَىٰ  
رَبِّكَ وَتَسْبُحُونَ ۝

فَأَرْسَلْنَا رُحُوتَنَا فِي الْمَلَأَيْنِ خُزُونِ  
إِنَّ هَؤُلَاءِ لَكِنَّزٌ وَمَعَهُم كُنُوزٌ ۝

وَلَا تَحْمِلُونَهَا الْعَاظِمُونَ ۝

وَلَا تَأْتِيهِمْ حُدُودُ ۝

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ۝

وَلَكُمْزُورٌ وَمَقَابِرٌ كَثِيرٌ ۝

كَذَلِكَ وَأَوْفَقْنَاهُمْ لِيُتْلَىٰ أُولَٰئِكَ  
فَأَتَّبَعْنَاهُمْ مَسْجُودِينَ ۝

فَلَمَّا تَرَاءَىٰ الْجَمْعُ قَالَ أَخْلَبٌ مُنَىٰ  
إِنَّا لَمُدُّوكُمْ ۝

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝

فَلَمَّا حَسَّنَا إِلَىٰ مُوسَىٰ أَنْ أَعْرِضْ بِعَصَاكَ  
الْبَحْرَ فَانْفَلَكَ فَكَانَ كُنْزٍ فُزِّي كَالْمُكْدَرِ  
الْعَظِيمِ ۝

وَأَرْسَلْنَا قُرْآنَهُنَّ الْآخِرِينَ ۝

وَأَخْبَيْنَا مُوسَىٰ مِنْ مَحَلَّةٍ آمَحْوِينَ ۝

ثُمَّ أَخْرَجْنَا الْآخِرِينَ ۝

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ  
مُؤْمِنِينَ ۝

وَلَكِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

وَإِذَا قِيلَ لَهُمْ سَبِّحُوا بِحَمْدِ رَبِّهِمْ  
إِذْ قَامُوا قَالُوا لَا تَفْكُلُوا فِي أُمُورِهِمْ  
فَلَا تَعْبُدُوا إِلَّا اللَّهَ ۝

إِذْ قَالَ لِرَبِّهِمْ تَبَارَكَ إِلَهُكُمْ فَسَبِّحُوهُ  
فَلَمَّا سَبَّحُوا بِحَمْدِ رَبِّهِمْ قِيلَ إِنَّ اللَّهَ  
يَنْصُرُ الْمُتَّقِينَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

قَالَ لِلْمَلَائِكَةِ إِن هَذَا الْبَحْرُ عَيْنٌ ۝  
يُتْلَىٰ أَنْ يَخْرُجَ مِنْ أَصْفَحٍ بَحْرٌ ۝  
فَكَادَ أَنْ تُطَافِرُوا ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ  
فَالْوَابِلُ يَاجِدُ آبَاءَهُمْ يَنْفَعُونَ ۝

71 They said,  
"We serve our idols,  
attending to them constantly."

72 He said,  
"Can they hear you  
when you call?"

73 "Can they help you?  
Can they do you harm?"

74 They said,  
"We only follow  
our forefathers,  
this is what they did."



- 75 He said,  
    "Have ye then  
    not yourselves  
    considered whom ye serve?
- 76 "Neither ye nor your forefathers?
- 77 "All these deities to me  
    abhorrent are except  
    (The Deity)  
    the Lord of all peoples!
- 78 "He who created me  
    and gave me guidance :
- 79 "He who giveth me  
    to eat and drink
- 80 "And when I am ill,  
    it is He who healeth me;
- 81 "He who will take my life  
    and give me life,
- 82 "He who, I hope,  
    will pardon me my sins  
    at the time of reckoning :
- 83 "O Lord!  
    Thou grant me wisdom  
    let me be among the righteous,
- 84 "And grant to me a goodly word  
    among posterity.
- 85 "And grant to me a portion  
    of the heavenly bliss;
- 86 "And pardon Thou my fathers  
    for they had not  
    yet found their way.
- 87 "Discountenance me not  
    when they are raised,
- 88 "The day when neither wealth  
    nor children count (to man),
- 89 "Unless he brings to Allah  
    a heart unblemished."
- 90 Heaven shall be brought  
    nigh to those  
    who fear transgression;
- 91 And hell shall be opened  
    to those who go their way.
- 92 It shall be asked of them :  
    "Where are those whom you  
    were wont to serve
- 93 "Apart from Allah?  
    Will they not help you,  
    or themselves?"
- 94 They will be thrown therein  
    along with those  
    that were misled—
- 95 The devil's companions all!
- 96 They shall say  
    in their mutual bitterness :
- 97 "By Allah!  
    we had erred indeed
- 98 "When we made you  
    equal to the Lord of all  
    communities.
- 99 "And those who misled us  
    were none but criminals!
- 100 "For us there are  
    no intercessors
- 101 "No friend in our distress.
- 102 "If we could but for once return,  
    we should be true believers."
- 103                      *Surely in that is an example  
                            which most of them  
                            have not the heart to see.*
- 104                      *But, verily your Lord is  
                            the Mighty One,  
                            the Gracious, the Rahim.*



- 122 *But, verily your Lord is  
the Mighty One;  
the Gracious, the Rahim.*
- 7 \*\*\* 115
- 123 The 'Ad, they too scorned  
the Apostles
- 124 When their kinsman said to them,  
"Will ye not mind  
and mend your ways?"
- 125 "I am to you a Messenger  
(of Allah)  
and one whom you yourselves  
do trust.
- 126 "So fear ye Allah and,  
to me, pay heed.
- 127 "For this I ask of you no wage;  
my wages are with none  
but the Lord of all peoples.
- 128 "Wouldst ye build in vanity  
on every height a monument?
- 129 "Ye carve yourselves  
palaces of art  
as if they'd last for ever.
- 130 "And ye requisition labour  
like tyrants loose!
- 131 "So fear ye Allah and,  
to me, pay heed.
- 132 "Fear Him who has enriched you  
with your talents.
- 133 "Enriched you with cattle  
and with families,
- 134 "Gardens and springs.
- 135 "I fear for you the evils of  
a calamitous day!"
- 136 They said,  
"Tis all the same to us.  
thou counsel us  
or cease to be  
among the counsellors.
- 137 "Nought is all of this  
but morals of a bygone day;
- 138 "On us no calamitous  
day will come."
- 139 Thus they spurned him—  
so We destroyed them!
- Surely in that is an example  
which most of them  
have not the heart to see.*
- 140 *But, verily your Lord is  
the Mighty One,  
the Gracious, the Rahim.*
- 8 \*\*\* 116
- 141 And the Thamud  
they too scorned the Apostles.
- 142 When their kinsman Salih  
said to them:  
"Will ye not mind  
and mend your ways?"
- 143 "I am to you a Messenger  
(of Allah)  
and one whom you yourselves  
do trust,
- 144 "So fear ye Allah and,  
to me, pay heed:
- 145 "For this I ask of you no wage  
my wages are with none  
but the Lord of all peoples.
- 146 "Will ye be left alone  
enjoying what is here:
- 147 "Gardens and fountains

148 "Corn-fields and palm-trees  
laden with fruits,

149 "Dwelling in fine houses  
absorbed in your art?

150 "So, fear ye Allah and,  
to me, pay heed.

151 "Be not carried away  
by these spendthrifts.

152 "Who spread misery among people  
and care not  
to set things right!"

153 They said,  
"Verily, it is thee  
who hast been carried away.

154 "Thou art naught but a mortal  
like ourselves;  
show us an actual instance  
(of our faults)  
if thou art 'mong the truthful."

155 He said,  
"Here is a camel  
(freed in gratitude);  
let there be a time fixed  
for her drinking  
and a time for (cattle) yours.

156 "And let not evil come upon her  
lest the scourge  
of a dreadful day  
descend upon you."

157 But, (one night),  
they hamstrung her  
and the morning next  
they came to repent.

158 For, We had brought upon them  
chastisement!

*Surely in that is an example  
which most of them  
have not the heart to see.*

وَلَنْ رَّبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝  
كَذَّبَتْ عَادُ الْمُرْسَلِينَ ۝  
إِذْ قَالَ لَهُمُ اخْوِصُّوا هَؤُلَاءِ فَتَكُونُوا ۝  
إِلَىٰ لَكُمْ رُسُلًا أَوِيَّةً ۝  
فَأَنذَرُوهُمُ اللَّهَ وَالْيَوْمَ ۝  
وَمَا أَسْأَلُكُمْ عَلَيْهِمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝  
أَتُكْفَرُونَ فِي مَا مَأْمُرًا أَوْ تُنصَرُونَ ۝  
فِي جَنَّاتٍ وَعُيُونٍ ۝  
وَرُزْقًا تَحْتِلُ طَلْعَهَا هَظِيمٌ ۝  
وَيُخَوِّضُونَ مِنَ الْجِبَالِ مِنَ تَحْتِهَا نَافِثِينَ ۝  
فَأَنذَرُوهُمُ اللَّهَ وَالْيَوْمَ ۝  
وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ۝  
الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝  
قَالُوا أَلَمْ يَأْتِكُمُ الْمَسْحُورُونَ ۝  
مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأَقِمْ وَبِأَنفُسِكَ ۝  
كُنْتَ مِنَ الضَّالِّينَ ۝  
قَالَ هِيَ نَذَاءَةٌ لِلنَّاسِ غَرِيبٌ وَلَكُمْ ۝  
يُتْرِكُ يَوْمَ قَعْلًا وَجُورٌ ۝  
وَلَا تَتَّبِعُوا هَؤُلَاءِ وَهُمْ لَا يَفْقَهُونَ ۝  
يَوْمَ عَظِيمٍ ۝  
فَعَصَىٰ دَاوُدُ الْأَمْرَ إِذْ يُؤَيِّدُ ۝  
فَأَخَذَ لَهُمُ الْعَذَابَ إِنَّ فِي ذَلِكَ لَآيَةً ۝  
وَمَا كَانَ أَكْثَرُكُمْ مُؤْمِرِينَ ۝  
وَلَنْ رَّبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝  
كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝  
إِذْ قَالَ لَهُمُ اخْوِصُّوا هَؤُلَاءِ فَتَكُونُوا ۝  
إِلَىٰ لَكُمْ رُسُلًا أَوِيَّةً ۝

159

*But, verily, your Lord is  
the Mighty One,  
the Gracious, the Rahim.*

9 \*\*\* 117

160 The people of *Lut*  
they too scouted at the Apostles.

161 When their kinsman said to them  
"Will ye not mind  
and mend your ways?"

- 162 "I am to you a Messenger  
(of Allah)  
and one whom you yourselves  
do trust.
- 163 "So fear ye Allah and,  
to me, pay heed.
- 164 "For this I ask of you no wage,  
my wages are with none  
but the Lord of all peoples.
- 165 "What! do ye cohabit  
with males of the community?!
- 166 "And leave those whom your Lord  
has made to be your mates!  
"Verily, ye are a people  
who transgress  
(all bounds of modesty)"
- 167 "O Lut," they cried,  
"if thou wilt not desist  
thou shalt surely be among the  
banished."
- 168 He said,  
"I am in truth of those  
who do detest your deeds.
- 169 "O Lord, Thou deliver me  
and my kith and kin  
from the evil of their ways."
- 170 So, We delivered him and  
all his family.
- 171 Except a woman old who  
chose to stay.
- 172 Then We destroyed the rest.
- 173 We rained incessant rain  
upon them.  
O dreadful was the rain  
on those who heeded not  
the warning!
- 174 Surely, in that is an example  
which most of them  
have not the heart to see.
- 175 But, verily, your Lord is  
the Mighty One,  
the Gracious, the Rahim.
- 10 \*\*\* 118
- 176 The dwellers of the forest town,  
they too spurned the Apostles.
- 177 When Shu'aib said to them,  
"Will ye not mind  
and mend your ways?"
- 178 "I am to you a Messenger  
(of Allah)  
whom ye yourselves do trust.
- 179 "So fear ye Allah and,  
to me, pay heed.
- 180 "For this, I ask of you, no wage,  
my wages are with none  
but the Lord of all peoples.
- 181 "Give full measure :  
be ye not among  
the ones who cheat.
- 182 "Weigh ye with balance just.
- 183 "Defraud not men  
of what is due to them  
nor spread ye evil in the land.
- 184 "Fear Him who made you  
and made  
the peoples that preceded you."
- 185 They said, "Thou art among  
the crazy.
- 186 "Thou art no better than  
ourselves :  
only, one who doth pretend.
- 187 "Drop us an extra portion  
of the heavens if ye are  
so true!"
- 188 He said, "My Lord knows well  
of what ye do."

189 But they, persistently  
disclaimed their guilt  
and there seized upon them  
the evil days of darkness;  
verily, the evil of that day  
is severe indeed!

190 Surely in that is an example  
which most of them  
have not the heart to see.

191 But, verily, your Lord is  
the Mighty One,  
the Gracious, the Rahim.

11 \*\*\* 119

192 Ah, verily, this too doth come  
from the Lord of all peoples.

193 Conveyed through revelation  
that is trustworthy.

194 Directly to thy heart  
so that thou might be  
among those who warn.

195 In the plain Arab tongue.

196 And, verily, all this  
is in the Scriptures old.

197 Is it not enough of proof  
that learned men  
among the *Bani Isra'il*  
acknowledge it?

198 If We had vouchsafed this  
to one who was an alien—

199 And he had then conveyed it to them—  
they might not then believe.

200 But We have carried it  
to the very hearts  
of these defaulters.

وَلَا تَحْشُرُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُنَادُوا  
فِي الْأَرْضِ مُفْسِدِينَ ۝  
وَأَقْوَمُ الْيَوْمَ خَلَقْنَا لِكُلِّ بَلَدٍ لَّزْلَةً  
فَالْوَالِقَا أَفَكْتُمُ الْمُسْحَرِينَ ۝  
وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ  
لِئْسَ الْكَذِبِينَ ۝  
فَأَمِغْظَ عَلَيْكَ كَيْفَ أَفْسَدْنَا السَّمَاءَ إِنْ  
كُنْتَ مِنَ الصَّادِقِينَ ۝  
قَالَ رَبِّ إِنِّي أَعْلَمُ بِمَا تُصَلُِّونَ  
فَكَذَّبُوهُ فَأَعَدَّ لَهُمْ عَذَابَ يَوْمِ الظَّلَاةِ  
إِنَّكَ كَانَتْ عَذَابَ يَوْمٍ عَظِيمٍ ۝  
إِنْ فِي ذَلِكَ آيَةٌ لِقَوْمٍ أَكْفَرْتُمْ  
مُؤْمِنِينَ ۝

وَلَنْ رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝  
وَرَأَيْتُ لِكُلِّ نَبِيلٍ رَبَّ الْعَالَمِينَ ۝  
تَنْزِيلَ الْوَحْيِ وَرُؤُوسِ السُّورِ ۝  
عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ۝  
بِلِسَانٍ عَرَبٍ مُبِينٍ ۝  
وَرَأَيْتُ الْفُجُورَ يُنَادُوا لِلْعَلِيِّينَ ۝  
أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَأْتِيَهِمْ كَلِمَاتُ  
بَنِي إِسْرَءِيلَ ۝  
وَلَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ عَلَى أَصْحَابِ الْجَنَّةِ  
فَقَرًا أَوْ عَلَيْنَهُمْ تَوَكُّلًا يَوْمَئِذٍ ۝  
كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُتَكِبِينَ ۝  
لَئِنْ يَرَوْهُ مِنْهُمْ لَحَرَّتْ أَبْصَارُهُمْ  
وَقَامُوا مُخْلِجِينَ مِنْهُمْ لِيُذَمَّرَ ۝  
فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ۝

إِنِّي لَكُلِّ رَسُولٍ أَوْتِنُ ۝  
فَأَقُولُوا اللَّهُ وَاجِبُغُونَ ۝  
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ  
إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝  
أَتَأْتُونَ الذِّكْرَ إِنْ مِنَ الْعَالَمِينَ ۝  
وَتَنْزِيلُ يَوْمَئِذٍ لِكُلِّ شَيْءٍ كِتَابٌ ۝  
أَزْوَاجٌ مَكْرُومٌ ۝  
فَالْوَالِقِينَ كُنْتُمْ تَوَعَّدُونَ ۝  
وَمِنَ الْمُخَرَّجِينَ ۝  
قَالَ رَبِّ إِنِّي لَعَلِّي مُصَوِّطٌ مِنَ الْقَالِينَ ۝  
رَبِّ يَحْيَىٰ وَإِسْرَءِيلَ وَمِمَّا يَكُونُ ۝  
فَقَبِيضَةٌ فَأَرْوَاهُ الْجَحِينُ ۝  
إِلَّا جُحُودًا فِي الْغَيْرِينَ ۝  
تَوَعَّدْنَاهُمُ الْآخِرِينَ ۝  
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ  
الْمُنْذِرِينَ ۝  
إِنْ فِي ذَلِكَ آيَةٌ لِقَوْمٍ أَكْفَرْتُمْ  
مُؤْمِنِينَ ۝  
وَلَنْ رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝  
كَلَّا أَبْصَابٌ لَقِيَكَ الْمُرْسَلِينَ ۝  
إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَنْتُمْ قُلُوبَكُمْ ۝  
إِنِّي لَكُلِّ رَسُولٍ أَوْتِنُ ۝  
فَأَقُولُوا اللَّهُ وَاجِبُغُونَ ۝  
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ  
إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝  
أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَأْتِيَهِمْ كَلِمَاتُ  
وَزُلْزِلُوا بِالْقُسْطِ أَسْفَلَ السَّمَوَاتِ ۝

201 And yet they will not realize  
until there actually  
comes upon them  
retribution.

202 It shall come upon them suddenly  
when they expect it least.

203 Even then will they ask :  
"Can we not see it?"

204 Would they wish to expedite  
chastisement from Us?

205 Think : (even)  
if We allowed them to hoard  
for many years,

206 And then the scourge came  
on them suddenly.

207 What good will be  
their hoarded wealth to them?

208 No habitation did We destroy  
but We sent to it due warners

209 To remind;  
We are never unjust.

210 No!  
'Tis not suggested  
by the evil ones.

211 They neither want to  
nor they can.

212 They are too far  
even to hear of it.

213 Call not on any deity  
but THE DEITY  
lest thou be of the chastised.

214 And warn the nearest of  
thy relatives.

215 Be courteous  
to the men of faith  
who follow thee.

216 If they obey thee not,  
say thou :  
"I am not accountable  
for what ye do."

217 Put thy trust  
only in the Mighty One  
the Gracious, the Rahim,

218 He who sees thee even when  
thou art all alone

219 Or when thou art  
among thy followers.

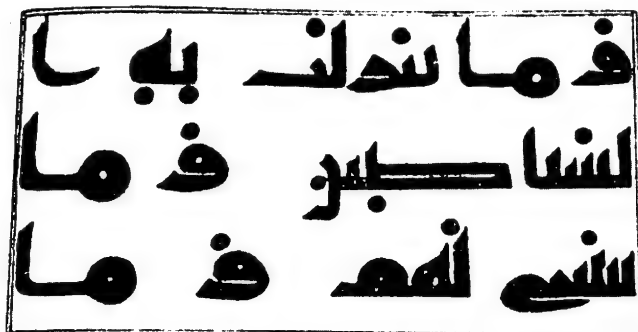
220 Verily,  
He is the One who hears  
the One who knows.

12 \*\*\* 120

221 (Say thou):  
"Shall I tell you  
upon whom  
devils descend?

222 "They descend only on the lying,  
the imposters.

223 "Who but repeat  
what they have heard  
and most of them exaggerate.



224 "And upon poetasters  
who can influence only those  
who have no judgment.

225 "Behold how aimlessly  
these wander in the valleys,

226 "Preaching what they seldom  
practice.

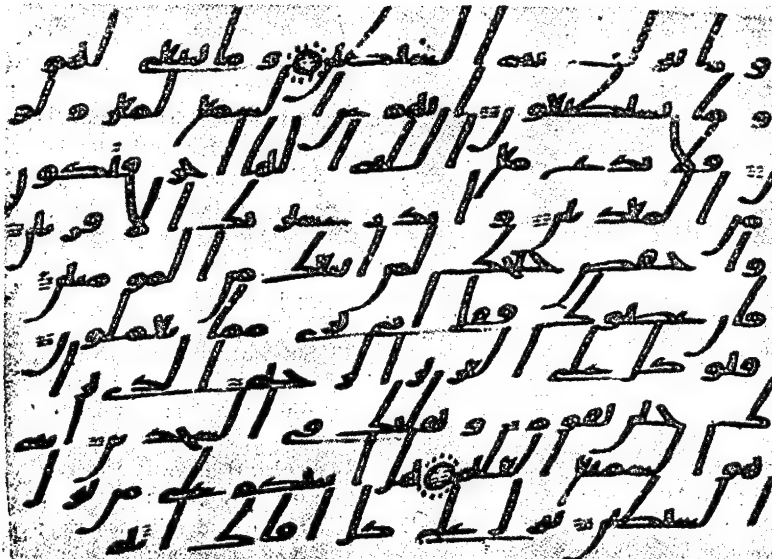
227 "Not on the men of faith  
who are engaged  
in righteousness,  
who render help  
even after being wronged!"

But those who've wronged them  
shall soon know  
what retribution lies  
in wait for them!

أَفْجَدًا إِنَّا لَنَسْتَعْلَمُونَ ۝  
أَقْرَبَتْ لَأَن مَّتَعْنَاهُمْ سَيِّئِينَ ۝  
تَهْجِيَةً لَهُمْ مَا كَانُوا يُوعَدُونَ ۝  
مَا أَطْلَى عَنْهُمْ مَا كَانُوا يَمْنَعُونَ ۝  
وَمَا أَهْلُ الْكُتُبِ قَرَّبُوا إِلَّا لَهَا مَنَافِعُ ۝  
وَلَوْ بَيَّنَّا وَمَا لَنَا ظَلَمِينَ ۝  
وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ۝  
وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ۝  
إِنَّهُمْ عَنِ السَّعْيِ أَعْوَنُونَ ۝  
فَلَا تَلْعَبْ بَعْدَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ  
مِنَ الْمُضِلِّينَ ۝  
وَأَنزِلْ رِجْفًا فَتَكُنَ الْآفَافُ ۝  
وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ  
الْمُؤْمِنِينَ ۝  
فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِمَا تَعْمَلُونَ

وَوَكَّلْ عَلَى الْعَزِيزِ الرَّجِيمِينَ ۝  
الَّذِي يَرْبِكُ حِينَ تَقُومُ ۝  
وَتَقْلِبُ فِي الشُّجُرِ ۝  
إِنَّهُ لَخَوَّشِيْعُ الْعَالَمِينَ ۝  
هَلْ أَتَيْتُمُ عَلَى مَنْ تَكْلُ الشَّيَاطِينُ ۝  
تَنَزَّلُ عَلَى كُلِّ أَكَلٍ أَبْصُورٍ ۝  
يُتْلُونَ السَّمْعَ وَكُنُتُمْ كَالْبُكُونِ ۝  
وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۝  
أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَاجِدُونَ ۝  
وَأَنَّهُمْ يَتْلُونُ مَا لَا يُفْعَلُونَ ۝  
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝  
وَكُنُوا اللَّهُ كَتِيرًا وَاتَّقُوا مَنْ أَعَدَّ  
مَظْلَمًا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا  
أَيَّ مَقْلَبٍ يَنْقَلِبُونَ ۝

\*





SURA : *NAMAL*

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 121

## TA! SIN!

(O MUHAMMAD!)

Verily, these are reflections  
of a universal revelation,  
plainly writ.

2 Guidance and tidings  
for men of faith.

3 Those who are ever prepared  
to discharge their duties,  
to clear themselves  
of obligations;  
those who implicitly believe  
in the (inevitability of)  
consequence—

4 But those who do not pay heed  
to the future  
to them We make their deeds  
seem fair;  
they are like the blind.

5 These are the ones who will find  
themselves in distress;  
and, in the end,  
to be the losers.

6 Verily, the Recital  
cometh to thee direct  
from the All-Wise,  
the All-Knowing.

2 \*\*\* 122

7 When said *Musa* to his people,  
"Lo, I think I saw a fire :  
I shall return to you with news;  
even, perchance, a brand of fire,  
so that ye may warm yourselves."

8 But when he reached it,  
a voice spake :  
"Blessed is that  
which is in the fire  
and he who is near it,  
and glory be to Allah,  
the Nourisher of all . . .

9 "O *Musa*! Lo! it is I,  
Allah, the Mighty, the Wise.

10 So throw thou down thy staff."  
But when he saw it  
writhing like a python  
he turned his back  
and fled;  
he would not even look back!  
"O *Musa*, do not fear;  
indeed, no fear need come  
to Envoys in My presence.

11 "No, not even to those who,  
once having been guilty of excess,  
have expiated their transgression  
with goodly acts: for, verily,  
I am the Forgiving, the Merciful.

12 "Enfold thy hand upon thy breast,  
it will come forth all white  
without a blemish-  
(let this be) of the several signs  
for *Fir'aun* and his people;  
indeed, they are  
a fraudulent, deceitful people."

13 But when it came to pass  
that they beheld Our signs,  
they said, "This is patent magic!"

14 Within their heart of hearts  
they saw the truth,  
but, out of spite and chagrin,  
they fought against it.  
Behold! what was the end  
of these corruptors!



23 "I came upon a woman  
ruling over them  
and they have  
all things in abundance,  
hers is a mighty throne.

24 "I found her and her people  
professing homage  
to the Sun instead of Allah;  
*Shaitan* has made fair-seeming  
to them their practices  
and turned them from the path  
so that they are not rightly guided!

25 "They pay not homage to The Deity,  
He who controls the working of  
the heavens and the earth;  
and is aware of what ye hide  
and what ye do declare,

26 "Allah (The Deity), beside whom  
there is none—  
The Lord of the Mightiest Throne."

27 He (*Sulaiman*) observed :  
"We shall soon find out  
if what thou sayest is true  
or if thou art among the liars.

28 "Hasten on thy way  
with this my letter,  
present it to them,  
then turn aside and see."

4 \*\*\* 124

29 She said, "O Nobles mine,  
a gracious note indeed  
has been received by me.

30 "It is, in fact, from *Sulaiman*  
and it is couched :  
'In the Name of Allah,  
the Rahman, the Rahim.'

31 "It says,  
'Rise ye not in my way.  
But come to me in peace.'"

32 She said, "O Chiefs,  
advise me in this matter;  
I take no firm decision  
until ye are made aware."

33 They said, "We are endued with  
strength, endued with valour;  
but, to command is thine,  
Consider then what thou  
wilt ask of us."

34 She said: "When kings make entry  
into cities, they despoil them,  
and abase the highly placed  
among inhabitants;  
this is what  
invariably they do.

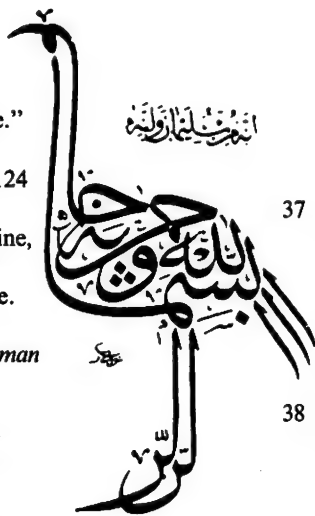
35 "I shall, therefore,  
send them a rare gift,  
and wait to see  
what messengers bring back."

5 \*\*\* 125

36 So when her Envoy came to *Sulaiman*  
(with gifts) he cried, "What!  
Would ye impress me with your glory?!  
Allah hath bestowed on me  
more of these  
than He has given you;  
exult not therefore  
in the rareness of  
your gifts.

37 "Return thou to them!  
We shall surely come to them  
with hosts that will be irresistible  
and we shall surely  
turn them out in shame,  
drowned in ignominy!"

38 (And, later to his courtiers)  
he said, "O ye of all my retinue!  
Is there 'mongst you one  
who can produce a throne  
identical to hers  
before they come to me in peace?"



39 Then *Ifrit*,

a giant 'mong the genii,  
arose :

"I shall bring it to thee  
before thou risest  
from this audience,  
I am, indeed, capable  
and worthy of thy confidence!"

40 And one who was a learned man,  
offered :

"I shall have it brought  
before thou dost  
bat an eye!"

Then, when he saw it  
standing before him  
he cried exultantly,  
"This is by the grace of my Lord  
so that He may judge  
if I have persevered in gratitude  
or have been negligent, ungrateful—  
for he who works in gratitude  
doth serve himself  
and he who is negligent  
and ungrateful,  
(he hurts himself);  
verily, the Lord Himself is  
Mighty, Gracious."

41 He ordered, "Alter her throne,  
so that we may see  
if she is frank, intelligent  
or tries to simulate."

42 So, when she came in, she was asked,  
"Is this your throne?"  
She said,  
"It is as though it were the same!  
We too know this (art)—  
and we are given  
to peace (and its pursuits)"

43 What still constrained her  
(inwardly)  
was that which she did worship,  
instead of Allah.  
Verily, she was from a people  
who were very obdurate.

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ أَن يُدْعَى إِلَيْهِمْ  
فَجَاءُوا وَهُمْ يَتَوَكَّلُونَ عَلَىٰ عِزِّهِمْ ۝

فَجَاءُوا وَهُمْ يَتَوَكَّلُونَ عَلَىٰ عِزِّهِمْ  
وَلَمْ يَكُنْ لَهُمْ فِيهِمْ شَيْءٌ مِّنَ الْغَيْبِ ۝

فَقَالَ يَأَيُّهَا الْمَلَأَةُ أَتَأْتِينِي بِعِزِّي  
فَلَمَّا أَن تَأْتِينِي مُسْلِمِينَ ۝

فَقَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا بَيْنُكَ يَدِي  
فَقُلْ أَن تَقُولُ مِمَّنْ مَّقَابِلُكَ دَائِي عَلَيْهِ

لَقَوْلِي أَوْيَمُنُ ۝  
فَقَالَ الَّذِي جَاءَهُ مِنْ عِلْمٍ مِّنَ الْكِتَابِ أَنَا

أَتَيْتُكَ بِهِمْ لَعَلَّكَ تَعْلَمُ مَاذَا يَكُونُ  
فَلَمَّا جَاءَهُمْ قِيلَ أَهَذَا عِزِّي فَأَمَّا هَٰذَا

فَقُلْ رَبِّيَ لِيُؤْتِيَهُ مَا يَشَاءُ مِنْ لَّدُنْهُ  
وَمَنْ شَكَرَ لَا أَضَاعُ ثَمَرَهُ لَوْ أَنَّهُمْ

كَفَرُوا لَرَبِّي لَخَوِيفٌ لَّهُمْ ۝  
فَقَالَ تَكُونُوا هَٰذَا عِزِّي أَنْتُمْ تَجْتَنِبُونَ أَمْرَ

تَكُونُونَ مِنَ الَّذِينَ لَا يَفْقَهُونَ ۝  
فَلَمَّا جَاءَهُمْ قِيلَ أَهَذَا عِزِّي فَأَمَّا هَٰذَا

كَأَنَّهُ هُوَ وَأَوْيَدُنَا الْيَوْمَ مِنْ قَبْلِهَا  
فَلَمَّا مُسْلِمِينَ ۝  
وَصَدَّهَا مَا كَانَتْ تَقْدِرُ مِنْ دُونِ اللَّهِ

إِنَّمَا كَانَتْ تُوقِّرُ تَقْرِيبًا ۝  
فَقِيلَ لَهَا ادْخُلِي الْفَرَسَ فَلَكَ رَأْسُهُ

حَبِيبَتُهُ لِحَبَّةٍ وَكَفَفَتْ عَنْ سَائِقِيهَا  
فَقَالَ لَهَا صَبْرِي مَسْرُودٌ مِّنْ قَوَارِيرَةٍ

فَأَمَّا رَبِّي فَأَمْسَكَ الْقَبْرِ وَأَسَدْتُ  
مَعَهُ سُلَيْمَانَ وَاللَّهُ رَبُّ الْعَالَمِينَ ۝

إِلَيَّ وَجَدْتُ أَمْرًا قَدِيرًا لَهُمْ وَأَدْبَيْتُ  
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ۝

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْطَانِ مِنْ  
دُونِ اللَّهِ وَزَيْنُ لَهُمْ الشَّيْطَانُ أَغْنَاهُمْ

فَصَلَّاهُمْ مِّنَ الشَّيْطَانِ لَعَلَّهُمْ لَا يَعْلَمُونَ  
أَلَا يَسْجُدُونَ لِلَّهِ الَّذِي خَلَقَهُمْ فِي

السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ  
وَمَا تُظْهِرُونَ ۝

أَلَمْ تَرَ إِلَى الْهَارِثِ الْعَرَبِيِّ الْعَظِيمِ  
فَقَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ۝

إِذْ هَبَّ بِنَاصِيَةِ هَٰذَا فَالْقَهْلُ إِلَيْهِمْ  
ثُمَّ قِيلَ لَهُمْ فَانظُرُوا مَاذَا يَرْجِعُونَ ۝

فَأَمَّا يَأَيُّهَا الْمَلَأَةُ أَتَأْتِي إِلَى الْكِتَابِ  
كَرِيمٌ ۝

إِنَّكَ مِنْ سُلَيْمَانَ وَإِنَّهُ بِحَمْدِ اللَّهِ الْوَحْدَنِ  
الرَّحِيمِ ۝

أَلَا تَعْلَمُونَ أَنِّي وَأَتَتْهُ مُسْلِمِينَ ۝  
فَأَمَّا يَأَيُّهَا الْمَلَأَةُ الْأَتَتْهُ فِي أَعْمَرِي

مَا لَمْ تَكُنْ قَاطِعَةً أَمْرًا حَقِّي بَشِيرًا ۝  
فَالُوا أُنْحَرُوا أَوْ قُوتُوا وَأُولَٰئِكَ مِنْ شَرِيفِ

وَالْأَمْرِ إِلَيْهِ فَانظُرِي مَاذَا تَأْمُرِينَ ۝  
فَأَمَّا إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً

أَفْسَدُوهَا وَجَعَلُوا أَعْرَاجَ أَهْلِهَا آذَانًا  
وَكَذَٰلِكَ يَفْعَلُونَ ۝

وَلَمَّا مَرَّ بِهِ إِلَهُ الْمَلِكِ يَدُوهُ فَظَنَّهُمْ  
بِرَّحْمَةِ الْمُرْسَلِينَ ۝

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَآلٍ

44 It was said to her,  
"Enter ye the hall"  
but, when she came to it,  
she mistook  
the floor for water spread  
and was confused.  
He said (to her),  
" 'Tis only paved with glass!"  
Exclaimed she then,  
"O Lord,  
how much I misled myself!  
In Allah's name,  
I crave for peace,  
submit I to *Sulaiman*!"

6 \*\*\* 126

45 And to the *Thamud* We sent  
their brother, *Salih*,  
so that they (all)  
may worship Allah;  
but lo! they split into  
contending parties.

46 He said, "O my people!  
Why do ye, hasten  
after evil—instead of good?  
Why do ye not forbear  
so that Allah may show you mercy?"

47 They said, "These evils—  
thou and those with thee  
are responsible for them."  
He said, "Your evils  
are the punishment of Allah,  
indeed, on you is judgment  
now pronounced."

48 And in this town there was a gang  
of several persons who spread evil  
and would not mend their ways.

49 They said among themselves :  
"Let us make a pact,  
and swear by Allah  
to kill him in the night  
together with his household;  
then to his friends  
(who may arise to take revenge)  
we shall say : 'We saw not  
who it was that killed their relative  
and, verily, we are of the truthful.

50 Designed they this design;  
We too were designing  
a design for them :  
but they were not aware!

51 So, see thou for thyself  
how ended their design  
destroyed We them  
and all their tribe.

52 There stand their homes in ruin!  
Because they had transgressed  
they are, indeed, a warning  
to those who know (their tale).

53 But, from among them  
We saved those who were men of faith  
who exercised restraint.

7 \*\*\* 127

54 And *Lut* : when he told his people  
"What! Will ye commit indecencies  
in public sight?"

55 "Will ye come with lust on men  
instead of women?!  
Nay, ye are a people  
without sense."

56 No response did his people show,  
except :  
"Expel the house of *Lut*  
from midst our city.  
These who would be pure!"

57 So We delivered him  
and all his house  
except his wife;  
whom We ordained  
to stay behind :

58 Upon the remnants  
We rained down rain!  
Evil was the rain  
for those who had been warned.

8 \*\*\* 128

59 Say thou :  
"Worthy to command is Allah!  
and peace be upon those  
whom He hath made His envoys.  
*Is Allah the Source of all Blessings?  
Or those whom they associate with Him?*

- 60 "He who created  
the heavens and the earth  
and rains upon you water  
from the sky  
thereby raising  
these luxuriant groves,  
which you, try how ye might,  
would fail to grow :  
*Another deity beside THE DEITY?!*  
*Nay, Nay, they are a people  
without judgment !*

- 61 He who moulded the earth,  
made rivers flow along its valleys;  
who raised upon it mountains  
and kept a barrier between the seas;  
*Another deity beside THE DEITY?!*  
*Nay, Nay, most of them are ignorant!!*

- 62 "He who listeneth  
to the distressed when he calls,  
He who doth relieve affliction,  
He who has made you inheritors  
of earth's blessings :  
*Another deity beside THE DEITY?!*  
*How little do ye think !*

- 63 "He who guides you in the darkness  
of the seas and deserts—  
He who sends you winds  
as harbingers of His grace :  
*Another deity beside THE DEITY?!*  
*Exalted is He above what they  
join with Him!!*

- 64 He who is the Originator of creation,  
He who keeps on re-creating,  
He who sustains you  
with (the bounties of)  
the heavens and the earth.  
*Another deity beside THE DEITY?!*  
*Say thou, bring ye proofs  
if ye are of the truthful!!*

- 65 Say thou, "No one knows the future,  
on earth or in heaven,  
except Allah;  
and they know not when  
they shall be raised.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ نُوحٍ وَآلِهِمْ مِّنَّا مَطَرًا مِّنَّا مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنَافِقِينَ  
قُلِ الْحَسَنَةُ لَوْ لَكُمْ تَعْلَمُونَ ۖ وَسَاءَ عَلَىٰ عِبَادِهِ الَّذِينَ  
اصْطَفَيْنَا مِنْ آلِهِمْ خَيْرًا مِّنَّا يَتَّبِعُونَ ﴿٦٠﴾  
قَالَ يَقُولُونَ بِالسَّيِّئَةِ قَوْلًا لِّئَلَّا  
يُخْشَىٰ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ۚ اللَّهُ لَعَلَّمَ  
مُحْسِنُونَ ﴿٦١﴾  
قَالُوا الْفَضْلُ بِيَدِنَا وَيَحْكُم بَيْنَنَا مَالُ الْغَالِبِينَ ﴿٦٢﴾  
طَرَفًا مِّنَ اللَّهِ يَوْمَ تُنْفَخُونَ ﴿٦٣﴾  
وَكَانَ فِي السِّبْطِ وَرِثَةٌ رَّحِيمَةً لِّبَنِي إِسْرَءِيلَ  
فِي الْأَرْضِ وَلَا يَفْطِنُونَ ﴿٦٤﴾  
قَالُوا إِنَّا سَمِعْنَا بِاللَّهِ لَيْسَ لَهُ الْهَلْكَ ثُمَّ  
لَقَدْ جَاءَنَا مِن بَيْنِ أَيْدِيهِمْ آيَاتُ الْفَصْلِ  
وَأَنبَأَ الْغَالِبِينَ ﴿٦٥﴾  
وَمَكَرُوا مَكْرًا وَكَرْنَا مَكْرًا وَهُمْ لَا  
يَشْعُرُونَ ﴿٦٦﴾  
فَأَنظَرْنَا يَوْمَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٧﴾  
دَمْرًا يَوْمَ دَلَّاهُم مَّوَدَّةَ بَيْنِهِمْ ۖ فَمَتَّاعُونَ  
فِي الْأَرْضِ يَوْمَ يُصْعَقُونَ ﴿٦٨﴾  
فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٦٩﴾  
وَالْحَبْشَةَ الَّتِي يَنْتَحِلُونَ أَمْنًا وَكَانُوا يَتَنَحَّلُونَ ﴿٧٠﴾  
وَلَوْ جَاءَ إِذْ قَالَ يَقُولُ مَا تُؤْتُونَ الْفَاحِشَةَ  
وَأَنبَأَ يَوْمَ يُؤْتُونَ ﴿٧١﴾  
أَلَيْسَ لَكُم تَأْوِيلُ الرِّجَالِ أَمْ هُم مِّنْ دُونِ  
النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّجْهَلُونَ ﴿٧٢﴾  
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوْنَا  
إِلَّا لَوْ طَرَفَ قَوْمٍ قَرِيبٌ كَرِهَهُمْنَا نَاسٌ  
يَقْتُلُونَ ﴿٧٣﴾  
فَأَجْحَنَهُمْ وَأَهْلَكَ إِلَّا أُمَّرَأَةً نَّكَحَهَا  
مِنَ الْغَابِرِينَ ﴿٧٤﴾

- 66 "Topsyturvy is their knowledge  
of the hereafter;  
indeed, they can only (guess or)  
doubt;  
Nay! they can only grope in vain—  
like the blind!"

9 \*\*\* 129

- 67 (And yet) these self-deceivers  
continue to prattle :  
"Shall we be raised when we  
and our forefathers have been  
turned to dust? ...

- 68 "This is what we have been  
threatened with—  
we and our forefathers—  
but this is not  
but tales of old!"
- 69 Say thou :  
("Why are you bothering about  
what ye cannot possibly foresee?")  
"Travel o'er the land,  
see for yourselves,  
what is left of those  
who transgressed!"
- 70 Grieve not thou, (O MUHAMMAD!)  
for their cussedness;  
nor be distressed  
at their circuitous questioning.
- 71 (For now) they ask : "If you  
(thou and those before thee)  
are truthful,  
(and ruination faces us on earth)  
tell us then,  
when shall this come to pass?"
- 72 Say thou : "Perhaps e'en now,  
what ye would hasten on,  
doth ride behind you!"
- 73 But, verily, (O, MUHAMMAD!)  
thy Lord is full of grace  
towards mankind;  
but few of them are grateful.
- 74 And, verily, thy Lord is well aware  
of what is in their hearts  
and what they fain would manifest.
- 75 And nought is hidden  
in the earth or heaven  
but is (to Him) an open book.
- 76 Verily (this discourse) this Qur'an  
doth clarify  
to the *Bani Isra'il*  
most of that on which  
they dispute
- 77 And, verily, it is Guidance  
as well as Grace  
for men of faith  
(and comprehension).
- 78 Thy Lord will judge between them  
in His wisdom,  
for He is both  
Omnipotent and Wise.
- 79 So put thy trust in Him :  
thou art surely  
on the path of truth.
- 80 Thou canst not make  
the dead to hear;  
nor can thy call  
reach those who're deaf  
and also turn their backs!
- 81 Thou canst not guard  
those who're blind  
from error and illusion.  
Thou canst not reach  
but those who possess faith,  
perceive our signs  
and, therefore, bow submissively.
- 82 And when there comes to pass  
that which We have promised them,  
We'll raise a monster in the land  
who'll deal with them—  
the people who would pay no heed  
to Our repeated signs.
- 10 \*\*\* 130
- 83 On that day there shall be  
gathered—  
from 'mong the followers  
of different creeds—  
those who'd shown no faith  
in what We had revealed :
- 84 He shall say,  
"Did you reject My signs  
because you could not  
comprehend them?  
What did ye think  
that ye were doing?"

- 85 And judgment shall descend on them  
because they'll have no answer.

كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٥٥﴾

وَيَوْمَ يُنْزَلُ مِنَ السَّمَاءِ مَاءٌ مِثْلُ حَاقِقٍ مُدْرَجٍ

يَكْبَدُ بِهِ بَنَاتُ الْعِمَامَةِ يُزْعَمُونَ ﴿٥٦﴾

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكُنْتُمْ بِآيَاتِي

أَعْمُونَ ﴿٥٧﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا كَانُوا يَكْفُرُونَ

لَا يُطِيعُونَ ﴿٥٨﴾

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِسَمَرٍ

مُتَوَكِّلِينَ ﴿٥٩﴾

فَتَرَى الْكَلْبَ يَبْغِي وَتَسْمَعُ الْبَقْرَ تَحْكُمُ

لِقَوْمٍ لَّا يُؤْمِنُونَ ﴿٦٠﴾

وَيَوْمَ يُنْفَخُ فِي السُّورِ الْقَرْعُ مِنْ فِي

السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ

شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٦١﴾

وَتَرَى الْجِبَالَ تَحْتَهَا جَودًا وَفِي هَمٍّ

مُزْجَجَةٍ فَذُكِّرُوا لِلَّذِي لَا تَعْلَمُونَ كُلُّ

شَيْءٍ مِرَآةٌ خَلْقِيَّةٌ يَوْمَ الْقِيَامَةِ ﴿٦٢﴾

مَنْ جَاءَ الْحَسَنَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

وَمَنْ جَاءَ الْبُشْرَةَ فَلَهُ خَيْرٌ مِنْهَا أَثَرًا

لَقَدْ وَعدنا هذا أُنْزِلَ وَأَنَا كَارِهُونَ

إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٥٥﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ

كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٥٦﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ

مِمَّا يَمْكُرُونَ ﴿٥٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٥٨﴾

قُلْ عَلَىٰ أَن يَكُونَ رَدْفٌ لِّكُم بَعْضُ

الَّذِي تَسْتَعْجِلُونَ ﴿٥٩﴾

وَلَا تَرْجُوا لِقَاءَ قَوْمٍ عَلَىٰ أَلْسِنَةٍ

لَكِنِ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

وَلَا تَرْجُوا لِقَاءَ قَوْمٍ عَلَىٰ أَلْسِنَةٍ

لَكِنِ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦١﴾

وَمَا يَعْزِفُونَ ﴿٦٢﴾

وَمَا يَنْصَرِفُونَ ﴿٦٣﴾

وَمَا يَنْصَرِفُونَ ﴿٦٤﴾

وَمَا يَنْصَرِفُونَ ﴿٦٥﴾

وَمَا يَنْصَرِفُونَ ﴿٦٦﴾

وَمَا يَنْصَرِفُونَ ﴿٦٧﴾

وَمَا يَنْصَرِفُونَ ﴿٦٨﴾

وَمَا يَنْصَرِفُونَ ﴿٦٩﴾

وَمَا يَنْصَرِفُونَ ﴿٧٠﴾

وَمَا يَنْصَرِفُونَ ﴿٧١﴾

وَمَا يَنْصَرِفُونَ ﴿٧٢﴾

وَمَا يَنْصَرِفُونَ ﴿٧٣﴾

وَمَا يَنْصَرِفُونَ ﴿٧٤﴾

وَمَا يَنْصَرِفُونَ ﴿٧٥﴾

وَمَا يَنْصَرِفُونَ ﴿٧٦﴾

وَمَا يَنْصَرِفُونَ ﴿٧٧﴾

وَمَا يَنْصَرِفُونَ ﴿٧٨﴾

وَمَا يَنْصَرِفُونَ ﴿٧٩﴾

وَمَا يَنْصَرِفُونَ ﴿٨٠﴾

وَمَا يَنْصَرِفُونَ ﴿٨١﴾

وَمَا يَنْصَرِفُونَ ﴿٨٢﴾

وَمَا يَنْصَرِفُونَ ﴿٨٣﴾

وَمَا يَنْصَرِفُونَ ﴿٨٤﴾

وَمَا يَنْصَرِفُونَ ﴿٨٥﴾

وَمَا يَنْصَرِفُونَ ﴿٨٦﴾

وَمَا يَنْصَرِفُونَ ﴿٨٧﴾

وَمَا يَنْصَرِفُونَ ﴿٨٨﴾

وَمَا يَنْصَرِفُونَ ﴿٨٩﴾

وَمَا يَنْصَرِفُونَ ﴿٩٠﴾

وَمَا يَنْصَرِفُونَ ﴿٩١﴾

وَمَا يَنْصَرِفُونَ ﴿٩٢﴾

وَمَا يَنْصَرِفُونَ ﴿٩٣﴾

وَمَا يَنْصَرِفُونَ ﴿٩٤﴾

وَمَا يَنْصَرِفُونَ ﴿٩٥﴾

وَمَا يَنْصَرِفُونَ ﴿٩٦﴾

وَمَا يَنْصَرِفُونَ ﴿٩٧﴾

- 86 Do they not see  
how We had made the night  
for them to rest,  
and the day for them to see?  
Surely, in these were signs  
for men who comprehend!

- 87 The day on which the trumpet  
shall be blown  
the mighty and the lowly  
shall tremble all with fear  
save those excepted by Allah—  
and all shall bow to Him.

- 88 The 'mountainous', who seem  
so firmly ensconced  
they shall disappear as if  
they had been only mirages!  
(This shall be)  
the work of Allah who  
disposes (justice).  
Verily, He is aware of all ye do.

- 89 He who cometh with good deeds  
for him shall be good—  
in abundance  
secure from the terror of that day.

- 90 And they who are burdened with evil  
their faces shall be blackened  
with fire:  
"Would ye have reward other than  
what your actions did deserve?"

- 91 (Say thou:)  
"I am commanded only  
to serve the Lord  
who has made this City sacred.  
All is for Him.  
I am commanded only to submit  
and do His bidding.

- 92 "It is for me only to announce:  
he who accepts guidance  
does it only for his own good.  
To him who strays, say thou:  
'I am only of those who warn!'"

- 93 And say:  
"To command is for Allah alone.  
He will show you his signs  
which ye will understand—  
thy Lord is never unaware  
of what ye do."

\*



## SURA : QASAS

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 131

**TA! SIN! MIM!**

(O MUHAMMAD!)

2 These are examples from the  
(working of the)  
manifest Law (of Allah).

3 We reveal to thee in truth  
*Musa's* mandate to *Fir'aun*  
(so that thou mayest solace)  
a people who (in Us) believe.

4 Verily *Fir'aun* had exalted  
himself in the land  
and split its people into groups:  
one such group had he weakened  
(so much that)  
its sons were slain  
and its daughters  
(dishonourably) preserved:  
verily, he was  
among the spoilers (of mankind).

5 We wished to favour those  
who were oppressed in the land  
and make them leaders  
and heirs  
(to their lost heritage);

6 To give them power on earth  
and to show *Fir'aun*, *Haman*  
and their kindred  
what they dreaded.

7 We solaced *Musa's* mother:  
"Feed him (at ease)  
and when thou art afraid for him  
cast him into the waters  
and fear no more, nor grieve;  
We shall return him to thee;  
and, later, make him Our envoy."

8 So the people of *Fir'aun*  
picked him up;  
(knowing not that)  
to them he would be  
the greatest enemy and cause  
of dread!  
Verily, *Fir'aun* and *Haman*  
and their people  
were transgressors!

9 And *Fir'aun's* wife said to him,  
"Light of mine eyes and thine!  
Slay him not!  
Maybe he will bring us luck  
or, we may  
adopt him as our son!"  
How little did they know!

10 At dawn his mother was forlorn  
and would have gi'en herself away  
if We had not instilled her heart  
with faith.

11 She said to his sister,  
"Follow him."  
So she kept watch  
(as if she were a stranger)  
arousing no suspicion.

12 We had, till then  
forbidden him to suckle.  
So, she said,  
"Shall I lead thee to a housewife  
who will feed and nourish him  
and also give him good advice?"

13 Thus did We bring him back  
to his own mother,  
her heart to soothe,  
her fears to subdue;  
and, so that, she may know  
that Allah's promises  
are to be trusted.  
But most of them are not aware!

2 \*\*\* 132

- 14 And when he reached maturity  
attaining manhood full,  
We gave him knowledge, judgment.  
That is how We do reward  
those who are good.

- 15 (On one occasion)  
he entered the metropolis  
when men sleep peacefully  
and found two men  
engaged in fighting—  
this one from his own community  
this one of his enemies:  
he of his party  
solicited his help  
against the one  
who was from 'mong his enemies.  
So, *Musa* hit him  
thereby causing his despatch!  
Then, (to himself repentantly,)  
he said,  
"This is the work of *Shaitan*!  
How clearly he misleads!"

- 16 He prayed, "O Master!  
I have wronged myself;  
be Thou kind to me!"

So He was kind to him.  
Indeed, He is the Kind,  
the Merciful!

- 17 (Anon.) he mused, "O Lord!  
Thou hast been kind to me:  
ne'er again shall I  
take sides with evil doers!"

- 18 (Sometime later, and) at dawn,  
with fear and hesitation,  
he entered (once again) the City  
and lo! he  
whom he had helped before  
was calling for his help again!  
*Musa* said to him,  
"Apparently thou art quarrelsome!"

وَقَالَتِ الْخِيَرَةُ فَرِحْتُ بِإِبْرَاهِيمَ  
جُنُبًا وَمَهْمًا يُشْغِرُونَ ۝

وَمَرْوَمًا عَلَيْهِ الْمَرَادُ مِنْ قَبْلِ تَقَاتُ  
هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يُكْفَرُونَ  
لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ۝

فَرَدَدْنَاهُ إِلَى آدَمَ بْنِ تَقَرَّ عَيْنًا وَلَا تَفْزَنَ  
وَلَقَدْ عَلِمْنَا أَنْ دَعَا لِيهِمْ وَلَكِنْ الْكُفْرُ  
لَا يَعْلَمُونَ ۝

وَلَقَدْ عَلِمْنَا أَشَدَّ وَأَسْوَى أَتَيْنَاهُ حَلًا  
وَعَلِمْنَا كَذَلِكَ فَجَزَى الْمُحْسِنِينَ ۝

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ  
أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ  
شُعْبَةٍ مِنْهُ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ  
الَّذِي مِنْ شُعْبَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَٰذَا مِنْ  
عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ۝

قَالَ رَبِّي إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي  
فَقَهَرَهُ بِاتِّكَاثِهِ الْعَقُورُ الرَّجِيمُ ۝

قَالَ رَبِّ إِنِّي آتَيْتُكَ بِخَلْقٍ مُنْكَوَنٍ  
ظَاهِرًا مِّنَ الْمُجْرِمِينَ ۝

فَاغْبِرْ فِي الْمَدِينَةِ عَاطِفًا تَتَرَقَّبُ لِقَا  
الَّذِي اسْتَنْصَعُ بِآلِ مَرْسٍ يَنْصُرُهُ ۝

قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ۝  
فَلَمَّا أَنْ أَرَادَ أَنْ يَنْطَلِقَ بِالَّذِي هُوَ  
عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ  
تَقْتُلَنِي لَمَّا قَتَلْتُ لَكَ نَاسًا بِلَا مَعْرِفَةٍ  
أَنْ تُبَيِّنَ لِي أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ  
وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُحْسِنِينَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَمَ ۝ يَرَاكَ ابْنُ الْكَلْبِ الْمُبِينِ ۝  
تَتَلَوُا عَلَيْهِ مِنْ بَنِي مُوسَى وَفِرْعَوْنَ  
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ۝

إِنْ فَرِحْتُمْ عَلَى الْأَرْضِ وَجَعَلْنَا هَٰذَا  
شَيْعًا لِّتَضْحَكُوا طَافَةً مِنْهُمْ بِذِي  
أَهْبَاءٍ هُمْ وَبَشَرِي نِسَاءَهُمْ ذُرِّيَّتُهُ

كَانَ مِنَ الْمُفْسِدِينَ ۝  
وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِي اسْتُضِفَ  
فِي الْأَرْضِ وَنَجْعَلَهُ أُمَّةً وَنَجْعَلَهُمُ

الْوَارِثِينَ ۝  
وَلَمَّا كُنَ لَهَا فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ  
وَهَامَانَ وَجُنُودَهُمَا وَهُمْ نَازِلُونَ

وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ أَنْ أَوْضِعِ  
قِدَاةَ اخْضَبَ عَلَيْهِ فَالْقِيُو فِي الْبُحْرِ وَلَا  
تَخَافْ وَلَا تَحْزَنْ إِنِّي إِنَّا رَافِدُهُ إِلَيْكَ وَ

جَاعِلُهُ مِنَ الْمُرْسَلِينَ ۝  
فَالنَّجْطَةُ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا  
وَحَزَنًا إِنْ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا

كَانُوا خَاطِبِينَ ۝  
وَقَالُوا أَمْ آتَى فِرْعَوْنَ فَتَتْ عَنْ يَدِ  
وَلَاكِنَّا نَقْطَعُ لَوْ هُوَ عَلَى أَنْ يَنْفَعَنَا أَوْ

نَنْجُوهُ وَلَا وَهْلًا وَهُمْ لَا يُشْعُرُونَ ۝  
وَأَصْبَحَ كُودَاؤُ مُوسَى لِقَاءَ إِنْ كَادَتْ  
لَتُبْدِي بِهِ لَوْلَا أَنْ رَوْضَنَا عَلَى قُلُوبِهِمَا

لَيَكُونَ مِنَ الْمُؤْمِنِينَ ۝

- 19 And when he tried to hold  
him who was  
the enemy of both,  
he said, "O *Musa*!  
Wouldst thou kill me  
even as thou killed  
a man the other night?  
It seems thou too  
would rather be  
a tyrant in the land  
than one who  
settles quarrels peacefully!"

20 Then came a man  
panting  
from the outskirts of the City;  
he said, "O *Musa*!  
The elders are deliberating...  
they would have thee hanged!  
Get thee hence..  
I am among thy well-wishers!"

21 So he withdrew  
fearful and vigilant  
praying, "O Lord  
save me from those  
who would commit excess!"

3 \*\*\* 133

22 He headed for *Madyan*  
praying (in his heart),  
"I trust my Lord will  
guide me by the safest path!"

23 And when he found himself  
in the oasis of *Madyan*  
he came across a gathering of men  
watering (their flocks)..  
Apart, there stood  
two young women waiting.  
He asked, "What would ye have?"  
They said,  
"We women (by ourselves)  
may not draw out water  
until the shepherds leave;  
and our Father, he is hoary old."

24 So he drew water for them,  
then withdrew to a shade  
and there, he mused:  
"O Lord,  
I am sure in need  
of whatsoever blessings  
Thou mayest deem to send."

25 And lo! there came to him  
one of the girls  
approaching bashfully  
and said,  
"My sire invites thee,  
to reward thee  
for thy having  
drawn for us the water."

So when he came to him  
and narrated his narrative,  
he said,  
"Fear no longer,  
thou hast (well) escaped  
from midst the inconsiderate!"

26 Said one among the girls,  
"O Father, hire him; for,  
the best that thou canst hire  
is one who is  
both strong and honest."

27 He said, "I would fain  
offer thee in marriage  
one of my daughters  
on the understanding  
that thou wouldst serve me  
for eight years  
or ten, if thou shouldst wish;  
I have no mind to burden thee  
unduly  
and thou wilt find me,  
Allah willing,  
among the upright."

28 He said, "Let that be binding  
for me, also for thee;  
whichever period I decide;  
beyond that my duty ceases  
and Allah is witness to  
what we have now agreed."

4 \*\*\* 134

29 And when *Musa*  
had completed  
the stipulated term,  
and went forth (in winter)  
with his kin,  
he thought he saw a fire  
towards the mountain.  
He said to his wife,  
"Thou wait here, below,  
I think I saw a fire on high,  
I'll bring thee news of welcome  
or at least  
a lighted brand  
so that ye may warm yourselves."

- 30 As he approached  
a call was heard  
from the right bank of the valley,  
(then) from a pleasant cavern,  
(then) from a tree in it:

"O Musa!

Verily, I am Allah,  
the Lord,  
the Nourisher of all peoples!

- 31 "Cast down thy rod!"

So when he saw it writhing—  
as if it were alive—  
he turned his back and fled,  
he would not  
even look behind!

"O Musa! Come nearer,  
do not be afraid.

Thou art, verily, among the safe.

- 32 "Thrust thy hand  
into the bosom of thy robe  
it will come forth white,  
without hurt,  
and guard thy heart from fear.  
Then these shall be two proofs  
from thy Lord  
unto Fir'aun and his chiefs:  
lo! they are evil-living folk."

- 33 He said, "O Lord,  
I have slain a man  
among them  
and fear that they will  
slay me too.

- 34 "And, my brother Harun,  
he is more eloquent in speech  
than I; send him Thou  
with me so that he may bear  
witness for me;  
I fear that they will take me  
for a liar."

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ إِنَّمَا آلَ كَافِرِينَ  
فَعَصَيْتَ فَلَا تَدْعُنِي إِلَىٰ عَذَابِي وَأَلَّفْتُ لَكَ  
مَاءً لَّيْلًا وَنَهْلًا ۝

فَلَمَّا كَفَىٰ مُوسَىٰ الرَّجُلَ وَسَارَ بِهَاجِلِهِ  
أَنَّ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِاهْلِيهِ  
امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلُ أَنْ يَأْتِيَكُمُ  
بَعْثٌ مِنْ رَبِّي وَأَجِدَ لَكُمْ مِنْ النَّارِ لَعَلَّكُمْ  
تَصْعَلُونَ ۝

فَلَمَّا أَتَاهَا ذُكِرَتْ مِنْ شَأْنِ الرُّسُلِ وَأَنَّ  
فِي السَّحَابِ الْمَرْكُوبَةَ مِنَ السَّجُودِ أَنْ  
يُؤْتَىٰ إِلَىٰ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ۝

وَأَنَّ إِلَىٰ حَصَاكَ فَلَمَّا رَأَاهَا فَتَرَا كَافِلًا  
جَاءَهُ وَكَلَّمَ مُوسَىٰ فَمَنْ يَمُوتُ  
الْحَيُّ وَلَا تَحْزَنْ إِنَّكَ مِنَ الْمُنِذِرِينَ ۝

أَمَّا بِرَبِّكَ فِي جَنَّتِكَ عَرَسَ بَيْضَاءَ  
مِنْ غَيْرِ سَوَءٍ وَأَاطَمَهُ إِلَىٰ الْبَاقِ  
جَنَاحَكَ مِنَ الرَّهْبِ فَذُكِرْتُمْ بَرَاءً  
مِنْ رَبِّكَ إِلَىٰ دُخَانٍ وَمَكَرٍ فَأَنْهَضَهُمْ

كَأَنَّهُمْ أَقْوَمًا فَيُفْقِرُونَ ۝  
قَالَ رَبِّ إِنِّي مَكَّنْتُ لَهُمْ أَنْفُسًا فَفَكَحَنُوا  
أَنْ يَقُولُوا ۝

وَإِنِّي لَأَرِيدُ أَنْ أَمْلِكَهُمُ مِمَّنْ لِسَانًا  
فَالسُّلَةُ مِمَّنْ يَدُ الْيَصْبِ فَمَنْ يَمُنُّ إِلَىٰ إِخْوَانِهِ  
أَنْ يَكُونُوا ۝

قَالَ سَتَشُعِلُ عَصَاكَ بِأَخِيكَ وَبِحُجُلٍ  
لِلْمَلَأِ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِأَمْرٍ  
أَنَّهُمَا وَمَنْ تَتَّبِعُهُمَا الْيَاسُوتَانِ ۝

وَجَاءَهُ رَجُلٌ مِنْ آلِ الْكَافِرِينَ فَسَقَىٰ  
قَالَ يَهُودَىٰ إِنَّ الْمَلَائِكَةَ مُتَرَفُونَ بِكَ

لَقَدْ تَلَاكَ فَأَخْبِرْنِي عَنْكَ مِنَ الْفُجُورِ ۝  
فَعَرَسَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ  
نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝

وَلَمَّا كُنَّا جَبَّةً نَأْمُرُ مَدْيَنَ قَالَ عَسَىٰ رَبِّي  
أَنْ يُهْدِيَ بَنِي سَوَادَةَ السَّبِيلِ ۝

وَلَمَّا وَدَّ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً  
مِنْ النَّاسِ يَمْسُكُونَهُ وَيُؤْتُونَ دَفْعًا  
مِمَّا يَكْتَسِبُونَ قَالَ مَا خَطْبُكُمْ

قَالُوا إِنَّا كُنْصُوعٌ يَتَّبِعُ الرَّبْعَاءَ وَالْأَوَّلَاءَ  
شَيْخًا كِبِيرًا ۝  
فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ

رَبِّ إِنِّي لَأَمْلَأُ رَأْسِي مِنْ حَشَمٍ  
فَقَبِيرًا ۝

فَمَاءٌ لَهُ إِخْدُ لَهُمَا تَشْيِ عَلَى الشَّجَرِ  
قَالَتْ إِنَّ لِي يَدَ عَوْكٍ لِيَجْزِيَكَ أَجْرًا  
سَقَيْتَ لَنَا فَمَاءً جَدًّا وَقَفَّسَ عَلَيْهِ

الْقَصَصُ قَالَ لَا تَحْزَنْ يَجُوتُ مِنَ  
الْقَوْمِ الظَّالِمِينَ ۝  
قَالَ إِخْدُ لَهُمَا يَابَّتِ اسْتَأْجَرُهُ

إِنْ خَيْرٌ مِمَّنْ اسْتَأْجَرْتَ الْقَوِيُّ  
الْأَوْيُّ ۝  
قَالَ إِنِّي أُرِيدُ أَنْ أَمْلِكَكَ إِخْدَى

أَبْنَى هَتَمِي عَلَى أَنْ تَأْجُرَنِي ثَمْنِي  
بِحَبْرٍ إِنْ أَنْتَ عَشْرًا قِسْمًا  
عِنْدَكَ هُوَ مَا أُرِيدُ أَنْ أَسْأَلَكَ عَلَيْهِ ۝  
سَجَدَ فِي رَأْسِهِ إِنَّ اللَّهَ مِنَ الظَّالِمِينَ

- 35 He said,

"We shall strengthen thy arm  
with thy brother  
and clothe ye both with such  
authority that they shall  
not avail against you :  
(Go) with Our signs—  
ye both and those with you  
shall o'ercome them."

- 36 So when *Musa* met them  
with Our clear signs,  
they said, "This is nought  
but magic, casuistry;  
we have not e'en heard of such  
from our forefathers.
- 37 And *Musa* said, "My Lord  
knows best who comes  
with guidance and whose  
the ultimate success will be.  
Verily, those who transgress  
shall never prosper."
- 38 And *Fir'aun* said,  
"(Who is this Lord of *Musa*?)  
O my courtiers, I am not aware  
of any Lord of yours  
beside myself!  
O *Haman*, assemble thou  
strong bricks  
and build for me a tower high  
so that I too may see  
the Lord of *Musa*,  
for, verily, I think he is  
among the liars."
- 39 Arrogant were he and his hordes  
(lording it) o'er all the land  
without a right to it.  
And felt they sure...  
that they would never be  
brought before Us  
(for their reckoning).
- 40 So We seized him and his hosts  
and drowned them in the waters!  
Behold the end that comes  
to all transgressors.
- 41 And We turned them into those  
heading foremost towards disaster  
and on the day of reckoning  
they shall not be helped.
- 42 A curse pursued them  
in this life  
and on the day of reckoning  
they shall be among the spurned.

5 \*\*\* 135

- 43 When We had thus destroyed  
the earlier peoples,  
unto *Musa* We gave a law,  
an eye-opener to men,  
to guide and bless  
all those who would pay heed.
- 44 Thou wast not on the mountain-side  
When We commissioned *Musa*;  
thou couldst not then  
have been a witness.
- 45 But (even after him) We raised  
several successors  
(who said what he had said)  
and lengthened them their days.  
Thou wast not  
'mong the people of *Madyan*  
to point to them Our evidence;  
but envoys We did send.
- 46 Nor wert thou even close to *Tur*  
when We did call.  
  
To thee comes grace  
directly from thy Lord  
so that thou mayst warn  
a people amongst whom  
no warner had appeared  
before thee:  
happily, they may now take heed.
- 47 For, otherwise,  
when they come face to face  
with retribution  
for their evil ways  
they would say:  
'O Lord, if thou hadst  
only sent an Envoy  
to convey to us Thy signs  
surely we would  
have then believed!'
- 48 When comes the Truth to them  
from Us  
they say, "Why has he not  
been sent with credentials  
like those of *Musa*?"



55 And when they hear trash,  
calumny, they withdraw  
and merely say,  
"To us our deeds,  
to you your deeds.  
Peace be on you;  
we entangle not ourselves  
with those who do not  
(care to) understand."

56 No, thou canst not guide  
all those thou lovest—  
it is Allah who guides  
whom He pleases,  
and He alone doth know  
who is really guided.

57 They say, "If we accept  
thy guidance,  
we shall lose our means of  
sustenance."  
Is it not We who have housed them  
in a sanctuary to which  
are offered products of all kinds,  
where, from Us  
comes their maintenance?  
But most of them  
are not conscious of this fact!

58 And (on the other hand),  
how many cities sure of their  
self-sufficiency  
have We not utterly destroyed?!  
There! There stand their ruins!!  
Few, if any, lived in them again.  
And We became their sole inheritors!

59 But thy Lord never destroys  
a people  
until, in its midst,  
He has sent  
an Envoy who points out to them  
Our evidence; nor do We  
ever bring about a city's doom  
unless its people transgress  
beyond bounds!

60 What We have given you of things  
are but provisions and adornments—  
transient all!  
And things which Allah has in store  
for you are better and more lasting.  
Do you not understand?

7 \*\*\* 137

61 Whose lot would ye prefer?  
His to whom We have fulfilled  
Our goodly promises?  
Or his, who, after having enjoyed  
worldly wealth,  
is hauled before Us  
for his reckoning?

62 On that day they shall be asked,  
"Where are the gods  
whom ye alleged to be My partners?"

63 The ones responsible,  
those for whom this call  
would really be,  
will say,  
"Our Lord, these are they  
whom we misled,  
misled them even as  
we were ourselves misled!  
Before Thee, we absolve  
ourselves of them:  
it was not ourselves  
we made them worship!"

64 It shall be said,  
"Call ye then  
on your associate gods  
(whom ye worshipped  
and made others worship)."  
They shall pray to them  
but no answer shall they get;  
and, in distress, they'll say,  
"O that we had been  
rightly guided!"

65 Then they shall be called  
and asked again  
"What welcome did ye give  
Our Envoys?"

66 This will stun their senses,  
they will be incapable  
of even murmuring excuse!

67 But, he among them,  
who now repents,  
acquires faith  
and does good deeds,  
may yet be 'mong the prosperous.

68 Thy Lord determines what  
He wills,  
Omnipotent is He—  
these, idols, have no power  
for good—  
Glory be to Allah! High is He  
beyond what they associate  
with Him!

69 Thy Lord, He knows  
what lies within their hearts  
and what they'd fain profess.

70 He alone the Deity;  
no Deity is there but He!  
His will prevails from first  
to last;  
and to command  
is only His prerogative—  
to Him alone ye shall return.

8 \*\*\* 138

71 Say thou: "Just imagine:  
if Allah were to shroud you  
in perpetual darkness  
till the day of reckoning,  
what deity, beside the Deity,  
could give you light?  
Have ye no ears to hear?"

72 Say thou: "Think ye once again:  
if Allah were to inflict on you  
perpetual day  
until the day of reckoning,  
what deity, beside the Deity,  
could bring to you the night  
for you to rest therein?  
Have ye no eyes to see?"

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ  
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ  
لَوْ أَنَّهُمْ كَانُوا يَلْقَوْنَ رَبَّهُمْ

وَيَوْمَ مَنَّا بِهِمْ قِيلُوا مَاذَا أَرْجَبُكُمْ  
الْمُرْسَلِينَ

فَقِيلَ عَلَيْهِمُ لَا تَبْنَاءُ يَوْمَ مَنَّا بِهِمْ  
لَا يُخَسِّرُونَ

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ  
صَالِحًا فَغَفَرْنَا إِنَّهُ يَكُونُ مِنَ  
الْمُفْلِحِينَ

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا  
كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى

عَمَّا يُشْرِكُونَ

وَرَبُّكَ يَعْلَمُ مَا كُنْتُمْ تُصَدِّقُونَ وَكَانَ  
يُخْلِفُونَ

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخِصْمُ  
فِي الْأُمُورِ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَرَبُّكُمْ  
يَرْجِعُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ الْبَيْلَ  
سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ غَيْرِ  
اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْقِيَامَ سَوْمًا إِلَى يَوْمِ الْقِيَامِ مِنْ إِلَهٍ  
غَيْرِ اللَّهِ يَأْتِيَكُمُ بَيِّنَاتٌ تَسْتَكُونُونَ فِيهِ  
أَفَلَا تَتَذَكَّرُونَ

وَلَوْ أَنَّهُمْ عَاظُوا عَظْمَاءَهُمْ وَأَعْتَمَلُوا  
تَأْوِيلَ مَا نَقَمُوا إِلَيْكُمْ أَعْمَالُكُمْ  
سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي

الْجَاهِلِينَ

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ  
اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ  
بِالْهُتُونَ

وَقَالُوا إِنْ تَتَّبِعِ الْهَيْدَى مَحَلَّكَ  
تُخَلِّفُنَا مِنْ أَرْضِنَا أَوْ لَمْ تُنْكِرْ لَنَا  
حَرَمًا أَمْ إِنَّا لَجُنَّ بِالدِّينِ مُتَرَدِّدُونَ

فَتَنَّى رَبُّنَا مَنْ لَدُنَّا وَلَكِنَّ الْكُفْرَ هُمْ  
لَا يَعْلَمُونَ

وَلَوْ أَنَّهُمْ كَانُوا مِنْ قَوْمٍ يَتَّبِعُونَ  
مُجْتَنِبَاتٍ

فَتَنَّى رَبُّنَا مَنْ لَدُنَّا وَلَكِنَّ الْكُفْرَ هُمْ  
لَا يَعْلَمُونَ

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى  
يَبْعَثَ فِي أُولَاهَا رَسُولًا يُثَبِّتُوا عَلَيْهِمْ  
أَيُّنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا

وَأَهْلُهَا ظَالِمُونَ

وَمَا أَدْرَيْتُمْ مِنْ شَيْءٍ فَتَنَّا الْحَيَاةَ  
الْأُولَىٰ وَزَيَّنَّا لَكُمُ الْأُولَىٰ وَمَا عِنْدَ اللَّهِ خَيْرٌ  
وَأَنَّىٰ أَتَاكَ الْفِتْنَةُ

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ  
أَكْثَرُ مِنْ فَتْنَةٍ مَتَاعُ الْحَيَاةِ الدُّنْيَا  
تُفْهِمُ يَوْمَ الْقِيَامِ مِنَ الْمُفْهِمِينَ

وَيَوْمَ مَنَّا بِهِمْ قِيلُوا إِنْ شَرَكَايَ  
الَّذِينَ كُنَّا نَعْبُدُ مِنْ دُونِ اللَّهِ

قَالَ الَّذِينَ هُمْ عَلَىٰ قَوْلٍ رَبَّنَا  
هَؤُلَاءِ الَّذِينَ كَانُوا يُدْعَوْنَ إِلَىٰ الْغُيُوبِ  
كَمَا دُعِيتُمْ أَتَمَرَأَا إِنَّ إِلَٰهَ مَا كَانُوا

إِلَٰهًا تَابِعُوا

قَالَ الَّذِينَ هُمْ عَلَىٰ قَوْلٍ رَبَّنَا  
هَؤُلَاءِ الَّذِينَ كَانُوا يُدْعَوْنَ إِلَىٰ الْغُيُوبِ  
كَمَا دُعِيتُمْ أَتَمَرَأَا إِنَّ إِلَٰهَ مَا كَانُوا

إِلَٰهًا تَابِعُوا

قَالَ الَّذِينَ هُمْ عَلَىٰ قَوْلٍ رَبَّنَا  
هَؤُلَاءِ الَّذِينَ كَانُوا يُدْعَوْنَ إِلَىٰ الْغُيُوبِ  
كَمَا دُعِيتُمْ أَتَمَرَأَا إِنَّ إِلَٰهَ مَا كَانُوا

إِلَٰهًا تَابِعُوا

قَالَ الَّذِينَ هُمْ عَلَىٰ قَوْلٍ رَبَّنَا  
هَؤُلَاءِ الَّذِينَ كَانُوا يُدْعَوْنَ إِلَىٰ الْغُيُوبِ  
كَمَا دُعِيتُمْ أَتَمَرَأَا إِنَّ إِلَٰهَ مَا كَانُوا

إِلَٰهًا تَابِعُوا

73 It is through His grace  
that He has  
alternated night and day  
so that ye may rest:  
then seek of His gifts  
and be among the grateful.

74 On that day they shall be asked  
"Where are the gods  
whom ye alleged to be  
My partners?"



75 From every people We shall  
call for witnesses  
and We shall say,  
"Bring ye your proofs."  
Thus challenged, they will realize  
that truth exists in Allah only,  
and illusion shall appear  
what they had set up beside Him.

9 \*\*\* 139

76 Now *Qarun* was among  
the followers of *Musa*  
but he was wont to flout them.  
We had bestowed on him treasures  
great  
the keys of which alone  
would weigh down  
several sturdy men,  
His people said to him,  
"Do not be proud,  
Allah doth not love  
the insolent."

77 "From what has thus been  
given thee  
build thee for thyself  
a fit abode for thine own future;  
break not thou the ties  
with those  
who're near to thee  
and do thou favour others  
as Allah Himself hath  
favoured thee.  
Do not bully people  
for Allah doth love not  
those who cause distress."

78 He said,  
"This wealth has come to me  
through my own acumen!"  
Did he not realize  
that Allah had destroyed,  
before his time,  
many who were cleverer  
than he was,  
who had accumulated more?  
Will not evildoers  
be questioned  
about their evil deeds?

79 He strutted midst his people  
in his splendour,  
and those who valued  
transient pleasures, said,  
"Ah, would that we too had  
what *Qarun* has,  
he doth enjoy abundantly!"

80 But they who had  
more knowledge said,  
"Woe be to you;  
for those of faith and  
righteous deeds  
there's greater guerdon  
than this:  
but that shall be  
for only those who persevere."

81 *Qarun* We made to vanish  
as if the earth had swallowed  
him and his household!  
None was there to help him  
against Allah,  
nor could he be helped!

82 And those who only yesterday  
had coveted his lot  
turned round and said,  
"Behold! Allah prospereth,  
among his servants,  
whom He wills,  
and straitens circumstances  
for others as He wills.  
Had He not wished us well,  
we too would have been  
overwhelmed!  
Indeed, indeed, the ungrateful  
never prosper!"

10 \*\*\* 140

83 That final home  
(beyond which there is none)  
We shall provide for only those  
who scrupulously eschew  
aggrandisement  
and spread of mischief  
in the land.  
The ultimate success  
will be, of course,  
for those who mind the Lord.

- 84 Whoso cometh with good deeds  
shall have reward  
beyond his merit:  
But he who comes with evil deeds  
his punishment will be  
not more than that  
which he deserves.
- 85 He who bestowed on thee the duty  
of revealing the *Qur'an*,  
He himself will lead thee  
to thy goal!  
Say thou only this:  
"My Lord alone doth know  
who is really guided  
and who  
doth grope in error manifest."
- 86 Thou didst not even dream  
that thou wouldst be  
entrusted with a code!  
This is not but grace  
abundant from thy Lord.  
So do thou nothing which  
these faithless ones  
would like to have thee do.
- 87 Let them not keep thee from  
revealing the messages  
of Allah  
after they have once  
reached thee.  
Only invite them to thy Lord  
and compromise thou not  
with those who others deify.
- 88 Call not on any deity  
beside The Deity!  
No deity is there but He!

لَهُ مَنْ يَنْتَظِرُ مِنْ دُونِ اللَّهِ  
وَمَا كَانَ مِنَ الْمُتَعَبِينَ ﴿٥٠﴾  
وَأَصْحَابُ الْيَمِينِ سَكَتًا مَكَانَهُ بِالْأَمْسِ  
يَقُولُونَ وَيَكُنَ اللَّهُ يَبْسُطُ الرِّزْقَ  
لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ  
أَنَّ كُنَّ اللَّهُ عَلِيمًا غَافِلًا  
لَا يُفِيدُهُمُ الْكُفْرُ وَن ﴿٥١﴾  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا لَكُمُ الْيَمِينَ  
لَا يُؤْمِدُونَ عَدُوًّا إِلَى الْيَمِينِ وَلَا كَذِبًا  
وَالْعَالِيَةِ لِلْمُؤْمِنِينَ ﴿٥٢﴾  
مَنْ جَاءَكَ مِنَ الْحَسَنَةِ فَلَهُ عِشْرَتُنَّهَا  
وَمَنْ جَاءَكَ مِنَ الشَّرِّ فَلَهُ جُزْءُ الْيَمِينِ  
عَمِلُوا الشَّيْءَ لَا مَا كَانُوا يَمْنُونُ ﴿٥٣﴾  
إِنَّ الْيَمِينَ قَوْصٌ عَلَيْكَ الْفَرَارُ لَا رُكُوفَ  
إِلَى مَعَادٍ قُلْ لَنْ أَتَمُكُّ مِنْ جَاءِ  
بِالْهَدَى وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾  
وَمَا كُنْتُ تَرْجُو أَنَّ يُقَالُ لِي الْكِتَابُ  
إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ  
ظَهْرًا لِلْكَافِرِينَ ﴿٥٥﴾  
وَلَا يَصُدُّكَ عَنْ أَمْرِ اللَّهِ الْعِدَّةُ إِذْ  
أَنْزَلْنَا إِلَيْكَ وَادَّعَى إِلَى رَبِّكَ وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٥٦﴾  
وَلَا تَتَّبِعْ مِمَّا عَمِلَ الْفَاسِقُونَ الَّذِينَ  
أَلْهَوْا عَنْ كُلِّ مَعْنٍ هَٰؤُلَاءِ ذُجَّجُوا  
لَهُ الْحُكْمُ وَإِلَيْهِ يُرْجَعُونَ ﴿٥٧﴾

وَنَرْغَبُ مَنْ كُلِّ أُمَّةٍ شَيْئًا أَفْعَلْنَا  
هَٰؤُلَاءِ بَرَهًا أَنْكَرَ تَعْلَمُونَ إِنَّ الْحَقَّ يَلِي  
وَصَلَ عَنْهُمْ مَا كَانُوا يَفْعَرُونَ ﴿٥٨﴾  
إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ قَبْلَىٰ  
عَلَيْهِمْ وَأَتَيْنَهُ مِنَ الْكَذِبِ مَا إِنْ  
مَعَانِيهِ لَشَتَّىٰ إِلَّا لِيُصْبِتَ أَهْلِي الْقَوْمِ  
إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا  
يُحِبُّ الْفَرِحِينَ ﴿٥٩﴾  
وَلَتَجِدَنَّا أَنْتَ اللَّهُ الذَّارِ الْآخِرَةَ وَذَ  
تَلَسَّ نَصِيحَتِكَ مِنَ الدُّنْيَا وَآخِرَتِهَا  
أَسْنَىٰ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي  
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٠﴾  
قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي  
أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ  
قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ  
قُوَّةً وَكَأَنَّ هُمُ يَعْلَمُونَ لَوْلَا يُعْلَمُ عَنْ  
ذُكُورِهِمْ الْمَجْرُمُونَ ﴿٦١﴾  
فَوَصَّي عَلَىٰ قَوْمِهِ فِي زَيْتِيَّةٍ قَالَ الَّذِينَ  
يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَكُن لَنَا  
مِثْلُ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حِظٍّ  
عَظِيمٍ ﴿٦٢﴾  
وَقَالَ الَّذِينَ أُوْتُوا الْعِلْمَ وَيْلَكُمْ  
ثَوَابُ اللَّهِ خَيْرٌ مِنْ أَمْنٍ وَعَمِلْ صَالِحًا  
وَلَا يُلْقِهِمُ إِلَّا الْغُيُورُونَ ﴿٦٣﴾  
عَسَفَافِهِمْ وَبَدَا لِلْأَرْضِ مَا كَانَ

All things shall perish  
but His presence!  
For Him alone  
it is to judge:  
to Him alone  
shall ye eventually return!!

\*

## SURA : 'ANKABŪT

In the Name of Allāh the Raḥīmān the Raḥīm

1 \*\*\* 141

**ALIF! LAM! MIM!**

(O MUHAMMAD!)

2 Do people count on  
being accepted  
if they only say,  
"We believe",  
without their being tested?

3 We did, indeed, try those  
before them  
so that Allāh may know  
those who are genuine  
and those who  
merely pretend.

4 And those who commit  
evil deeds,  
do they count  
on escaping from Us?

5 He who hopes  
for Allāh's grace,  
his fulfilment is nigh,  
for He hears all,  
knows all!

6 Whoever strives,  
strives, indeed,  
in his own interest.  
For, verily,  
Allāh can do without  
the striving of mankind.

7 Those who have faith  
and do good deeds  
their sins shall be  
buried deep  
and We shall compensate  
beyond their deserts.

8 We have enjoined on man  
kindness to his elders;  
but if they strive  
that thou shouldst  
join with Me,  
something of which  
thou hast no knowledge,  
obey them not.  
Yea, verily, to Me  
ye all return  
and I shall let you know  
all that ye did.

9 And those who retain faith  
(amidst adversity)  
and continue to perform  
good deeds  
them We shall include  
among the upright,  
wise.

10 There are among the people  
those who say,  
"We do believe,"  
but when in Allāh's service  
they meet the hurt  
which men inflict,  
they think it is infliction  
from Allāh himself!  
And when aid comes  
to thee from thy Lord  
they say,  
"We are, indeed,  
with thee!"  
Doth not Allāh know  
what lies within  
the hearts of men?

11 Allāh knoweth those  
who are trustworthy,  
He knoweth  
who are hypocrites.



18 "You may (if you will)  
reject (this) teaching;  
others before you,  
likewise,  
spurned their teachers;  
'tis incumbent  
on a Messenger  
only the message  
to make clear."

\* \* \* \* \*

19 Do they not see how  
Allah originates  
and then replaces?  
That, indeed,  
for Allah  
is not difficult!

20 Say thou:  
"Roam ye o'er the earth  
and see how Allah  
here, creates anew,  
and, there, transforms  
His own creation!  
Indeed, Allah is  
Omnipotent!

21 "Afflicts He whom He wills  
and pities whom He wills;  
To Him eventually,  
shall ye return.

22 "Ye cannot have it  
your own way on earth  
or in the heavens;  
nor for you is there,  
beside Him,  
another friend or rescuer!"

23 Those who refuse to see  
the proofs of Allah's  
might and grace  
deny themselves My pity;  
and thereby  
bring upon themselves  
pain and affliction.

\* \* \* \* \*

3 \*\*\* 143

24 But no response  
did his people give  
except to shout:  
"Slay him!  
Consign him to the flames!"  
But Allah saved him  
from their fiery wrath!  
These, in truth,  
are examples  
for a people  
who believe!

25 He said, "Maybe,  
ye have accepted,  
beside The Deity  
these (tribal) deities,  
for mutual concord  
in your daily life.  
But, mind!  
Eventually,  
(through these)  
you will deny each other  
and curse  
each (tribe) the other!  
Simmering discord  
there will be,  
and none shall  
help the other..."

26 Only *Lut* believed in him  
and said,  
"I shall go forth  
to serve my Lord,  
He is Almighty  
He is Wise!"

27 We entrusted him  
*Ishaq* and *Ya'qub*  
and blessed his progeny  
with gifts of  
apostolic leadership.  
He was rewarded in his  
daily life  
and till the end  
he (was and) shall be  
among the revered  
patriarchs.

28 And *Lut*;

When he said to his people  
"Ye have, indeed, surpassed  
all precedents in crime!"

29 "Ye waylay men  
and commit robberies  
ye band yourselves  
in gangs!"

They only answered:  
"Bring thee then upon us  
the wrath of Allah  
if thou art  
his true Envoy!"

30 He could only say:  
"O Lord, Thou help me  
against this evil lot!"

4 \*\*\* 144

31 And when Our Messengers  
came to *Ibrahim*  
with their glad tidings—  
they said, "We shall,  
in truth,  
destroy that town;  
its people have  
transgressed all bounds."32 He said,  
"But *Lut* too is there!"  
They said, "We are well aware  
who all are there.  
We shall rescue him and his  
household, except his wife—  
she shall be left behind."33 And lo! when Our Messengers  
came to *Lut*,  
he was worried  
and anxious for their sakes;  
they said,  
"Fear not thou,  
nor grieve,  
We shall surely  
rescue thee  
and thy household—  
except thy wife  
who will remain behind!"

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا  
فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَاتَّخَذَهُ  
أَجْرَهُ فِي الدُّنْيَا وَآتَيْنَاهُ فِي الْآخِرَةِ  
لِمَنِ الصَّالِحِينَ ۝  
وَلُوطُ إِذْ قَالَ لِقَوْمِهِ إِنَّكُم لَأَنتُم  
الْفَاحِشَةُ بَاسِقُمْ عَلَيْهَا مِنْ أَحَدٍ  
مِنَ الْعَالَمِينَ ۝  
أَوْفَيْتُكَ لَأَتُونَ الرَّجَالَ وَنَقْطَعُونَ  
السَّيْلَ لَمْ يَتَأَمَّنْ فِي نَافِيَتِهِ الْمُنَافِقُونَ  
كَانَ جَوَابَ قَوْمِهِ لَآ أَنْ قَالُوا الشَّيْءَ  
الَّذِي أَنْتَ مِنَ الصَّادِقِينَ ۝  
قَالَ رَبِّ الْمَعْرِفَى عَلَى الْقَوْمِ الْغَافِلِينَ ۝  
وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى  
قَالُوا إِنَّا كُنَّا نُحَذِّرُكَ مِنَ آلِهَتِكَ  
إِنْ أَهْلُهَا كَانُوا ظَالِمِينَ ۝  
قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَكْثَرُ  
فِيهَا تِلْكَ جُنَّةٌ وَأَهْلَةٌ إِلَّا امْرَأَتَهُ  
كَانَتْ مِنَ الْغَابِرِينَ ۝  
وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سَتَى لَهُمْ  
وَصَافَى يَوْمَ ذَرْعًا قَالُوا لَا تَحْضُرْ  
وَلَا تَحْزَنْ إِنَّا نُنَجِّيكَ وَآهْلَكَ إِلَّا  
امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ۝  
إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ  
رِجْزًا مِمَّنَ السَّمَاءِ بِمَا كَانُوا  
يَفْسُقُونَ ۝  
وَلَقَدْ تَرَكُنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ  
يَعْقِلُونَ ۝

وَأَنْ تَكُونُوا أَقْدَارَ ذَلِكُمْ أَصْحَابُ  
كَيْدٍ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَيِّنَةُ  
الْمُبِينَةُ ۝  
أَوَلَمْ يَرَوْا كَيْفَ يُبْدِي اللَّهُ الْخَلْقَ ثُمَّ  
يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝  
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ الشَّعَاةَ الْآخِرَةَ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝  
يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ  
وَالِلَّهِ تُقْلَبُونَ ۝  
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَوْ فِي  
السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ  
قَلْبٍ وَلَا نَجْوَى ۝  
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِمْ  
أُولَئِكَ يَكُونُونَ رُحْمًا ذَلِيلًا  
لَهُمْ عَذَابٌ أَلِيمٌ ۝  
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنْ  
التَّالِفِينَ فِي ذَلِكَ لَازِبٌ لِقَوْمِهِمْ يُؤَيِّدُون ۝  
وَقَالَ إِنَّمَا اتَّخَذْتُم مِمَّنْ دُونِ اللَّهِ  
أَوْثَانًا كُودَةً بَيْنَكُمْ فِي السَّيِّئَةِ الَّذِينَ  
تَتَّبِعُونَ الْقِيَمَةَ يَتْلُو بَعْضُكُم بَعْضًا  
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَا أَسْمَاءُ  
التَّالِفِينَ وَمَا لَكُمْ مِنْ نَجْوَى مِنْهُمْ  
فَأَمَّنْ لَهُ لُوطُ قَالَ إِنِّي مِنْهَا جَارٍ  
إِنِّي مِنَ الْغَابِرِينَ ۝

34 "We shall, then bring down  
upon the people of  
this town  
a doom from heaven itself  
because they have  
transgressed all bounds."35 In them We have left  
an example  
for any people  
who reflect.

- 36 And to *Madyan*  
We sent their kinsman,  
*Shu'aib*  
He said, "O my people,  
serve ye Allah,  
keep in mind the final day,  
Indulge ye not  
in corruption.  
Spread ye not mischief  
in the land!
- 37 But they too mocked him :  
so they were engulfed  
in a cyclone  
and morning found  
their bodies  
scattered in their homes.
- 38 Likewise *'Ad* and *Thamud*—  
their ruins tell you plainly  
of what became of them :  
the devil made their deeds  
fairseeming to them—  
stood in the way  
of their right path,  
although they were farseeing!
- 39 So also with *Qarun*, *Fir'aun*  
and *Haman*.  
When *Musa* came to them  
with Our evidence  
proud of their land  
and power were they!  
But they outstripped  
Us not!
- 40 All, all of these,  
We punished  
for their sins;  
among them there were those  
upon whom came  
a shower of stones;  
others there were  
whom tornadoes  
did seize;  
still others whom  
the earthquakes swallowed;  
and others whom  
the waters drowned!  
It was not Allah  
who wronged them :  
it was they  
who wronged themselves!

- 41 Those who depend  
on others  
beside Allah  
are like the spider  
which too builds  
a shelter;  
but what shelter  
can be frailer  
than a spider's?  
Ah, would that they  
had understood!
- 42 In truth Allah is aware  
of all those  
whose help they solicit  
in various ways :  
He is Omnipotent,  
Omniscient!
- 43 These similes  
We strike for all  
but none doth understand  
except the knowledgeable.
- 44 Allah hath created  
all that is  
in the heavens  
and the earth  
with true intent.  
These are replete  
with evidence of Him  
for those who  
have the hearts to feel.
- 5 \*\*\* 145
- 45 Read out aloud  
from what has been  
revealed  
to thee as Scripture  
and establish  
(congregational) service;  
verily, regular prayers  
keep men away  
from evil and indecency.  
Besides, your foremost  
duty is  
to think of Allah constantly.  
Allah knoweth how (by this)  
ye are transformed.

- 46 And dispute not with those  
who have been given  
other Scriptures—  
unless it be with utmost courtesy—  
but (avoid argument)  
with the aggressive  
amongst them  
and say to them :  
“We do believe as much  
in what has been  
revealed to us  
as in what  
has been revealed to you.  
Our Deity and yours  
is one, the same,  
to Him we do submit.”

- 47 That is how  
We have bestowed on thee  
a Scripture  
and (even) those on whom  
We bestowed earlier  
Scriptures,  
accept it—  
and so do also some  
from these (thy people).  
’Tis only those,  
who will not see  
that still reject  
its genuineness.

- 48 Thou hadst not read  
before this  
any Scripture;  
nor hadst thou noted down  
with thy right hand.  
Had you done either,  
then they might have  
justly doubted.

- 49 (However), to the hearts  
of those who know  
(the nature of revelation)  
these are signs  
that need no proof.  
None doth, in fact,  
reject these signs  
except the obstinate.

حَاقَ اللَّهُ الْكُفْرَ وَالْزُفْرَ وَالْزُفْرَ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ يُؤْمِنُ ۝

أَشْلُ مَا أَوْحَى إِلَيْكَ مِنَ الْكِتَابِ  
وَأَقِمْ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى  
الْفَحْشَاءَ وَالْمُنكَرَ وَلَذِكْرُ اللَّهِ أَكْبَرُ  
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۝

وَلَا تَجْحَدُوا بِآيَاتِ الْكِتَابِ الَّتِي آتَتْكُمْ  
أَحْسَنَ رِزْقًا لِّلَّذِينَ ظَلَمُوا مِنْهُمْ وَتَوَلَّوْا  
أَمْثَلًا لِّلَّذِينَ آتَيْنَا الذِّكْرَ الْكِتَابَ  
وَالْهِنَاءَ الْهَكَمَ وَاحِدٌ وَنَحْنُ لَهُ  
مُسْلِمُونَ ۝

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ  
آتَيْنَاهُمُ الْكِتَابَ يُوْعِظُونَ بِهِ وَمِنْ تَحْوِيلِهِ  
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
الْكَاذِبُونَ ۝

وَمَا كُنَّا نَسْأَلُكَ مِنْ قَبْلِهِمْ مِنْ كِتَابٍ وَلَا  
نُخَوِّدُكَ بِهِمْ نِيْلًا إِذْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
بَلْ كُنَّا نُؤْتِيكَ فِي صُورٍ الْبَازِينَ  
أَوْ تَوَالِي الْعَامَةِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
الْقَالِبُونَ ۝

وَمَا لَوْ أَنْزَلْنَا آيَاتٍ تَنْهَى  
عَنِ الْعَمَلِ الْفَاسِقِ إِلَّا أَنْزَلْنَا  
إِلَيْكَ الْكِتَابَ فَالَّذِينَ  
آتَيْنَاهُمُ الْكِتَابَ يُوْعِظُونَ بِهِ وَمِنْ تَحْوِيلِهِ  
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
الْكَاذِبُونَ ۝

وَرَأَى مَدِينًا مَخْرُوبَةً فَخَالَ  
يَقُولُوا عِبَادُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَلَا تَعْبُدُوا إِلَّا اللَّهَ وَتَعْبُدُوا  
فَكَذَّبُوهُ فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا  
فِي دَارِهِمْ جُثثِينَ ۝

وَعَادُوا وَوَعَدُوا وَكَذَّبُوا لِكُلِّ قَوْمٍ  
مَسْكُونَةٍ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَهْلًا لَهُمْ  
فَصَدَّ عَنْ السَّبِيلِ كَالْوَالِدَيْنِ  
وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ  
جَاءَهُمْ قُرْآنٌ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي  
الْأَرْضِ وَمَا كَانُوا بِإِيمَانٍ ۝

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ  
عَلِيٌّ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَ اللَّهُ  
الْقَضِيَّةَ مِنْهُمْ مَنْ خَسَفْنَا بِهِنَّ الْأَرْضَ  
وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُعْطِيَهُمْ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ  
أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ إِذَا عَلَنَتْ سِنَّيَةً  
وَلَهَا أَرْسٌ أَلْيَسَ الْيُتُوبُ لَيْتَ الْعَنْكَبُوتُ  
لَوْ كَانُوا يَعْلَمُونَ ۝

إِنَّ اللَّهَ يَعْلَمُ مَا يُصْنَعُونَ مِنْ دُونِهِ  
مِنْ عَمَلٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝  
وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
يَعْلَمُهَا إِلَّا الْعَالِمُونَ ۝

- 50 They (continue still to)  
say,  
“Why are not miracles  
bestowed  
on him by his Lord?”  
Say thou, “Allah alone  
performeth miracles;  
I am naught  
but a plain warner.”



- 51 Is it not sufficient  
for them  
that We reveal to thee  
a Scripture which  
you read to them?  
Verily, in that lies  
the grace of Allah  
and a constant reminder  
for a people  
who believe  
6 \*\*\* 146
- 52 Say: "Allah is sufficient  
between me and you,  
He knows all  
in heaven and earth.  
And those who  
believe falsely  
and elude Allah  
'tis they who are  
the losers."
- 53 They defy thee to hasten  
punishment?  
If the time for it  
had not been fixed,  
it would by now  
have come upon them.  
It will, indeed,  
descend on them  
when they are least prepared.
- 54 They defy thee  
to hasten punishment!  
Hell itself shall then  
engulf these obdurates!
- 55 Then will punishment  
descend from 'bove their heads,  
ascend from 'neath their feet,  
as if to say,  
"Enjoy the consequences  
of your deeds!"
- 56 O ye who serve Me,  
and have faith!  
My earth is vast—  
serve ye none but Me!
- 57 All those who live  
must taste of death  
and then to Us  
must they return!
- 58 And those who display faith  
and strive towards  
righteousness,  
We shall provide for them  
retreats in lofty gardens,  
with streams that flow  
beneath,  
for their abodes.  
Ah! fit rewards  
for those who strive.
- 59 Those who persevere  
and trust their Lord.
- 60 How many beasts there are  
who carry no provision  
for themselves.  
'Tis Allah who feeds them  
and you.  
He sees, He knows!
- 61 If thou shouldst ask them,  
"Who made the heavens  
and the earth?  
Who harnessed the sun  
and the moon?"  
They will answer (blankly):  
"Allah".  
How then can they  
be free (of His domain)?
- 62 Allah provides abundantly  
or limits sustenance  
for His servants  
as He wills.  
He is, o'er all things,  
Omnipotent.



## SURA : RŪM

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 148

**ALIF! LAM! MIM!**

(O MUHAMMAD!)

2 ('Tis true that)

*Rum* has been overwhelmed

3 In a neighbouring land;

but—(do not thou lose heart)—  
despite defeat,  
they shall be conquerors

4 In a decade—

or more, or less—  
as Allāh wills.

Then will the faithful  
rejoice

5 By the grace of Allāh.

He helps whom He wills.  
He is the Sovereign,  
He the Merciful.

6 This is Allāh's promise

and Allāh doth not  
go back from His promises;  
but most men  
do not realize.

7 They are aware

of only what is obvious  
at the moment;  
heedless of what  
for them  
is yet to come.

8 Do they never, never ponder  
among themselves?

Truly Allāh hath not created  
the heavens and the earth  
and all that is between  
except with clear design  
and definite plan in time!

And still a vast majority  
of men  
deliberately ignore  
the very existence  
of Allāh!

9 Do they not journey

o'er the land  
and themselves see  
the end which came  
to others who preceded them?  
Mightier they were—  
they tilled the land  
and built upon it  
more than these have built!  
To them too came their Prophets  
blazoning the signs of Allāh.  
Allāh did not wrong them  
they wronged themselves!

10 O! how evil will the end be

of evildoers  
who spurn  
the signs of Allāh  
and even scoff at them!

2 \*\*\* 149

11 Allāh originates creation,

He doth revive,  
He doth resuscitate;  
and, finally,  
ye shall to Him return!

12 When retribution faces them  
these evil-doers will despair:

13 Those whom they deify  
shall themselves be helpless  
and these  
shall not be able to  
dissociate themselves  
from those  
false deities!



## 23 And of His miracles

is your sleep  
at night  
and at early dawn;  
your endeavour in  
the search for livelihood  
provided by His grace!

*Verily, in these  
His miracles are manifest  
for those who  
possess ears to hear!*

## 24 Among His miracles :

He makes you see  
the lightning,  
inspiring you  
with fear and with hope!  
He sends down  
from the clouds  
the rain  
which enliveneth  
the deadened earth!

*Verily, in these are miracles  
for those  
who have intelligence!*

## 25 And, among His miracles

is this :  
the heavens and the earth  
stand at His beck and call!  
And when He calleth you  
by a single call  
from the earth,  
forthwith,  
life ye quit!

## 26 All that is in the heavens

and the earth  
is constantly engaged  
in serving Him!

## 27 He doth originate

He doth revive, resuscitate,  
with ease;  
He is above comparison  
with anything  
in heaven and on earth,  
He is the Sovereign,  
He is the Wise!

4 \*\*\* 151

## 28 Consider an example

from midst yourselves :  
Do you treat as partners  
those who depend on you?  
Do ye share with them  
as equals  
whatever We bestow on you?  
Do ye give them  
as much deference  
as ye give each other?  
Thus do We illustrate  
in detail  
to those who understand!

## 29 Nay, those who commit wrongs

are led astray  
by their own selfish wants;  
and  
because, they do not think!  
But who can guide  
those whom Allah  
leads astray  
and who can lend them aid?

## 30 Keep thy face therefore

steadfastly,  
towards the (simple) faith  
adopted by the *Hanifs* :  
the mould of Allah  
in which  
He has moulded man  
(is best);  
the laws of His creation  
are not variable;  
that is the only reckoning  
that doth not change!  
But most men do not know!

31 Turn thou, in all humility,  
to Him;

keep thou Him in mind,  
fulfil thy duties  
and, by no means, be  
among the deifiers!

## 32 (Or among) those who

fragmentate the Truth  
and become sects;  
each boasting in his share!

- 33 When harm  
doth even touch these men,  
they call upon their Lord  
and cringe before Him.  
But when His mercy  
they as much as taste,  
a group among them turns  
to other deities than Allah.
- 34 Disowning what  
We have bestowed on them;  
“Well, well, enjoy yourselves.  
in time you’ll come to know!”
- 35 Have We sent to them  
aught that would justify  
what they associate  
with Him?
- 36 When grace, bestowed by Us,  
these people taste  
they tend to boast.  
But when they meet  
with hardships  
as an outcome of  
their own past deeds  
they do resent!
- 37 Do they not see  
that Allah  
enlargeth or restricteth  
life’s provision  
as He (in justice) wills?

*Verily, in these are miracles  
for a people that perceives!*

\* \* \* \* \*

- 38 And give to those of kin  
their dues  
and to the silent poor,  
as also to  
the homeless way farer;  
that is best  
for those who hope  
to face Allah,  
they, indeed, will be  
among the prosperous.

وَمِنْ آيَاتِهِ مَتَاعُ اللَّيْلِ وَالنَّهَارِ  
إِذْ يَنَافِكُكُمْ عَنْ قُلُوبِكُمْ وَإِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾  
وَمِنْ آيَاتِهِ يُرْسِلُ الْبَرْقَ حَوَافٍ وَمَطَاعًا  
وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَشْيَاءَ  
بَعْدَ حَرْثِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَعْلَمُونَ ﴿٣٤﴾  
وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ  
بِأَمْرٍ نَّحْنُ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ  
الْأَرْضِ إِذَا أَنْتُمْ تَخِرُّونَ ﴿٣٥﴾  
وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلِّ  
لَهٍ عَابِدُونَ ﴿٣٦﴾  
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ  
وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى  
فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٣٧﴾  
عَرَبَ لَكُمْ وَعَلَىٰ قَوْمِ الْأَنْبِيَاءِ هَلْ  
لَكُمْ مِّنْ تِلْكَ آيَاتٍ تَتَذَكَّرُونَ ﴿٣٨﴾  
فِي مَا نَزَّلْنَا كُتُبَكُمْ فَانظُرُوا فِيهَا  
فَيُخَوِّفُكُمْ عَلَيْهَا قِسْطَ الْحُكْمِ لِكُلِّ  
فُتُوٍّ لَّا يَلِدُ لَهُمْ نَفْعًا وَلََّا يَنْفَعُكُمْ  
بَلِ السَّعْيِ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ  
عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ  
وَمَا لَهُمْ قِيَمٌ ثَوْرِينَ ﴿٣٩﴾  
فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ وَلََّا يَخْلُقُ  
اللَّهُ الْبَشَرَ إِلَّا مِمَّا رَزَقَهُمْ أَنزَلَ

- 39 What ye invest in usury,  
to draw the wealth of others,  
does not add to your investment  
with Allah.  
But that which ye invest  
in charity,  
for pleasing Allah only,  
will be returned to you  
twice over!

\* \* \* \* \*

40 Allah it is who creates you  
 He doth nourish you  
 He causes you to die  
 He wakens you to life :  
 Is there one  
 whom ye associate with Him  
 who can do aught of this?  
 May He be glorified!  
 Far above is He  
 from those that they  
 associate with Him!

5 \*\*\* 152

41 Destruction doth come  
 by land and sea  
 to make men taste  
 the consequences  
 of their deeds,  
 and, haply,  
 they will modify  
 their ways.

42 Say thou :  
 "Travel ye o'er the earth  
 and see  
 what was the fate of those  
 who were  
 in advance of you—  
 the vast majority of them  
 were naught but pagans!

43 Set thou then thy face  
 towards the eternal faith,  
 before there comes  
 the irrevocable hour of Allah  
 in which ye shall be sifted :

44 He who is slothful,  
 for him slothfulness. . .  
 and they who do the right  
 will, for themselves,  
 prepare a prosperous place.

45 For He rewards abundantly  
 those who have faith  
 and do the right.  
 He loveth not the faithless!

46 Among his miracles is this :  
 He doth make the winds to blow  
 to bring glad tidings  
 and the scent of His  
 benevolence!  
 The barks sail at His bidding  
 to enable you  
 to seek His bounty  
 and, perhaps, be grateful!

47 Indeed, indeed!  
 We sent before thee,  
 several Messengers  
 to their respective peoples;  
 they emphasized to them  
 these signs (these miracles).  
 We punished those  
 who paid no heed.  
 But, as a right they earned  
 from Us,  
 We helped the men of faith!

48 Allah it is  
 who doth raise the wind,  
 uplifteth He the clouds,  
 and, as He pleaseth,  
 spreadeth them on high!  
 Then they are crushed  
 and lo! you see the rain  
 falling from their midst!  
 And when He showers it  
 on whom He wills  
 among His servants,  
 lo! they are filled  
 with hope!!

49 Although, before it came to them,  
 they had foreseen despair.

50 Behold ye then  
 the unfolding of His grace—  
 how He enliveneth  
 the earth  
 after its demise . . .  
 That is how, indeed,  
 He quickeneth the dead!  
 Verily, He is Omnipotent!

51 But if We send  
the searing wind  
and their fields  
are yellow, barren. .  
lo! they are led astray  
and are undutiful. .

52 Thou canst not make  
the dead to hear  
nor can the deaf  
hear thy call  
when they, deliberately,  
do turn their back!

53 Thou canst not lead  
the blind  
back from their strays—  
none will hear, except,  
those who perceive  
Our evidence  
and so submit!

6 \*\*\* 153

54 Allah it is  
who creates you weak,  
then, after weakness,  
He makes you strong,  
then, after strength,  
makes you infirm, grey. .  
He creates as He wills  
He is the Wise,  
the Omnipotent!

55 And on the appointed day  
when there faces them  
the moment (of awakening),  
the wicked, they will swear:  
"O! We have hardly  
lived an hour!!"  
Thus have they oft  
deceived themselves. . .

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ تَتَّبِعُونَ  
فَيَبْسُطُ فِي السَّمَاوَاتِ يَتَأَنَّ يَتَأَنَّ  
كَيْفَ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ  
وَأَكْثَرُ أَصَابِهَا مِنْ يَتَأَنَّ مِنْ يَتَأَنَّ  
لَا أَهْلُكُمْ يَتَأَنَّ يَتَأَنَّ

وَأَنْ كَانُوا مِنْ قَبْلِ أَنْ يُرْسِلَ عَلَيْهِمْ

رَبِّهِمْ يَتَأَنَّ يَتَأَنَّ

فَالنَّظَرُ إِلَى أَمْرِ رَحْمَتِ اللَّهِ يَتَأَنَّ

الرَّحْمَتُ بَعْدَ مَوْتِهَا مِنْ ذَلِكَ لَمْ يَتَأَنَّ

الْمَوْتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَلَمَّا أَرْسَلْنَا رِجَالَنَا مِرْيَادًا مَضَعُوا

لَقَدْ أَوْعَدْنَا عِبَادَهُ يَتَأَنَّ يَتَأَنَّ

وَأَنَّكَ لَا تُخْبِرُ الْمَوْتِ وَلَا تُخْبِرُ اللَّهُمَّ

الدُّعَاءُ إِذَا وَلُوا مَدِيرِينَ

وَمَا أَنْتَ بِهَدِي الْعُمَى عَنْ ضَلَالَتِهِمْ

إِنْ تُخْبِرُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ

مُسْلِمُونَ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ

جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ

جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَفُتُورًا

يَتَأَنَّ يَتَأَنَّ وَكُلُوا وَلَكُمْ فِي الْقُرْآنِ

وَرَوْحَ الْقُدُسِ السَّاعَةَ يَتَأَنَّ يَتَأَنَّ

مَالِكًا أَعْرَاسًا كَذَلِكَ كَانُوا يَتَأَنَّ

وَكُلَّ الَّذِينَ أَوْفُوا الْعَهْدَ إِلَّا بَشَرًا

لَقَدْ آتَيْنَاهُمْ فِي كِتَابِ الْإِنشَاءِ الْيَوْمَ الْبَعَثُ

فَهُنَّ الْيَوْمَ الْبَعَثُ وَالْيَوْمَ الْبَعَثُ لَا

تَعْلَمُونَ

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ يَتَأَنَّ

56 But those of knowledge

and of faith,

they will observe,

"Ye have, indeed,

lived till the day

of waking

ordained for you by Allah;

for this, in truth,

is your day of waking!

But ye, ye did not realize."



57 And at that moment  
no apology  
will profit those  
who transgressed,  
nor shall they have a chance  
to make amends.

كذالك يقطع الله على قلوب الذين  
لا يعلمون ﴿٥٧﴾  
فأصبر إن وعد الله حق ولا تحزنك  
الذين لا يؤمنون ﴿٥٨﴾

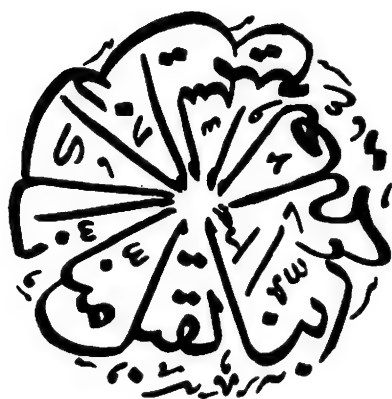
يَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا آمَنُؤُهُمْ  
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾  
وَلَقَدْ فَتَنَّا الَّذِينَ فِي هَٰذَا الْفُرْقَانِ  
مِنْ كُلِّ مِثْقَلٍ ذَرَّةٍ وَلَمْ يَنْجُوهُمْ إِلَٰهُهُمْ وَلَٰكِنْ  
الَّذِينَ كَفَرُوا ذُكِّرُوا وَلَٰكِنْ أَنَّهُمْ لَا يَصْبِرُونَ ﴿٥٨﴾

58 Verily,  
We have coined for men,  
in this Qur'an,  
so many similes!  
But if thou wert  
to point to them,  
the actual evidence,  
they who shun the truth  
will only say :  
"Thou art deluded!"

60 But do thou persevere  
with patience!  
Allah's promise  
will come true.  
Let not those  
who doubt  
drive thee to despair!

59 That is how Allah  
imprints the hearts  
of those who have  
no knowledge.

\*



## SURA : LUQMAN

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 154

**ALIF! LAM! MIM!**

(O MUHAMMAD!)

2 These are gleanings  
from the Book of Wisdom :

3 Guidance and grace  
for those  
who would themselves  
be gracious;

4 For them who  
stand fast to their duties;  
who free themselves  
from obligations;  
and who,  
to their future,  
look with confidence.

5 To such comes guidance  
from their Lord :  
for them is all prosperity.

6 There is among the people  
one who barter  
a distorted version  
(of the Book)  
in order to mislead  
those of little knowledge  
from the path of Allah—  
and to subject it  
to ridicule,  
For such shall be  
disgracing chastisement!

7 And when  
the verses We reveal  
are read to him,  
disdainfully,  
he turns his back  
as if he had not heard—  
as though he were but deaf!  
Convey to him the tidings  
of infliction and of pain.

8 But those who do believe  
and righteously behave,  
for them are gardens  
of felicity

9 Wherein they shall abide—  
Allah promiseth in truth :  
He is Sovereign,  
He is Wise . . .

10 He made the firmament  
without pillars  
visible to you  
and set upon the earth  
the stable hills  
for you to scour—  
filled them with animals  
of various kinds. . .  
We sent down from the sky  
the rain  
and made it nourish  
symbiotic life  
of myriad noble kinds.

11 All this  
Allah hath created :  
show Me  
what has been made  
by those beside Him.  
Nay, nay,  
these transgressors,  
evidently,  
have been led astray.

2 \*\*\* 155

12 To *Luqman*  
We gave wisdom :  
"Be grateful to Allah :  
for he who is grateful  
doth good unto himself;  
but if he is ungrateful  
(he wrongs himself) :  
Allah is Self-sufficient  
Above all gratitude!"

## 13 And as admonition

to his son, he said,  
"O my son!

Join naught with Allah :  
to associate aught with Him  
is great transgression!"

## 14 Our advice to man

about his parents :

("Tis true) His mother beareth him  
through spasms of pain  
and feedeth him for two years—  
(But) thank Me—  
then thy parents; for,  
to Me all things go back!

## 15 If thy parents should, therefore,

strive to make thee  
place beside Me  
something thou wouldst not,  
obey them not!  
Bear with them kindly  
for the moment;  
but keep thou on the path  
of him who comes  
towards Me,  
and I shall show you  
what ye did.

## 16 "O my son!

(a good deed)  
be it minute as a mustard seed,  
hidden in the heart of rocks,  
be it high up in the firmament,  
or deep within the earth,  
Allah will bring  
it out to light :  
He is Gracious,  
All-informed.

## 17 "O my son!

Stand fast to thy duties;  
spur men to good deeds,  
detract them from iniquity  
and, persevere,  
whatever may befall thee;  
these are basic rules  
to be observed  
with due resolve.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ إِذِ اشْتَرَى  
بِقِيَّتِهِ نَفْسَهُ بِثَمَنٍ كَثِيرٍ وَأَشْتَرَى  
بِهِ نَفْسَهُ بِثَمَنٍ كَثِيرٍ ۖ وَنَحْنُ بِهِ  
عَاطِلُونَ ۖ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعَلِّمُهُ  
يُبْنَى أَنْ تَشْرَكَ بِإِلَهِهِ إِنَّ الشِّرْكَ لَظُلْمٌ  
عَظِيمٌ ۝

وَوَهَبْنَا لِلْإِنْسَانِ إِذْ عَلَّمَهُ سَمَكْتَهُ  
أَلْفَهُ وَهَذَا عَلَى وَجْهِهِ وَفَصَّلَهُ فِي  
حَامِيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ  
إِلَى الْعَصِيْرِ ۝

وَأَنْ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا  
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَ  
صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّقِ  
سَبِيلَ مَنْ آتَاكَ إِلَى شَيْءٍ إِلَى مَرْجِعِكَ  
فَأَنْتَ فِي كَيْدِ الْإِنْسَانِ فَاعْمَلُونَ ۝  
يَبْنَى الْهَوَانَ تَكَ وَشَقَالَ حَتَبَةٍ مِنْ  
خَرَجِلٍ تَكُنْ فِي حَقِّهِ أَذَى الْغَنِيَّةِ أَذَى  
فِي الْأَرْضِ يَأْتِيهَا اللَّهُ أَنْ الشَّلَاطِطُ تَحِيْرُ  
يُبْنَى أَقْوَمَ الصَّلَاةِ وَالْمَرْيَا مَعْرُوفٍ وَهَلَا  
عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ  
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۝

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي  
الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُخْبِرِ  
مُخْبِرِ ۝

وَأَنْصِتْ فِي مَشِيْقٍ وَانْصُصْ مِنْ  
صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ  
الْحَمِيْرِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي آتَى الْكَتَابَ الْحَكِيمَ ۝  
هَذَا يُرْجَى لِلْمُحْسِنِينَ ۝  
الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ  
وَهُمْ بِالْآخِرَةِ هُمْ يُبْتَغُونَ ۝

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ  
هُمُ الْمُفْلِحُونَ ۝

وَمَنْ الْتَأَسَّ مِنْ كَيْدِ عَمْرِو بْنِ لُحْمٍ الْحَزِينِ  
لِيُجِلَّ عَنْ سَبِيلِ اللَّهِ وَيُغَيِّرَ عِلْمَهُ  
وَيُكَلِّمَ مَا هُوَ أَوْلَىٰ بِأَلْسِنَتِهِمْ عَدَابِ  
مُؤْمِنِينَ ۝

وَلَمَّا أَتَيْنَا عَلَى الْيَتِيمَانِ فِي الْمَسْكَنِ  
كَانَ لَمْ يَتَعَمَّهَا كَانَ فِي أَذْيِهِمْ وَقُرْ  
لَقَدْ جَاءَ بِعَدَابِ الْعَمْرِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
جَنَّاتُ النَّعِيمِ ۝

خَالِدِينَ فِيهَا وَمَا وَعَدَ اللَّهُ حَقًّا وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ۝

خَالِقِ السَّمَوَاتِ وَالْأَرْضِ يَمْشِي عَلَى سِدْرٍ وَهُوَ  
فِي الْأَرْضِ نَازِلٌ أَنْ تَكُونَ بِكُمْ  
بَشَافَتُهَا مِنْ كُلِّ دَابَّةٍ وَتَكُنْ لَنَا  
مِنْ السَّمَاوَاتِ مَائِدَةً فَاتَّقُوا اللَّهَ مِنْ كُلِّ  
زَوْجٍ كَرِيمٍ ۝

هَذَا خَلَقَ اللَّهُ فَاذْكُرْنِي مَاذَا خَلَقَ  
الَّذِينَ مِنْ دُونِهِ يَلِ الْغُلَامُونَ فِي  
صَلِيلٍ مُبِينٍ ۝

## 18 "Do not thou treat men

with disdain,  
nor strut about  
the earth in pride!  
Remember, Allah loveth not  
the supercilious,  
nor the one who boasts.

## 19 "Be modest in thy bearing

and subdue thy voice;  
for, of all sounds,  
the donkey's bray  
is harsh!"

3 \*\*\* 156

- 20 Do ye not see  
how Allah hath harnessed  
all things  
in heaven and earth  
to serve you?  
And how He has  
bestowed on you  
all blessings  
visible and those unseen?  
And yet there are people  
who dispute regarding Him  
without knowledge,  
without cause,  
and, without a Scripture  
to support!
- 21 And when they are advised  
to act according to  
what Allah hath ordained—  
they say, "No!  
We shall only follow  
the path our fathers tread!"  
What! even if  
the devil led you  
on that path to hell?!
- 22 Ah! he who bends his head  
to Allah and does good  
he has caught the rope  
that leads to safety  
and to Allah  
he entrusts  
all his affairs.
- 23 But he who still denies,  
let not his stubbornness  
grieve thee.  
To Us is his return  
and We shall make him know  
what he had done.  
Allah, indeed, is Knower  
of the heart's content.
- 24 Transient pleasure  
We allow them,  
then, We pull them up  
towards their severe doom!

- 25 If thou shouldst ask them,  
"Who hath made  
the heavens and the earth?"  
they will answer, "Allah".  
Say thou, Glory be to Allah!  
For (even that)  
most men do not know!
- 26 For Allah is all that is  
in heaven and earth,  
and He is Self-sufficient,  
worthy of subservience!
- 27 If all the shrubs on earth  
were mobilized for pens  
and all the oceans,  
re-filled seven times,  
(were used for ink)  
the glory of Allah  
could not be inscribed!  
For, Allah doth surpass  
all wisdom!!
- 28 Neither We create you  
nor do We raise you  
(from the earth)  
except as individuals  
with limited capacities  
Allah alone doth hear all  
Allah alone doth see all.
- 29 Do you not see  
that it is Allah  
who evokes the darkness  
out of light  
and who makes light emerge  
from out of darkness?  
He keeps the sun and moon  
in harness,  
each running on due time?  
And, verily, He is aware  
of what ye do!
- 30 This is because  
Allah alone is Trustworthy  
and those you pray to,  
in His stead, are false.  
He alone is Lofty  
He alone is Great!

4 \*\*\* 157

- 31 Do you not see  
how the barges  
sail upon the seas  
with Allah's grace  
so that ye may  
His wonders see?

*These, indeed, are signs  
for all who persevere  
and render thanks.*

- 32 When they are in the midst  
of waves that arch above them  
they earnestly profess  
their faith.  
But when He rescues them  
to safety and dry land,  
among them some  
do compromise—  
None but the ingrate renegades,  
deny Our signs!

- 33 O people!  
pay ye heed to Him  
who is your Lord  
and fear the day  
when fathers shall not  
help their sons  
nor sons shall be of any use  
to fathers!  
Verily, what Allah promises  
comes true;  
so, do not be deceived  
by the fleeting present moment;  
nor, let others fool you,  
about Allah,  
through your pride!

- 34 With Allah alone  
is knowledge of  
the hour of (your death);  
He sends down rain  
when He doth please;

مَا خَلَقَكُمْ وَلَا يَحْيِيكُمْ إِلَّا نُفُوسُ  
وَاحِدَةٍ إِنَّ اللَّهَ بَصِيرٌ بَصِيرٌ ۝  
أَلَمْ تَرَ أَنَّ اللَّهَ يُزِيلُ الْفُلَ فِي الْبَحْرِ  
وَيُزِيلُ الْفُلَ فِي الْبَحْرِ وَيُسَخِّرُ  
السَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى  
أَجَلٍ مُّسَمًّى وَإِنَّ اللَّهَ بِمَا تَعْمَلُونَ  
خَبِيرٌ ۝

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا  
يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ ۚ وَأَنَّ  
اللَّهَ هُوَ الْعَزِيزُ الْكَرِيمُ ۝

أَلَمْ تَرَ أَنَّ الْفُلَاجَ يَجْرِي فِي الْبَحْرِ  
وَيَعْبَثُ الْفُلُوجُ مِنْ أَيْتِهِمْ إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ حَسَابٍ ۝  
وَلَا تَعْبَثُ بِهِمْ فَيُغْرِبُوا فِي الْفُلِ  
مُخْلِطِينَ لَهُمُ الزَّيْلَ فَلَمَّا نَجَّوهُمْ إِلَى  
الْبَرِّ قَبَضَهُمْ فَمَا يُجِدُوا قَيْدًا  
إِلَّا كُنُفًا عَنِ الْغُرُوبِ ۝

يَا أَيُّهَا النَّاسُ اللَّهُ أَرْزِقْكُمْ وَاسْتَزِلُّكُمْ  
وَيُخَوِّضُكُمْ فِي الْبَحْرِ وَلَكُمْ يَوْمَ  
هُوَ يَوْمُ عُنُقٍ وَاليَوْمَ لَا يَنْفَعُكُمْ  
الْعِيصُ وَلَا تَعْمَلُ الْيَدُ الْيَمِينُ  
وَلَا تَعْمَلُ الْيَدُ الْيُسْطَىٰ ۝

إِنَّ اللَّهَ عَلِيمٌ عِلْمُ السَّاعَةِ وَيُنَزِّلُ  
الْغَيْثَ وَيَعْلَمُ مَا فِي الْغُرُوبِ وَمَا  
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا  
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ  
اللَّهَ عَلِيمٌ خَبِيرٌ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَنْزِلُ الْفُلَ فِي الْبَحْرِ  
وَمَا فِي الْأَرْضِ وَأَنْزَلَ عَلَيْكُمْ مِائِدَةً  
ظَاهِرَةً وَبَاطِنَةً وَمِنْ النَّاسِ مَنْ  
يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا  
كِتَابٍ مُّزِينٍ ۝

فَإِذَا قِيلَ لَهُمُ اتَّقُوا اللَّهَ مَا أَنْزَلَ اللَّهُ قَالُوا  
بَلْ نَتَّقِيكُمْ كَمَا اتَّقَيْنَا اللَّهَ إِذْ نَأْتِيكُمْ  
كَأَنَّ الشَّيْطَانَ يَنْزِعُكُمْ إِلَى  
عَذَابِ السَّعِيرِ ۝

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَمُوَحِّدٍ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى  
اللَّهِ عَاقِبَةُ الْأُمُورِ ۝

وَمَنْ لَّمْ يَفْعَلْ يَفْعَلْ لَظُهُورًا لِّمَا  
مُرْسِئِهِمْ فَتَبَتُّهُمْ بِمَا عَمَلُوا وَإِنَّ  
اللَّهَ عَلِيمٌ بِذُنُوبِ الصَّاغِرِينَ ۝

لَمَّا نَجَّوهُمْ قَالُوا لَوْ كُنَّا نَسْمَعُ لَوْ  
عَذَابِ غُلِيظٍ ۝

وَلَمَّا سَأَلَهُمْ عَنْ خَلْقِ السَّمَكِ وَالْطَّيْرِ  
الَّذِينَ يَحْمِلُونَ اللَّهَ قُلُوبَهُمْ قَالُوا  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

وَالَّذِي مَاتَ فِي السَّمَكِ وَالْطَّيْرِ إِنَّ اللَّهَ  
هُوَ الْعَزِيزُ الْحَكِيمُ ۝

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَفْلاَكٌ  
وَالْبَحْرُ نَيْلٌ مِنْ بَعْدِ سَبْعَةِ أَبْحُرٍ  
مَّا نَقِذْتُ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ  
حَكِيمٌ ۝

He knows the secret  
of the womb;  
and no man knows  
how he will fare  
on the morrow:  
nor can he ever know  
where he will die...  
Allah alone has knowledge  
He alone sees all!

\*

## SURA : SAJDA

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 158

**ALIF! LAM! MIM!**

(O MUHAMMAD!)

- 2 The revelation of this Book  
is, undoubtedly,  
from the Lord  
of all communities!
- 3 Do they say,  
"He doth himself invent?"  
Nay, nay!  
It comes, in truth,  
from thy Lord,  
so that,  
thou mayest warn  
a people unto whom  
no warner came before  
to guide them.
- 4 Allah it is who made  
the heavens and the earth  
and all that is between  
in six stages  
His reign He then  
established over all.  
There is none beside Him  
to befriend you!  
None to intercede!  
Do ye not understand?!
- 5 His wisdom doth envelop  
heaven and earth;  
everything evolves  
according to His law  
in a Day  
the duration of which  
is equal to  
a thousand years  
according to your reckoning.
- 6 Because—He is the Knower  
of all things  
unseen and visible.  
He is the Sovereign,  
the Benevolent!

7 He it is who  
perfects all creation—  
from clay He hath made man!

8 Continueth He man's progeny  
through semen—  
drops of water mean!

9 He then moulds it  
into shape  
and breathes therein—  
His inspiration.  
He gives you hearing, sight,  
and feeling!  
You can never render  
enough gratitude!

10 (And yet), they say:  
"When we have become  
(as lifeless as the) dust  
will He regenerate  
(even) us?!"  
How they deny their Lord  
when (every moment)  
they are face to face  
with Him!!

11 Tell them that (even if)  
death's angel were himself  
to hold you in his hands  
you could (even then)  
return towards your Lord!

2 \*\*\* 159

12 Couldst thou be present  
thou wouldst witness  
these erring men,  
with their dejected faces  
plead before their Lord:  
"Our Lord! we now  
can see and hear!  
Return Thou us (to life)  
and we shall do the right,  
indeed, we now do understand!"

- 13 If We had had Our way,  
all living beings  
would be guided!  
But what I said  
is but too true:  
I shall fill all hell  
with men and jinn!

- 14 Taste ye then the terror  
of this day to which  
you paid no heed...  
We too pay no heed to you...  
taste ye now  
the lingering agony  
for what ye had engaged in!

- 15 They alone believe  
Our testaments  
who, when they are reminded  
of them,  
acquiesce in all humility  
striving to obey!  
They are not of those  
who, in their pride,  
disdain!

- 16 When rising from their beds  
they call upon their Lord  
with fear and hope  
and, from what  
We have given them  
they spend on others.

- 17 None can foresee  
what sight's delight  
lies in store for them,  
in compensation  
for their deeds.

- 18 Is he, who doth believe,  
to fare no better  
than the ones who err?  
There can be no comparison!

- 19 For those of faith  
and righteous conduct  
there shall be  
gardens of felicity—  
bestowed on them  
for their good deeds.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ  
عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا  
فَاَرْجِعْنَا لَعَلَّنا صَالِحِينَ ۝ اِنَّا مُؤْمِنُونَ  
وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هَدًى  
لٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝  
فَذُوقُوا بِمَا لَبِستمُ لِقَاءَ رُبِّكُمْ  
هَذَا ۝ اِنَّا نَسِيتُكُمْ وَذُوقُوا عَذَابَ  
الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ۝  
اِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا  
بِهَا عَزُّوا سَجْدًا ۝ وَاسْتَجَابُوا بِحَمْدِ  
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۝  
تَكْفِي لِي جُنُودُهُمْ عَنِ الْمَضَاجِعِ  
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا  
وَمَا رَأَوْا فَهُمْ يَخِشَوْنَ ۝  
فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمُ رَحْمَةً  
وَعِلْمٌ عِزٍّ ۝ لَّيْسَ لَهُمْ شَيْءٌ يَدْعُونَ  
اَلَمْ يَكُنْ لَهُمْ مَعْنَى مَّا كُنْ يَدْعُونَ  
لَا يَشْعُرُونَ ۝  
اِنَّمَا الَّذِينَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُوا  
جُنُودَ الْمَلٰٓئِكَةِ يُرَوُّوْنَ اَعْنَاقَهُمْ  
وَاِنَّمَا الَّذِينَ فَسَقُوا فَاَمَّا وَهُمْ لَكَاظِمًا  
اَرَاؤُا اَن يَخْرُجُوْهُمِمْ اَعْيُدْ اَوْ يُفْهِمَ  
وَقَوْلِ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي  
كُنتُمْ بِهِ تُكَذِّبُونَ ۝  
وَلَا تَبْقَءُ لَهُمْ رَحْمَةُ الْعَذَابِ اَلَّذِي دُونَ  
الْعَذَابِ اَلَّذِي يَرْتَدُّ عَلَيْهِمْ يُرْجَعُونَ ۝

- 20 For them who did gross deeds  
there shall be fiery agony;  
and, every time they try  
to rise therefrom  
they shall be hurled back—  
(as if)  
someone had said to them:  
"Taste ye the agony of fire  
which ye had so denied!"

- 21 And We shall make them taste  
minor afflictions even prior to  
the major final doom,  
so that, perchance,  
they may reform.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِي لَا تُغْنِي الْكَفَّيَاتُ رِغْبَهِ  
مِنْ رَبِّ الْعَالَمِينَ ۝  
اَمَّا يَوْمَ لَنُفِذَنَّ اَفْعَالَهُمْ بَلْ هُوَ الْحَقُّ مِنْ  
رَبِّكَ لَنُفِذَنَّ رِقَابَهُمْ مَّا اَنَّهُمْ مِنْ قُلُوبِهِ  
مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۝  
اَللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ  
وَمَا بَيْنَهُمَا فَاَنَّى يَسْتَأْذِنُ اَنَّا وَرَدَّ اسْتَدْوٰى  
عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُوْنِهِ مِنْ  
شَيْءٍ ۝ وَلَا تَقْصِرْ اَنْتُمْ كُفْرًا ۝  
يُذِيقُ الْاَمْرَ مِنَ السَّمَاءِ اِلَى الْاَرْضِ  
ثُمَّ يُعْزِزُ لِلْيَوْنِ يَوْمَ كَانَ وَعْدُ الرَّبِّ  
اَلْفَ سَنَةٍ مِّمَّا تَعْدُونَ ۝  
ذٰلِكَ عَلَيْهِ الْعِغْيَابُ وَالسَّهَادَةُ الْعَرْشِ  
الْمَرْجُومِ ۝  
الَّذِي اَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ  
خَلْقَ الْاِنْسَانِ مِنْ طِينٍ ۝  
ثُمَّ جَعَلَ لِكُلِّ شَيْءٍ مِّنْ سُلٰلٰتٍ مِّنْ نَّارٍ يَخْرِقُ  
ثَوْبَهُ وَنَفْسَهُ فَيَوْمِنِ رُؤُوسُهُ  
جَعَلَ لِكُلِّ الشَّعْءِ وَالْاَبْصَارِ وَالْاَفْئِدَةِ  
قَلِيلًا ۝ مَا تَشْكُرُونَ ۝  
وَقَالُوا اِذَا ضَلَلْنَا فِي الْاَرْضِ اِنَّا  
لَفِي خَلْقٍ جَدِيدٍ ۝ بَلْ هُمْ يَلْقَآئِ  
رَبِّهِمْ كَرِهُونَ ۝  
قُلْ يَتُوبُ لَكُمْ مَا لَكُمُ السَّوْمُ الَّذِي دَعٰى  
بِكُمْ ثُمَّ اِلَى رَبِّكُمْ تُرْجَعُونَ ۝



- 22 Who, then, does more wrong  
than he  
who, despite his being shown  
the testimony  
of his Lord,  
upon it turns his back?  
We shall surely  
retribution send  
upon such ingrates!

3 \*\*\* 160

- 23 We Ourselves  
gave unto *Musa* his law—  
have thou no doubt  
about its revelation—  
and made it a guide  
for the *Bani Isra'il*.

- 24 And We ordained  
among them teachers  
who taught by Our command,  
(only) when they had  
persevered in faith  
acknowledging Our signs.

- 25 The Lord alone  
will judge between them  
on the day of reckoning  
in what they differ.

- 26 Will nothing make them see  
how We have destroyed  
the generations  
that preceded them—  
through whose ruins  
they come and go?  
These are, indeed, His signs!  
Why, then, do they not hearken?

- 27 Do they not see how We shower  
the sterile earth with rain  
and raise from it the crops  
which feed their animals  
and their own kind?  
Are they blind?!

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِآيَاتِ رَبِّهِ  
ثُمَّ أَعْرَضَ عَنْهَا إِذَا كَانُوا مِنَ الْعَجْرِيِّينَ  
مُنتَقِبِينَ ﴿٣٠﴾  
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ  
فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى  
لِبَنِي إِسْرَءِيلَ ﴿٣١﴾  
وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ بِآيَاتِنَا  
لِنُصَبِّحَهُمْ بِزُؤَانٍ وَأَكْثَرُوا يَاطِينًا  
يُوقُونَ ﴿٣٢﴾  
إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٣﴾  
أَلَمْ يَجْعَلْ لَهُمُ امْرَأَتَهُمْ هَلْكَاءَ مِنْ غَيْرِهِمْ

وَمَنْ أَظْلَمُ مِمَّنْ يَشْكُرُ فِي مَسْكِتِهِمْ  
إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ يَعْقِلُونَ ﴿٣٤﴾  
أَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْكَرْبِ  
الْجُبْرِ فَنُخْرِجُهُمْ زُرْعًا تَأْكُلُ  
وَمِنْهُ نَعْمَاءٌ لَهُمْ وَأَنْفُسُهُمْ أَفْلَأَعْمَى  
يُجِيرُونَ ﴿٣٥﴾  
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٣٦﴾  
قُلْ يَوْمَ الْقِيَامَةِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا  
إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾  
فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ رَبَّهُمْ مُنْجِرِينَ ﴿٣٨﴾

- 28 They ask, "When is this  
victory to come, if thou  
doth speak the truth?"

- 29 Say thou:  
"The day of victory,  
when it doth come,  
will do no good  
to those who,  
(till then),  
evaded faith,  
nor shall they then  
be given reprieve."

- 30 So leave them  
to themselves, and wait—  
they too are only  
playing for time!

\*

SURA : *SABĀ*

In the name of Allah the Rahmān the Rahīm

1 \*\*\* 161

**B**efitting is command to Allah!  
He to whom  
all that is in the heavens  
and the earth  
belongs.  
His rule extendeth  
over all eternity:  
He is the Wise  
the All-informed!

2 He is aware of all  
that sinks into the earth  
and all that rises from it;  
all that descendeth  
from the sky, and all  
which doth ascend to it:  
He is all Mercy,  
all Benevolence!

3 These scoffers say,  
"The hour of doom  
is not to come upon us!"  
Say, "No! By the Lord!  
It will surely come upon you...  
He is the Knower  
of the unseen;  
not a mote in heaven or earth  
escapeth Him  
nor is there aught  
smaller or greater than this  
but is accounted for  
within His record manifest

4 "So that He may reward  
those who believe  
and righteously endeavour.  
They are the ones  
for whom awaits  
appreciation  
and a gracious livelihood.

مِنْ ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ۝  
لِيُخَوِّىَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ۝  
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُجْرِمِينَ أُولَٰئِكَ  
لَهُمْ عَذَابٌ أَلِيمٌ ۝  
وَيَرَى الَّذِينَ أُذِلُّوا الْعِلْمَ الَّذِي فِي  
أُنْفُسِهِمْ أَنَّهُمْ مِنَ الذَّلِيلِ ۝  
يَسْعَوْنَ إِلَىٰ آلِهَتِهِمْ الْعِزِّزِ الرَّحِيمِ ۝  
وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ  
رَحْمَةٍ يَخْشَوْنَ إِذَا أُذِنَ لَهُمْ مَكْرًا  
وَلَا يُكْرَهُونَ خَلْقَ جَدِيدٍ ۝

5 "But those who strive  
to nullify Our evidence  
on them shall be inflicted  
disgrace and pain."

6 And those endowed  
with knowledge  
clearly see  
that what has been  
bestowed on thee  
from thy Lord  
is Truth indeed  
and guidance right  
towards the path of Him  
who is the Sovereign—  
the One-to-be-obeyed!

7 Some of these unbelievers say,  
"Shall we show you  
one who prophesies  
that (even) when  
you are torn all to pieces  
ye shall be enlivened  
as if ye were  
a new creation?

سَبَا

الْحَسْبُ لِلَّهِ الَّذِي فِي يَدَيْهِ مَصِيرُ الْكَافِرِينَ ۝  
فِي الْأَرْضِ وَاللَّهُ الْمُسْتَعَدُّ لِلْآخِرَةِ ۝  
وَلَهُ السَّيْفُ الْمُقَدِّسُ ۝  
يَعْلَمُ مَا يُكْرِمُ فِي الْكَرْبِ وَمَا يُضَرُّ  
وَمِنْهَا وَمَا يُؤْتِي مِنَ السَّمَاءِ وَمَا يَهْدِي  
فِيهَا وَمَا يَهْدِي مِنَ الْغُفُورِ ۝  
وَقَالَ الَّذِينَ كَفَرُوا الْإِنشَاءُ السَّامِعُ  
قُلْ بَلَىٰ وَنِعْمَ الْبَاسُ لَكُمْ عِلْمُ الْغَيْبِ  
لَا يُغْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي  
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا فِي شَيْءٍ

8 "Doth he attribute  
a lie to Allah  
or is he but possessed?"  
Verily, those who  
give no thought  
to consequences inevitably  
shall find themselves  
grossly led astray!

9 Do they not see  
(the forces operating)  
all around them:  
above, below,  
before them and behind them?  
If We but wish  
this earth would cleave apart  
and swallow them.  
Or a bolt, from midst that sky,  
would fall on them!  
These are facts  
to be remembered  
by all those who would serve  
obediently.

2 \*\*\* 162

10 On *Dawud*  
We bestowed  
Our blessings:  
"O sturdy Chiefs  
and ranks well-disciplined!  
Obey ye him!"

And softened We even iron  
for his use...

11 "Make ye plates  
and coats of mail...  
but act ye righteously  
for I shall watch you!"

12 For *Sulaiman*  
We subjected the wind:  
a month it blew  
towards the sunrise  
a month to where it set!  
And We made  
to flow for him  
a veritable font  
of molten copper!

Ingenious craftsmen  
worked for him  
at the bidding of His Lord!  
And whoso overlooked  
Our laws  
We would chide him  
with a scorching punishment.

13 They made for him  
what he desired:  
lofty halls,  
mighty figures,  
pans as wide as pools  
and cauldrons  
that stood high and firm...  
'Work on, O *Dawud's* children,  
thankfully..!  
But few among My servants  
offer gratitude...

14 When We decreed for him  
his death,  
no one made it known  
except an earthly creature  
that ate away his staff:  
and, when he fell,  
the hordes of workmen realized  
that if they'd only known before  
they would not  
then have borne  
the burden of  
incessant, grinding toil...

15 Over *Saba* too  
there lay  
a constant sign (of danger)—  
verdant fields to right and left!  
"Eat of the abundant fruit  
provided by your Lord  
and be grateful to Him...  
a healthful land—  
a mild and kindly Master!"

16 But (midst this ease)  
they ignored it!  
We sent upon them  
the flood of '*Arim*  
and changed their gardens fair  
in to wilderness  
with only here and there  
the bitter fruit  
of tamarisk and lote!



23 No intercession  
 shall avail with Him—  
 except of those  
 whom He allows to intercede.  
 But when  
 (without intercession  
 having played a part)  
 their hearts are freed  
 from fear,  
 they ask (exultantly),  
 "What had your Lord proclaimed?"  
 Others answer: "The truth!"  
 He is Great, Sublime!

24 Ask thou,  
 "Who provides you  
 out of the heavens and the earth?"  
 Ask, "Is it not Allah?"  
 (Say) "Then both of us  
 are either guided right  
 or both of us  
 are obviously wrong!"

25 Say thou:  
 "Ye will not be questioned  
 for our sins;  
 nor shall we  
 be held responsible  
 for what you do!"

26 Say thou:  
 "Our Lord  
 will gather us  
 both together  
 and shall judge  
 between us:  
 True Judge is He,  
 He who knoweth all!"

27 Say thou:  
 "Let us see  
 those whom ye join  
 with Him  
 as partners—  
 ye dare not!  
 He is all-Sovereignty  
 all-Wisdom!"

28 And We have not  
 sent thee but  
 to be a herald  
 of glad tidings  
 and a warner sufficient  
 to all men  
 but most men do not know!

29 They ask,  
 "When is this forecast  
 to come true  
 if thou art  
 'mong the truthful?"

30 Answer thou:  
 "The time will come  
 for you eventually:  
 you cannot postpone it  
 an hour, nor hasten it!"

4 \*\*\* 164

31 These pagans say:  
 "We accept neither  
 this revelation  
 nor had we e'er accepted  
 those that preceded it."  
 If thou couldst only see  
 these transgressors  
 ranged before their Lord,  
 reproaching one the other!  
 The oppressed shall say  
 to those of might:  
 "If ye had not barred our way  
 we would have been  
 among the faithful."

32 The high ones  
 to the low will say:  
 "Did we bar your path  
 after ye had found your way!  
 Nay, it was you who were guilty!"



40 When He will  
gather them together,  
He will ask  
His angels:  
"Are these those  
who used to worship you?"

41 They will say:  
"Glory be to Thee!  
Thou art Thyself  
our witness against them!  
Nay, they worshipped  
their own phantasies;  
most of them believed therein!

42 So, on that day  
no one shall have  
the power to help  
or harm another;  
and We will say  
to those who had transgressed:  
"Taste ye the fire of agony  
which ye had called a lie!"

43 When Our clear evidence  
is recited unto them,  
they say:  
"This man is only  
trying to divert us  
from the things  
our fathers worshipped!"  
They say: "This is naught  
but new-fangled heresy!"  
And (even) when the truth  
begins to dawn on them  
these stubborn people say:  
"This is naught  
but obvious casuistry!"

44 Had We sent to them  
no code for guidance?  
Had We, before thee,  
sent to them no warner?

45 ('Tis true that)  
those before them too  
had oft denied:  
but We have not  
yet given these  
a tenth of that  
which We had given them!  
(And yet, already)  
they deny My messages:  
How intense My disgust!

6 \*\*\* 166

46 Say thou:  
"One point, at least,  
I would urge:  
Sit ye, singly or in twos,  
facing Allah  
and consider calmly:  
your fellow citizen  
is not obsessed;  
he is naught  
but one who warns you all  
against the terrible calamity  
that stands before you!"

47 Say thou:  
"What I ask of you  
is only for your good;  
no recompense is there  
(for me)  
except from Allah  
for He alone  
doth witness all!"

- وَيَوْمَ يُعْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ  
الْهَؤُلَاءِ رِبَاكُمُ كَانُوا يَعْبُدُونَ ﴿١٥﴾  
قَالُوا لَسُبْحَانَكَ أَنْتَ وَلَيْسَ لَنَا مِنْ دُونِكَ  
بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ  
بِهِمْ مُقْمَلُونَ ﴿١٦﴾

- [illegible]

- وَلَقَدْ آتَيْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَزَكَّيْنَاكَ إِذَا قَامَ فَلْيَسْأَلْ  
وَمَا أَتَيْنَاكَ بِهِ إِلَّا حَقًّا وَمَا يَكْفُرُ بِهِ إِلَّا الْأُنثَى الْوَعُورُ  
الَّتِي لَا يَمَسُّهَا الْفَرْسُ وَلَا تَضُرُّهُ الْحَرْبُ وَالْمُزِينَةُ وَأُظِّلَتْ  
لِللَّيْلِ وَالنَّجْمِ الْكَوْكَبُ أُولَئِكَ يَدْعُونَ كِتَابَهُمْ هَٰذَا  
وَيَقُولُ لَا إِلَهَ إِلَّا هُوَ قُلْ لَا يَمْلِكُ لَكُمْ شَيْءٌ وَلَا يَنْفَعُكُمْ  
شَيْءٌ إِلَّا بِالْحَقِّ وَأَنَّ الْيُسْرَىٰ أَيْسَرُ وَالْبَأْسَ أَيْسَرُ وَالْحَقُّ  
أَكْبَرُ ۚ

- وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ  
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٠﴾  
وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا  
فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ وَإِنَّهُمْ  
كَانُوا فِي شَكٍّ مُذِيبٍ ﴿٥١﴾

- 54 But there is a veil  
between themselves  
and what they long for  
even as there was  
for cynics that preceded them—  
those who were  
perpetually in doubt!**

✱



## SURA : FĀṬĪR

In the Name of Allāh the Rakhīm the Rakhīm

1 \*\*\* 167

**A**ll worship is for Allāh!  
 Creator of  
 the heavens and the earth,  
 who imbues his Messengers  
 with winged inspiration,  
 two-fold,  
 three-fold,  
 four-fold!  
 Adds He to His revelation  
 what He wills—  
 Indeed, o'er all that is  
 He exerciseth power!

2 What Allāh  
 doth disclose to men,  
 through His grace,  
 none can withhold;  
 and what He keepeth secret  
 none can that unfold:  
 He is the Sovereign,  
 He the Wise!

3 O ye people!  
 Bear in mind Allāh's blessings  
 bestowed on you!  
 Is there a Creator,  
 apart from Allāh,  
 who feedeth you  
 from (bounties out of)  
 heaven and earth?  
 No deity is there but He!  
 How then are ye deluded?

4 Do they repudiate thee?  
 So, indeed, they refuted  
 the Messengers before thee!  
 But Allāh is the final Referee!

2 \*\*\* 168

5 O ye people!  
 Verily, Allāh's promise will come true:  
 let not the immediate present  
 mislead you:  
 be ye not deceived  
 by this great deceiver!

6 The devil is your avowed enemy  
 so fear him as an enemy.  
 He doth invite only to increase  
 his company—  
 headed towards destruction.

7 Those who will not believe,  
 for them is dire affliction.  
 And those who possess faith  
 and endeavour righteously  
 for them is forgiveness  
 and great reward!

8 Is he not one  
 whose gilded, evil deeds  
 seem fair to him?  
 That is how Allāh  
 deceiveth whom He wills  
 and guideth whom He wills!  
 So, waste thou not thy energy  
 in vainly sighing for them.  
 Allāh knoweth what they fabricate!

3 \*\*\* 169

9 Allāh it is who  
 sendeth forth the winds  
 which raise the clouds aloft;  
 then We direct them  
 to the parched land  
 enlivening  
 the deadened earth!  
 That is resurrection!

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 10 Would one rise to honour?  
All honour lies with Allah!  
Every word of truth  
raises one to Him;  
every righteous deed  
He doth exalt.  
But those who plot for evil,  
for them is punishment  
and vain will be their plots!

- 11 It is Allah  
who created you from dust;  
then through sperm;  
then made you into sexes;  
no woman doth conceive  
nor gives ye shape  
without His knowledge;  
no man ageth  
nor doth life foreclose  
for any one except  
within His law!  
All this for Allah is facile!

- 12 Nor are the two seas quite alike:  
this one sweet and fresh  
and good to drink;  
this other saltish, bitter!  
And from each  
you get fresh meat  
and ornaments to wear.  
Thou seest boats  
that cleave them with their prows—  
that ye may seek His bounties  
and be grateful.

- 13 Darkness He extracteth  
from light, and light  
He doth extract from darkness—  
He harnesseth the sun, the moon:  
each fulfils  
its prescribed schedule!  
That, that is Allah  
the Lord of Majesty!  
But those on whom ye call,  
apart from Him:  
Not on one shred of husk  
do they hold power!

مَعَا يَأْتِيَهُمْ إِلَى بَلَدٍ قَبِيحٍ فَاحْسِبْنَا  
رَبُّهُمُ الْكَرِيمُ ۝ بَعْدَ مَوْتِهِمْ أَكْذَابُ الشُّرَكَاءِ  
مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِنَّ اللَّهَ الْعَزِيزَ جَبَّارٌ  
إِلَيْهِ يُعْصِدُ الْكُفْرَ وَالظُّلْمَ وَالْعَمَلُ  
الضَّالِّينَ ۝ وَالَّذِينَ يَكُونُونَ فِي السَّيْلِ  
لَهُمْ عَذَابٌ شَدِيدٌ وَمَنْ أَرَادَ الْإِسْلَامَ فَلْيَسِّرْ  
وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ  
ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى  
وَلَا تَحْمِلُ الْإِنْبِطَاطَ وَلَا يَعْلَمُونَ مِنْ غَيْرِ  
وَلَا يَنْقُصُ مِنْ عُمُرِهِ إِلَّا فِي كَيْدٍ ۝  
إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝  
وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذَابٌ مُرْتَبَقٌ  
سَالِحِينَ ثُمَّ أَرَادَ الْإِسْلَامَ فَلْيَسِّرْ  
وَلَا يَنْقُصُ مِنْ عُمُرِهِ إِلَّا فِي كَيْدٍ ۝  
تَبَسُّوهُمْ وَأَنْتَرَى الْفُلُوكَ فِيهِمْ مَوَاجِرَ  
يَتَسَوَّوْنَ مِنْ قَطْرِهِمْ وَأَلْهَمَهُمْ تَشَابُوهَ  
يُؤْتِيهِمُ الْإِلَهَ فِي الْبَاطِنِ وَتُؤْتِيهِمُ الْإِلَهَ فِي  
الْبَاطِنِ وَتُؤْتِيهِمُ الْإِلَهَ فِي الْبَاطِنِ  
يَتَوَكَّلُونَ عَلَى الْغُلُوبِ لَهَا مَقَرٌ  
لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ  
مَا يَمْلِكُونَ مِنْ قِطْعٍ ۝  
إِنْ تَدْعُهُمْ لَيَسْمَعُنَّ أَعْوَابَهُمْ وَلَا  
يَسْمَعُونَ إِلَّا نَجْوَاهُمْ أَوْ يُرْسِلُ سَيْلًا  
يَغْرَسُونَ فِيكُمْ أَشْجَارًا ۝

أَلَمْ تَلِدْهُمْ فَأَطِيعُوا أَمْرَهُمْ وَالْأَرْضُ  
جَاعِلُ الْمَوْتِ رُسُلًا أُولَى أَنْجَعِيهِ  
مَنْ شِئْتَ وَتِلْكَ دُرُوبُهُمْ فِي الْخَالِقِ  
مَا يَشَاءُ ۝ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝  
مَا يَفْعَلُ اللَّهُ بِأَرْسِلَ مِنْ رَحْمَةٍ فَلَا  
مُمْسِكَ لَهُمْ أَوْ مَا يَشِئُ فَلَا تُرْسِلُ  
لَهُمْ مِنْ بَعْدِهِ ۝ وَهُوَ الْعَزِيزُ الْعَلِيمُ ۝  
يَا أَيُّهَا النَّاسُ أَذْكَرَ الْغَفَّةِ اللَّهُ عَلَيْكُمْ هَلْ  
مِنْ خَالِقٍ غَيْرِ اللَّهِ يُزِيلُكُمْ مِنَ السَّمَاءِ  
وَلَا أَرْضٍ لَهُ الْمَالِكُ هُوَ قَائِمٌ عَلَى الْعَرْشِ  
وَأَنْ يَكُنْ يَكُنْ لَكُمْ قَدْ بَرَأَ رُسُلًا مِنْ  
قَبْلِكَ ۝ وَلِي اللَّهُ مَرْجِعُ الْأُمُورِ ۝  
يَا أَيُّهَا النَّاسُ إِنْ وَعَدَ اللَّهُ شَيْئًا فَلَا  
تَغْوُوا ۝ وَالْحَيَاةُ الدُّنْيَا دَلِيلٌ لَكُمْ  
بِأَنَّهُ الْعَزِيزُ ۝  
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوًّا فَاجْنَبْهُ ۝  
إِنَّ الْمَوْتَ لَمِنْ أَمْرِهِمْ وَأَمْرُهُمْ أَكْبَرُ  
الَّذِينَ لَمْ يَكُنْ لَهُمْ عَذَابٌ شَدِيدٌ وَلَئِنْ  
أَمَّنُوا وَعَبَادُوا الْغَيْبِ لَمَّا هُمْ غَائِبُونَ  
وَأَجْرُكُمْ يُؤْتَى ۝  
أَفَمَنْ يُرِيدُ لَهُ سَوْءٌ عَلَيْهِ قَوَاهُ حَسْبًا  
فَأَنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ  
يَشَاءُ ۝ فَلَا تَلْهَبُ قُلُوبُكُمْ عَلَيْهِمْ  
حَسْرَةً ۝ إِنَّ اللَّهَ عَلَيْهِمْ بِمَا يَصْنَعُونَ  
وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُفْثِرُ

- 14 When ye invoke them  
they cannot hear your prayers,  
and, if they hear,  
they cannot grant your prayers!  
Upon the day of dire need  
they will disown you.  
No one can instruct thee  
like the One  
who knoweth all.

4 \*\*\* 170

## 15 O ye people!

It is you who have the need  
to beg of Allah,  
while Allah, He is Rich!  
Deserving of obeisance!

## 16 If He wished,

you could be swept aside  
yielding place  
to new creation.

17 That would matter little  
to Him who holds all sway!18 No substitute can bear  
another's burden in the end!  
And if one, heavy-loaded  
were to ask for help  
no fraction of his load  
can be borne by someone else  
even though he be his kinsman.  
But thou canst only warn  
those who fear their Lord  
in (the) secret  
(recess of their hearts)—  
those who are awake  
to their own duties!  
Verily, he who aims at purity  
doth purify his self alone.  
Towards Allah is the destined end.19 The blind, and those who see,  
can never equal be.20 Nor can darkness be  
equivalent to light.21 Nor is (chilly) shade  
like (warm) sunlight.22 Nor are those alive  
the same as those  
who're dead.  
It is Allah who can make  
those, whom He wills,  
to hear!  
Thou canst not make those  
who are in their graves  
to hear!23 Thou art not  
but one who warns!24 We have in truth,  
sent thee  
as a herald  
of glad tidings  
and a warner;  
no people ever were  
without a warner.25 If they repudiate thee,  
did they so refute  
those who preceded thee.  
There came to them  
so many Messengers  
with ample evidence,  
with lucid presentation  
and with clear codes.26 Then I gripped such unbelievers!  
How (exemplary) was My sentence!

5 \*\*\* 171

27 Dost not one see that it is Allah  
who sends down rain from heaven?  
We then raise produce  
various in hues.  
And in the mountains, too,  
are streaks  
of different colours—  
white and red or  
mixed in colour—  
some of raven black.28 Likewise, among men  
and beasts and cattle  
colours and complexions vary:  
Verily, only those  
among His servants,  
who have knowledge,  
are in awe of Allah!  
He is Mighty  
(also) All-forgiving.29 Those who (strive to) read  
the laws of Allah,  
who stand fast to their duties  
and magnanimously spend,  
secretly and openly,

from that which We  
have bestowed on them,  
these have indeed,  
embarked upon an enterprise  
which cannot fail.

- 30 He will repay them their due wage  
and add to it His bounty  
for He is the Considerate,  
the Acknowledger of deeds.

- 31 That which We have now revealed  
to thee is Truth, corroborated by  
what is before thee.  
Verily, Allah of His servants,  
is Aware, Observant.

- 32 Then We made the Book  
the heritage of those  
whom We had chosen  
among Our servants;  
but, midst them are  
some who wrong themselves  
(by being negligent)  
some who tread the middle path  
and others yet  
who vie among themselves  
in righteous action.  
By the grace of Allah!  
That is the greatest virtue.

- 33 In glades of peace  
they'll find themselves  
adorned with jewelry  
of gold and pearls  
their garments there  
shall be of silk.

- 34 They shall murmur :  
"Thanks be to Allah  
who hath unburdened us of grief.  
Verily, our Lord is Gracious,  
Acknowledger of deeds!

- 35 "He who hath bestowed on us,  
out of His bounty,  
this lasting place  
wherein there is neither toil  
nor weariness.

وَمِنَ النَّاسِ وَالْذَّوَابِّ وَالْأَنْعَامِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ  
مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ  
غَفُورٌ ۝

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا  
الصَّلَاةَ وَآتَوْا زَكَاةً وَسَارَتْهُمْ سِرًّا وَ  
عَلَيْهِمْ يَرْجُونَ بَيَّارَةً لَّنْ نَّبُورُ ۝  
لِيُؤْتِيَهُمْ أَجْرَهُمْ وَنَرِيَدُ لَهُمْ قَضِيَّةً  
إِنَّمَا غَفُورٌ شَكُورٌ ۝

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ  
هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
إِنَّ اللَّهَ بَعْدَ إِدْرَاكَكَ يُبَيِّنُ ۝  
ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا  
مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ

وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
إِلَى الْخَيْرَاتِ يَرَى ذَلِكَ اللَّهُ هُوَ الْفَضْلُ  
الْكَبِيرُ ۝

جَنَّتْ عَدْنٌ يَدْخُلُونَهَا يُجِئُونَ فِيهَا  
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسَهُمْ  
فِيهَا سَائِرٌ ۝

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا  
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ۝  
الَّذِي أَحْسَنَ دَارَ الْمَقَامِمْ مِنْ قَضِيَّةٍ  
لَّا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا

لُغُوبٌ ۝  
وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ سَاجِدَةٍ ۝ لَا  
يَقْضَىٰ عَلَيْهِمْ فِتْنَةٌ وَهُمْ فِي الْآثِقَاتِ ۝  
مَنْ عَادَ إِلَهُادَ كَذَلِكَ نَجْزِي كُلَّ كَاذِبٍ ۝

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ  
وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝  
وَمَا ذَلِكَ عَلَى اللَّهِ بِعَظِيمٍ ۝

وَلَا تَرَوْا زُرَّةً أُخْرَىٰ ۚ وَإِنْ  
تَدْعُهُمْ قُلُوبُهُمْ إِلَىٰ جِهَاتِهِمْ لَا يُحْسِنُ  
فِتْنَىٰ وَلَوْ كَانُوا عِزًّا ۚ وَإِنَّمَا تَأْمُرُ  
الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا  
الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ  
وَالِلَّهِ الْمَصِيرُ ۝

وَمَا يَسْئَلُونَكَ عَنِ الصَّيْغَةِ  
وَلَا الْفُلُكَةِ وَلَا النُّجُومِ ۝

وَلَا الظُّلُمِ وَلَا النُّجُومِ ۝  
وَمَا يَسْئَلُونَكَ عَنِ الْهَوَا ۚ إِنَّ

اللَّهَ يُبَيِّنُ لَكُمْ آيَاتِهِ وَمَا أَنْتُمْ بِمُسْمِعِينَ  
مَنْ فِي الْغُيُوبِ ۝

إِنْ أَنْتَ إِلَّا نَذِيرٌ ۝  
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

وَلَنْ تَجِدَ أُمَّةً إِلَّا خَلَا فِيهَا نَذِيرٌ ۝  
وَإِنْ يَكِيدُوا لَكَ كَيْدًا لَّكُذِّبَ الَّذِينَ يَمُنُ

بِقَوْلِهِمْ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
وَبِالْزُّبُرِ ۚ وَالْكِتَابِ الْمُنِيرِ ۝

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ كَانَ  
نَكِيرِي ۝

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَخَرَجْنَا مِنْهُ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا

وَمِنْ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ  
مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابٌ يَسُودُ ۝

- 36 But they who  
compromise with falsehood  
for them there is  
unending, scorching misery—  
they neither die  
nor do their troubles cease.  
That is how We punish infidels!

37 They moan :

"Our Lord, let us return!  
We shall do good deeds—  
not the deeds we used to do."

"Did We not provide  
ample opportunity,  
for those who would,  
to mend?

There even came to you  
a Warner!

Continue then to suffer!  
For those who would  
continue to transgress,  
there is (now) no help."

6 \*\*\* 172

38 Verily, He is the Knower  
of the hidden  
in the heavens and the earth.  
He also knows  
the secrets of men's hearts

39 It is He who has made you  
(O, ye mankind)  
Vicegerents on the earth :  
so he who keeps to unbelief  
doth so only to his cost;  
their unbelief only doth enhance  
the abhorrence of their Lord;  
their unbelief can only bring  
the unbelievers  
to their grievous loss.

40 Say thou :

"Have ye really thought upon  
these deities  
whom ye invoke  
apart from Allah,  
Show me,  
what have they created  
on earth  
what share have they  
in the (ordering of the) heavens?  
Have We bestowed on them  
a revelation  
on which they base their claims?  
No! these transgressors  
fool each other  
only with delusions.

41 It is Allah who prevents  
the heavens and the earth  
from dissolution,  
for if they were once dissolved  
there would be no one to  
resuscitate them afterwards.  
Verily, He is unperturbed  
and oft-Forgiving

7 \*\*\* 173

- 42 They swore by Allah solemnly  
that if a Warner  
were to come to them  
they would heed his guidance  
more than others.  
But when a Warner came to them  
nothing increased  
except their recoil.

- 43 Conceited arrogance  
and cunning subterfuge  
entangle none  
except their authors!  
What do they then expect  
except the justice which  
their predecessors met?  
In Allah's justice  
there is never change  
In Allah's justice  
there never is postponement.

- 44 Do they not sojourn in the land  
and themselves see  
what was the end  
of those before them  
even though  
they were far more mighty?  
No, there is not a thing  
in heaven and earth  
that can hinder Allah!  
He is Omniscient, Omnipotent!

- 45 If Allah were to punish men  
as they deserved  
there would be left  
(upon this earth)  
no creature that could crawl!  
But He bears with them  
for an appointed time.  
And when that time expires:  
Allah surely knows  
who are His servants.

\*

وَهُمْ يَصْطَرِّفُونَ فِيهَا أَبَدًا تَحْمِلُ  
ثِقَلَهَا غَيْرَ الَّتِي تَحْمِلُ أُولَئِكَ  
تَحْمِلُ ثِقَلَهَا تَحْمِلُ ثِقَلًا مِنْ دُونِ  
الَّذِينَ يَحْمِلُونَ ثِقَلَهَا وَلَهُمْ فِيهَا  
إِنْ شَاءَ اللَّهُ عَذَابٌ عَنِيبٌ السَّابِقُ وَالْآخِرُ  
إِنَّهُ عَلَيْهِمْ كِتَابٌ الصُّدُورِ ⑤  
هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ  
مَنْ لَكُمْ عَلَيْهِمْ لَقَدْ أَهْلَكْنَا نِعْمًا  
لَكُمْ وَلَكِنْ تَتَذَكَّرُونَ ⑥  
لَقَدْ هَمَمْتُ أَنْ يُرْسِلَ اللَّهُ إِلَهُكُمْ  
أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءَهُمْ رَسُولٌ  
قَالُوا هَذَا رَسُولٌ بَشَرٌ مِثْلُكُمْ  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑦  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑧  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑨  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑩  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑪  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑫  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑬  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑭  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑮  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑯  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑰  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑱  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑲  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑳  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉑  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉒  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉓  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉔  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉕  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉖  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉗  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉘  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉙  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉚  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉛  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉜  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉝  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉞  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉟  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊱  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊲  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊳  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊴  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊵  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊶  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊷  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊸  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊹  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊺  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊻  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊼  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊽  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊾  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊿

وَهُمْ يَصْطَرِّفُونَ فِيهَا أَبَدًا تَحْمِلُ  
ثِقَلَهَا غَيْرَ الَّتِي تَحْمِلُ أُولَئِكَ  
تَحْمِلُ ثِقَلَهَا تَحْمِلُ ثِقَلًا مِنْ دُونِ  
الَّذِينَ يَحْمِلُونَ ثِقَلَهَا وَلَهُمْ فِيهَا  
إِنْ شَاءَ اللَّهُ عَذَابٌ عَنِيبٌ السَّابِقُ وَالْآخِرُ  
إِنَّهُ عَلَيْهِمْ كِتَابٌ الصُّدُورِ ⑤  
هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ  
مَنْ لَكُمْ عَلَيْهِمْ لَقَدْ أَهْلَكْنَا نِعْمًا  
لَكُمْ وَلَكِنْ تَتَذَكَّرُونَ ⑥  
لَقَدْ هَمَمْتُ أَنْ يُرْسِلَ اللَّهُ إِلَهُكُمْ  
أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءَهُمْ رَسُولٌ  
قَالُوا هَذَا رَسُولٌ بَشَرٌ مِثْلُكُمْ  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑦  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑧  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑨  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑩  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑪  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑫  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑬  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑭  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑮  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑯  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑰  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑱  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑲  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ⑳  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉑  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉒  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉓  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉔  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉕  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉖  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉗  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉘  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉙  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉚  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉛  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉜  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉝  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉞  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㉟  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊱  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊲  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊳  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊴  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊵  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊶  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊷  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊸  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊹  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊺  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊻  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊼  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊽  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊾  
وَمَا جَاءَهُمْ بِهِ مِنْ نَبَأٍ مُبِينٍ ㊿

## SURA : YĀ SIN

In the Name of Allāh the *Rahmān* the *Rahīm*

1 \*\*\* 174

## YA! SIN!

(O MUHAMMAD!)

2 The wisdom of the Qur'an  
is itself evidence :

3 Thou art among the Apostles.

4 On the right road!

5 (And this is) Revelation conveyed  
from Him  
who is Mighty and Benevolent,

6 That thou mayest warn  
a people  
whose forefathers  
had ne'er been warned,  
and who are,  
therefore, heedless!

2 \*\*\* 175

7 Retributive justice  
has o'ertaken most of them  
(that is why)  
they cannot now believe :

8 We have put rings round their necks  
upto their very chins;  
they cannot, therefore, bend!

9 We have set curtains in front of them,  
curtains behind them  
and We have covered them  
from above :  
so that they nothing see!

10 It is all the same for them :  
thou warn them or not warn them—  
they will not believe!

11 Thou canst only influence  
him who needs advice  
and fears the *Rahman*  
within his heart;  
convey to such as these  
the tidings of forgiveness  
and magnanimous reward!

12 It is We  
who shall wake these dead!  
We note their antecedents  
and their influences :  
all things We record  
on a clear seal!

3 \*\*\* 176

13 Face them with the example  
of the peoples of the town  
to which came messengers :

14 When We sent two of them  
they spurned them outright.  
Then We enhanced them  
with a third.  
They said :  
"We have been sent to you  
as Messengers."

15 They said :  
"But ye are naught  
but men like us;  
and the *Rahman*  
sends down no such thing—  
ye are naught, but liars!"

16 They said : "Our Lord is witness,  
we have been sent as Messengers.

17 "But 'tis for us to do no more  
than warn you plainly."





31 Do they not see  
how We annihilated  
preceding generations  
(because) they would not turn?

32 But each and every one  
shall be arraigned before Us!

4 \*\*\* 177

33 A sign for them  
is the soil that was dead :  
We rejuvenated it  
and drew therefrom  
the grain  
which they do eat.

34 We raise thereon  
groves of date and vineyards;  
and from it bubble springs.

35 They eat its fruits  
with little manual toil :  
why then are they not grateful?

36 Glory be to Allah  
who creates in pairs  
all that comes forth  
from the earth  
and of themselves  
and what they do not know.

37 A sign for them is the night :  
We take away the light,  
and lo! they are in darkness!

38 The sun revolves  
conforming to a schedule  
fixed for it  
such is (its function  
as) decreed  
by One who rules,  
the One who knows!

39 The moon :  
We have decreed for it  
stages (for its journey)  
till it returns  
bent like a withered twig!

40 The sun is not allowed  
to overtake the moon  
nor does the night  
outpace the day;  
each glides along  
obediently in space.

41 Another sign for them :  
for ages We have carried  
their predecessors  
in laden barks.

42 And for them  
We have evolved  
new types on which  
they ride (the seas)!

43 If We will, We drown them;  
then there cometh from them  
not a sound  
nor is there one to help!

44 Except through mercy from Us  
and unless We wish  
to spare them for a while;

45 In that case  
they are given timely warning :  
"Pay heed to that  
which faces you and that  
which lies behind you  
if you would be  
among the saved!"

46 But to them no warning comes  
from the warnings of their Lord  
but they evade the issue!

47 When it is hinted to them :  
"Spend ye on others  
from that which  
Allah hath provided you;"  
the unbelievers say  
to those of faith :  
"Shall we feed those  
whom Allah too could feed  
if He but wished?  
Ye are, surely, quite misled!"

## 48 And they ask :

"When is all this due  
if what you say is true?"

49 They wait for naught  
but one single blast  
which can envelop them  
while they are still  
engaged in quibbling!50 They will not be spared  
the time to make bequest  
nor even to return  
to their own kind!

5 \*\*\* 178

51 A trumpet as of doom  
doth sound  
and lo, as if long dead,  
they waken  
to their Lord :

## 52 They'll wail and cry :

"Woe unto us!  
Who hath startled us  
from our beds of rest!  
Ah, this is what  
the *Rahman* had himself  
warned us of!  
His Messengers  
were true indeed!"

53 Nothing but a single blast  
and lo, they're gathered  
in Our presence.54 On that day  
no wrong shall be done to you  
nor punished shall ye be  
but for your actual deeds.55 The aspirants of heaven  
on that day  
engage in quiet pursuits.56 They and their kindred  
resting peacefully  
in shaded glades.

وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٠  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥١  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٢  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٣  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٤  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٥  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٦  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٧  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٨  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٩  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٦٠

أَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٠  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥١  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٢  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٣  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٤  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٥  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٦  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٧  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٨  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٥٩  
وَأَنذَرْتَهُمْ قُرْآنَ الْقُرْآنِ أَن يَتُوبُوا إِلَىٰ رَبِّهِمْ  
إِن كَانُوا يَعْلَمُونَ ٦٠

57 For them are fruits  
and whatsoever else  
they need.58 "Peace! Peace!"  
And blessedness  
from their benevolent Lord!

6 \*\*\* 179

59 "From these,  
stand ye apart!  
Ye sinners!

60 "Did I not warn you,  
O ye Adam's progeny :  
obey not *Shaitan*  
who is your inveterate enemy?

61 "Instead, serve Me!  
for therein lies your true  
and correct destiny!

62 "But he has led astray  
a greater part of you :  
could you not exercise  
your own intelligence?

63 "This is the hell  
of which  
you had been warned!

64 "Wallow ye now  
in what ye had denied!"

65 Upon their faces on that day  
We shall make the brands appear.  
Their hands will speak  
before Us!  
Their feet shall witness bear  
to what they had been engaged in!

66 Had it been Our will  
We could have (even now)  
blotted out their eyes—  
headlong they would rush  
towards the path (of doom)!  
But, then, how would they  
see (their error)?

67 Had it been Our will  
We could deprive them  
of their power to move!  
But, how would they  
then retrace their steps?

68 Those whose life-span  
We prolong,  
We shrivel up their powers :  
will they not then foresee?

7 \*\*\* 180

69 We have not taught him minstrelsy;  
nor is it worthy of him;  
this is nothing but  
a thought-provoking discourse  
on things manifest,

70 Provoking thought  
in those who are alive  
and proving truth  
to unbelievers.

71 Do they not see  
that midst Our handiwork  
it is We who have created  
the cattle owned by them?

72 We have subjected  
them to their will :  
some carry for them,  
on others they do feed.

73 They bring them profits  
and provide them  
(milk to) drink.  
Will they not be grateful?

74 And still they continue to invoke  
deities apart from Allah  
hoping for their help!

75 They do not have the power  
to help them :  
abjectly they are  
all arrayed before Us.

76 So, let not what they say  
depress thee :  
We are all-aware of what they hide  
and what they openly declare!

77 Doth Man not realize  
that We have made him  
out of mere sperm?  
And yet, he stands forth  
as Our adversary!

78 And sets for Us conundrums  
forgetting his own origin!  
He asks:  
"Who can bring back life  
to bones that are decayed?"

79 Tell them:  
"He will bring back life to them  
who gave them first their origin!  
He knoweth all the arts  
of creation!

80 He who makes  
a (once) green plant  
yield sparks for you  
from which you  
kindle your own fires.

81 Is not He  
who did originally create  
the heavens and the earth  
capable  
of making their facsimilies?  
O certainly!  
He is the great Creator  
who knoweth every thing!

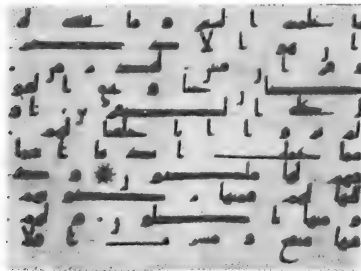
82 When He intends a thing to be:  
He willeth;  
"BE!" and, so, it IS!

يَا كَلُونَ ﴿١٠٠﴾  
وَأَنذَرْتَهُمْ يَوْمَئِذٍ مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٠١﴾  
وَأَنذَرْتَهُمْ يَوْمَئِذٍ مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٠٢﴾  
يُنصَرُونَ ﴿١٠٣﴾  
لَا يَسْتَعْجِلُونَ نَصْرَهُمْ وَهُمْ لَهُمُ  
جُنْدٌ مُّحْضَرُونَ ﴿١٠٤﴾  
فَلَا يَخْزِيكَ كَوْلُهُمْ رَبًّا لَّعَلَّهُمْ يَرْجِزُونَ  
وَمَا يَعْلَمُونَ ﴿١٠٥﴾  
أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نَظْفٍ  
فَإِذَا هُمْ جِثَمٌ مِّثْبِينَ ﴿١٠٦﴾  
وَضَرَبَ لَنَا مَثَلًا وَشِئًا خَلَقْنَا قُلُوبَ  
مَنْ يَشَاءُ الْغَافِلِينَ ﴿١٠٧﴾  
قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ  
وَهُوَ بِخَلْقِ عَلِيمٌ ﴿١٠٨﴾  
الَّذِي جَعَلَ لَكُمُ الشَّجَرَةَ الْأَخْضَرَ  
ثُمَّ إِذَا فَازُوا أَنْتُمْ بِهِ مُوقَدُونَ ﴿١٠٩﴾  
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ  
وَهُوَ الْغَفُورُ الْعَلِيمُ ﴿١١٠﴾  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ  
كُنْ فَيَكُونُ ﴿١١١﴾  
فَسُبْحَانَ الَّذِي يَبْدَأُ الْمَكُونَاتِ كُلَّ  
شَيْءٍ وَرَأْسَ الْيَوْمِ يُجْعَلُونَ

83 Glory be to Him  
in whose hands  
lies all the cosmic power—  
towards Him  
will all of ye proceed...

لَمْ يَعْبَدِ إِلَٰهِيكُمْ بَنِي آدَمَ أَنْ لَا  
تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ  
مُبِينٌ ﴿١١٢﴾  
وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١٣﴾  
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ  
تَكُونُوا تَعْقِلُونَ ﴿١١٤﴾  
هَذِهِ بَهْمٌ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿١١٥﴾  
إِصْلَاحُهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١١٦﴾  
الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا  
أَيْدِيهِمْ وَنَنصِتُ إِلَىٰ أَرْجُلِهِمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١١٧﴾  
وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا  
الْوَيْحَ طَافًا يَبْعُرُونَ ﴿١١٨﴾  
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا  
اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿١١٩﴾  
وَمَنْ يَعْزِبْ لَهُ نُفْسُهُ فِي الْخَلْقِ أَفَلَا  
يَعْقِلُونَ ﴿١٢٠﴾  
وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ  
إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿١٢١﴾  
لِيُنذِرَ مَنْ كَانَ كَارِهًا وَيُنَبِّئَ الْفَاسِقِينَ ﴿١٢٢﴾  
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِهِمَا  
أَبْدَانًا آخَرًا فَلَهُمْ فِيهَا مَا لَكُمُونَ ﴿١٢٣﴾  
وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا

\*



## SURA : ŞAFFĀT

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 181

See ye:

those who worship ranged in ranks;

2 Those who calmly preach restraint;

3 Those who chant admonition :

4 Verily, O verily,  
the Deity of all of you  
is One!

5 The Lord of the heavens  
and the earth  
and all that is between—  
the Lord (accepted)  
of all the East!

6 We have, indeed, adorned  
the nearer heaven  
with some planets,

7 But safe are they  
from these soothsaying devils!

8 No message from celestial spheres  
doth reach their straining ears:  
futility doth face them  
on all sides.

9 Rejected thus, they are  
perpetually perplexed.

10 Except a few, who by chance,  
steal a piece of truth  
and are pursued  
by flaming darts!

11 Ask them:  
Are they more difficult to create  
than (what they've watched of)  
Our creation?  
From sticky soil  
We have evolved them!

12 Well might thou wonder  
at their stubbornness :

13 When warned, they pay no heed;

14 When examples  
are placed before their eyes  
they cover them with ridicule,

15 And say, "These are  
nothing but  
palpable illusions!

16 "What! when we're dead  
and turned to dust and bones  
shall we still  
become a living people?

17 "And what about  
our forefathers of old?"

18 Say thou:  
"Yes, to your disgrace!"

18 This is but one  
call of caution  
but they are scared!

20 They say:  
"O, woe to us,  
this is the day  
of reckoning!"

21 (No!) This is  
the day of sentence,  
which ye denied!

2 \*\*\* 182

22 Round up those transgressors,  
their mates,  
and those they worshipped

23 Beside Allah; lead them  
to the path of hell!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَاتِ صَفًا ①

فَالرَّحْمَةِ رَحْمًا ②

فَالْغَيْبِ غَيْبًا ③

إِنَّ اللَّهَ لَكُلِّ شَيْءٍ ④

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَ

رَبُّ الْمَسْكُونِ ⑤

إِنَّا زَيْنًا لِّلْأَعْيُنِ بِرُؤُوسِ الْعُرَائِ ⑥

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ⑦

لَا يَتَّبِعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيَقْدِرُونَ ⑧

مِنْ كُلِّ جَانِبٍ ⑨

دُخُورًا لِّهَمْدِكَ يَا وَاصِبٌ ⑩

إِنَّا مَن خَلِطَ الْخَلْقَةَ فَاتَّبَعَهُ ⑪

يَهْمًا يَا قَابُ ⑫

فَأَسْتَفْعِمُ أَهْمُ أَفْعَلُ خَلْقًا أَمْرًا ⑬

خَلْقًا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّزِيظٍ ⑭

بَلْ عَجِبْتَ وَيَسْخَرُونَ ⑮

وَلِذَا ذُكِّرُوا لَا يَذْكُرُونَ ⑯

وَلِذَا ذُكِّرُوا لَا يَسْتَنْصِرُونَ ⑰

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ⑱

أَلَمْ نَكُنْ لَّكُم مِّن دُونِهَا قَوْمًا عَظِيمًا ⑲

لَمَّا نَسُوا اللَّهَ ⑳

أُولَئِكَ نَافَا لَّا دُؤُونٌ ㉑

كُلَّ نَعْمٍ وَأَنْتُمْ دَاخِرُونَ ㉒

فَلَمَّا سَأَلْنَا زُجُرًا وَاحِدًا قَالُوا أَهْمُ يُنظَرُونَ ㉓

24 Halt them!

They are to be questioned:

25 "What is the matter with you  
that ye now abet not  
one another?"

26 Ah! today they are  
submissive!

27 Some face others  
questioningly.

28 They ask:  
"Was it not you  
who influenced us?"

29 They answer:  
"Ye were by yourselves  
incapable of faith;

30 "We had no authority  
o'er you;  
ye were yourselves  
rebellious!

31 "So, just is the sentence  
of Our Lord;  
We ourselves now realize.

32 "We misled you  
only because  
we were ourselves astray!"

33 And thus they share  
their days of woe.

34 And thus We deal  
with those who transgress.

35 When they were told:  
"No deity is there  
but the Deity,"  
they had disdained!

36 They had said:  
"Shall we forsake our deities  
because a balladmonger mad  
(has told us to)?"

وَقَالُوا لَوْلَا إِلَهُكُم هَذَا يَوْمَ الْيَوْمِينَ ①

هَذَا يَوْمَ الْقَضَى الَّذِي كُتِبَ فِيكُمْ بِهِ ②

فَلَا تَذْكُرُونَ ③

أَحْسَرُوا وَالَّذِينَ ظَلَمُوا ذُكِّرُوا وَآذَوْا أَهْمُ وَمَا ④

كَانُوا يَعْبُدُونَ ⑤

وَمِنْ دُونِ اللَّهِ فَاهْتَدَوْا إِلَيْهِ وَإِلَىٰ آلِهِ طَرِيقٌ ⑥

وَيَقُولُ هُمْ إِلَهُهُمْ فَسُوءُ كُفُونٌ ⑦

مَا لَكُمْ لَا تَنفَعُكُمْ دُونُكُمْ ⑧

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ⑨

وَأَقْبَلْ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَخَسِرُونَ ⑩

فَالْوَاكِلُ كُنْتُمْ تَأْتُونَنَا عَنْ الْيَوْمِينَ ⑪

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ⑫

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ ⑬

كُنْتُمْ قَوْمًا طَافِينَ ⑭

فَقُلْ لِّمَنَّا قَوْلٌ رَّبِّكَ إِنَّا لَنَّا قَائِلُونَ ⑮

فَلَمَّا نَسُوا اللَّهَ أَكْثَرًا عَابِدِينَ ⑯

وَاللَّهُ يَوْمَ فِي الْعَذَابِ مُشْتَرِكُونَ ⑰

إِنَّا لَنَذْكُرُكَ لَنَعْمَلُ بِالْمُجْرِمِينَ ⑱

إِلَهُكُمْ كَانُوا إِذْ أَقْبَلْ لَهُمْ لَّ إِلَهٍ إِلَّا ⑲

اللَّهُ يَسْتَعْلُونَ ⑳

وَيَقُولُونَ إِنَّا لَنَأْتِيَنَّكَ الْيَوْمَ نَكْلَعُ ㉑

مَعْبُودِينَ ㉒

بَلْ جَاءَ بِالْحَقِّ وَصْدَقَ الْمُرْسِلُونَ ㉓

إِنَّا لَنَذْكُرُكَ لَنَعْمَلُ بِالْعَذَابِ الْيَوْمَ ㉔

وَمَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ㉕

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ㉖

37 Nay! He had come with truth;  
he but confirmed  
the Messengers  
(preceding him).

38 Taste ye then  
the dire punishment.

39 Your deserts  
are no more  
than ye deserve  
for what ye did.

40 But those who served  
Allah with sincerity—

- 41 For them awaits  
a bountiful repast :
- 42 Fruits (of their labours) :  
favours, dignity,
- 43 Abodes of comfort;
- 44 Communion,  
'midst the honoured.
- 45 Passed around among them  
crystal glasses
- 46 Holding limpid drinks  
that clarify the minds  
of those who drink.
- 47 No headiness therein,  
nor does it put them  
out of their senses.
- 48 Beside them  
large eyed women,  
modest, chaste,
- 49 Like pearls inset  
in jewelry...

3 \*\*\* 183

- 50 Some face others  
conversationally :
- 51 One of them asks another :  
"I had a neighbour
- 52 "Who was wont to ask,  
'Art thou amongst the ones  
who do believe
- 53 "That howsoever  
dead and dust and bones  
we may be now,  
we shall be, nonetheless,  
reunified?"
- 54 The other says:  
"Wouldst thou search?"

- 55 He searches :  
lo! he sees him  
in utter misery!
- 56 And he says,  
"By Allah!  
Thou hadst well-nigh  
made me also outcaste!
- 57 "If it had not been  
for Allah's grace,  
I too would have been  
among the punished!
- 58 "Dost thou still contend  
that we die not
- 59 "Except once  
and that there is  
no further punishment?
- 60 "(Didst thou not say :)  
'Life offers pleasures great
- 61 "'And that it is for them  
that strivers strive?"
- 62 "(Now tell me)  
Which is better :  
those pleasures  
or this bitter desert fare?"
- 63 For We have made  
the *zaqqum* tree  
for those who stray...
- 64 It is a plant that springs  
from desert heat—
- 65 Its fruits  
like devil's skulls;
- 66 Therefrom they eat  
to quench their hunger,
- 67 And assuage their thirst  
with its sour sap;
- 68 Returning once again  
to their hot abode—

69 They had found their fathers  
straying :

70 Hence they had headlong  
followed them...

71 Many had thus gone astray  
before them :

72 We had sent them Warners :

73 See thou the fate of those  
who were warned in vain!

74 And (in contrast  
with that of) those  
who strove for Allah  
in sincerity—

4 \*\*\* 184

75 *Nuh* called to Us,  
who best respond to prayers.

76 We rescued him  
from dire distress

77 And We gave him descendants  
that still survive

78 We leave them to posterity

79 Honoured be *Nuh*  
among all communities.

80 Thus, indeed, do We reward  
those who do good deeds!

81 He was, verily,  
among Our faithful servants!

82 The rest We drowned  
(in due oblivion).

83 Of his ilk was *Ibrahim*

84 Who served his Lord  
with simple earnestness

طَلَعُوا كَانَهُ زُهَيْسُ الشَّاطِرِينَ ①  
وَأَتَاهُمُ لَاحِكُونَ مِنْهَا لَمَّا لُوْنٌ مِمَّا ②  
الْبَطْلُونَ ③  
ثُمَّ إِنَّ اللَّهَ عَلَّمَ الْقَوَائِمَ حَاسِمًا ④  
تُحَرِّقُ مَرْيَعَهُمْ لِأَزَالِ الْجَحِيمِ ⑤  
إِلَّا هُمُ الْقَوَائِمُ أَلَاءَ هُمُ صَالِحِينَ ⑥  
فَهُمْ عَلَى أَنْبِهِمْ هُمْ عَوْنٌ ⑦  
وَلَقَدْ كُنَّا نَكْتُمُ الْكُرْبَ لَوْلَا ذُلُّ ⑧  
وَلَقَدْ أَرْسَلْنَا قَوْمَ مُنْذِرِينَ ⑨  
فَإِذَا كُفِرْتُمْ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ⑩  
إِلَّا جَاءَ اللَّهُ بِالْمُحْسِنِينَ ⑪  
وَلَقَدْ نَادَيْنَا نُوْحًا فَلْيَعْمِرْ الْمَوْجِدُونَ ⑫  
وَجَنَّةَ وَاهِلَةً مِنَ الْكُرْبِ الْعَظِيمِ ⑬  
وَجَعَلْنَا دُورِيَّةَ هُمُ الْبَغِيضِينَ ⑭  
وَتَرَكْنَا عَلَيْهِمْ فِي الْأَخْرَبِ ⑮  
سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ⑯  
إِنَّا كُنَّا إِلَيْكَ بِحُجْرٍ الْمُحْسِنِينَ ⑰  
إِنَّا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ⑱  
ثُمَّ أَعْرَفْنَا الْأَخْرَبِينَ ⑲  
وَلَنْ مِنْ شُعْبَةٍ لَهُ نَزْهِيهِمْ ⑳  
إِلَّا جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ㉑  
إِنَّا كُنَّا لَآرِئِيهِمْ وَتَوْبَهُ مَا ذَاتُ الْعُدُونِ ㉒  
أَلَيْسَ اللَّهُ ذُو الْفَضْلِ الْكَرِيمِ ㉓  
فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ㉔  
فَنَظَرَ نَظْرَةً فِي النُّجُومِ ㉕  
فَقَالَ إِنِّي سَقِيمٌ ㉖

85 Harangued he  
his father and his people :  
"What is this ye worship?"

86 "This monstrosity!  
Would ye set up this  
as deity  
beside the Deity?"

87 "What a conception have ye  
of the Lord of all peoples?!"

88 He looked up  
to the heavens (helplessly),

89 And muttered :  
"O, I am sick!"

أُولَئِكَ لَهُمْ رَبٌّ مَعْلُومٌ ①  
فَوَالِ اللَّهِ هُمْ يَكْفُرُونَ ②  
فِي حُتُوتِ النَّجْمِ ③  
عَلَى سُرُرٍ مُتَقَابِلِينَ ④  
يُطَافِي عَلَيْهِمْ بِكَأْسٍ مَرْنٍ مَعِجِينَ ⑤  
بَيْضَاءَ لَدَى الْكُشْبِيِّينَ ⑥  
لَيَحْمِلُنَّ أَثْقَالًا وَلَا هُمْ عَنْهَا يُكْشَفُونَ ⑦  
وَعِنْدَهُمْ جَوَارِحُ الْغُلَامِ عَمْرٍ ⑧  
كَأَنَّهُمْ بَعْضٌ مِّنْكَوْنٍ ⑨  
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ⑩  
قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَوْمٌ ⑪  
يَقُولُ إِنَّا كُنَّا مِنَ الْمَلَأَةِ الْمَنِفِقِينَ ⑫  
إِذَا امْتَنَّا وَكُنَّا تُرَايَا وَعِظَاءُ إِنَّا ⑬  
لَمُذْنِبُونَ ⑭  
قَالَ هَلْ أَنْتُمْ مُطْلَعُونَ ⑮  
فَأَطْلَعَهُمْ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ ⑯  
قَالَ تَاللَّهِ إِنْ كُنْتُمْ لَتَزِيدُنَّ ⑰  
وَلَوْلَا رَحْمَةُ رَبِّي لَكُنْتُمْ مِنَ ⑱  
الْمُحْضَرِّينَ ㉑  
أَفَمَا تُحِنُّ وَتُعَذِّبُنَّ ㉒  
الْأَمْوَاتِ تَتَنَادَوْنَ لَمَّا كُنْتُمْ مُعْتَدِينَ ㉓  
إِنَّ هَذَا الْقَوْمَ الْقَوِيُّ الْعَظِيمُ ㉔  
يُرْسِلُ هَٰذَا فَيُعْمِلُ الْعِمَالُونَ ㉕  
أَذَلَّ خَيْرٌ مِنْكُمْ أَمْ شَجَرَةُ الزَّأْوَرِ ㉖  
إِنَّا جَعَلْنَا بَيْنَهُ لَظَلَمِينَ ㉗  
إِنَّمَا شَجَرَةُ غَرْجَرٍ فِي أَصْلِ الْحِجَابِ ㉘



90 So they turned their backs  
on him.

91 But he  
approached their idols :  
(Coaxingly) he whispered :  
"Will ye not eat  
the offerings before you?"

92 "What is the matter with you  
that ye do not speak?"

93 He smote them  
with a blow  
right earnest...

94 They turned towards him  
and approached in anger...

95 He asked :  
"Would ye worship  
that which ye (yourselves)  
have shaped

96 "Instead of Allah  
who created you  
and what ye shape?"

97 They shouted :  
"Bind him stiff!  
Fling him  
to the (desert) heat!"

98 Despite what they wished  
We made them all  
discomfited!

99 He mused :  
"I am a seeker  
of my Lord :  
He will guide me..."

100 "O my Lord!  
Grant me Thou  
a wholesome one..."

101 In time, We gladdened him  
with a thoughtful son...

102 And when,  
brought up in his care,  
he reached manhood—  
he said, "O my son,  
I have been dreaming  
that I'm sacrificing thee :  
what dost thou think of it?"  
He answered, "O my father!  
Do as thou art bid!  
Thou shalt find me,  
by Allah's will,  
among the resolute!"

103 When they had mutually  
resigned themselves  
(to Allah's will)  
and he (in gratitude)  
threw himself  
upon his forehead...

104 We called to him,  
"O Ibrahim!"

105 "Well hast thou now  
fulfilled thy dream!  
This is how, indeed,  
We do reward the gracious.

106 This was naught  
but open trial..."

107 We compensated him  
with the Mighty Sacrifice  
(which annually  
commemorates his deed).

108 And made of him  
a heritage  
for posterity!

109 *Honoured be Ibrahim'.*

110 *This is how  
We do reward  
the gracious.*

111 *Verily he was  
among Our faithful servants.*

112 We blessed him  
with *Ishaq*,  
a seer among the righteous

سَلَّمَ عَلَىٰ إِسْحَاقَ ۖ  
كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝

113 And exalted We  
him and *Ishaq* :  
but, among their progeny  
there are, apparently,  
some who're gracious,  
others who  
do wrong themselves. . .

إِذْكَ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝  
وَبَشِّرْهُمْ بِأَخْلَاقٍ بَيْنَ الْغَالِبِينَ  
وَبَرَكْنَا عَلَيْهِمْ فِي الْأَخْلَاقِ وَفِي الرِّسَالِ  
مُحْسِنِينَ وَطَالَمَ الْغُفَّارُ ۝  
وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ  
بَنِيهِمَا مَا هُوَ لَكُمَا مِنَ الْكَرْبِ الْعَظِيمِ ۝  
وَنُفِخَ فِي سُنْبُكِهِمَا فَكَانُوا لَهُمُ الْغُفَّارِينَ ۝  
وَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ۝  
وَهَدَيْنَاهُمَا صِرَاطَ الْمُسْتَقِيمِ ۝

5 \*\*\* 185

114 Likewise, We showered blessings  
on *Musa* and *Harun*

وَبَرَكْنَا عَلَيْهِمَا فِي الْأَخْلَاقِ ۝  
سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ۝

115 And rescued them  
and their people  
from dire affliction.

إِذَا كُنَّا لِلْجَنَّةِ مُقْبِلِينَ ۝  
إِلَهُمَّ مَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝  
وَإِنْ يَاسَ لِمَنِ الْمُرْسَلِينَ ۝

116 We helped them till  
they were victorious.

إِذْ قَالَ الْفُؤَادُ الْأَوَّلُ لِّلْجَنَّاتِ ۝  
أَتُنْفَخُنَّ فِيهِنَّ رُسُلَ رَبِّكُنَّ وَأَنْتُمْ لَا تَشْعُرُونَ ۝  
أَلَمْ تَعْلَمُوا أَنَّكُمْ كُنْتُمْ رُسُلَ رَبِّكُنَّ الْأَوَّلِينَ ۝  
فَلَا تَدْعُوهُمْ إِلَىٰ عِبَادَتِكُمْ خَصَرٌ لَّكُمْ الْأَوَّلِينَ ۝

117 We gave them the Law  
which makes things clear,

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝  
وَبَرَكْنَا عَلَيْهِمْ فِي الْأَخْلَاقِ ۝  
سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ۝

118 And guided them  
to the path secure,

وَبَرَكْنَا عَلَيْهِمْ فِي الْأَخْلَاقِ ۝  
سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ۝

119 And made of them  
a heritage  
for posterity.

125 "Ye invoke *Ba'*  
and forsake  
the best of all Creators,

120 *Honoured be Musa  
and Harun*

121 *This is how  
We do reward  
the gracious.*

126 "Allah is your Lord,  
the Lord of your forefathers  
of old."

122 *Verily they were  
among Our faithful servants*

127 They repudiated him  
and, therefore, were arraigned :

123 So also was *Ilyas*  
among Our envoys.

128 Except Allah's  
servants true.

124 When he said  
to his people,  
"Will ye pay no heed?"

129 We made of him a heritage  
for posterity.

130

*Honoured be Ilyas*

- 131 *This is how  
We do reward  
the gracious.*
- 132 *Verily, he was  
among Our faithful servants*
- 
- 133 *Lut too  
was among the Envoys:*
- 134 We rescued him  
and all his kin
- 135 Except a woman elderly  
who was reluctant.
- 136 Then We destroyed  
the lingerers.
- 137 Ye still pass by  
their ruins, morn
- 138 And evening—  
will ye not understand?
- 6 \*\*\* 186
- 139 So also was *Yunus*  
among the Envoys:
- 140 Lo! he stowed himself  
within an overloaded bark:
- 141 Lots were cast  
and he was doomed.
- 142 So the sea  
did swallow him,  
and, condemned was he,
- 143 Had it not been  
that he was 'mong  
the best of swimmers,
- 144 He would have  
tarried in its bosom  
till the day of rising!
- 145 We cast him on a lonely shore  
and he was sick—
- 146 We grew for him  
a plant among the gourds.
- 147 We sent him to a people  
hundred thousand strong  
or more.
- 148 When they believed,  
We made them flourish  
for a time.
- 
- 149 Cross-question them:  
Why should thy Lord  
choose daughters  
while sons they choose?
- 150 Have We made  
our agents females,  
have they seen them?
- 151 And, do they not themselves  
invent the term,
- 152 'The son of Allah'  
and, thereby, lie?
- 153 But did he not  
(as ye just said)  
prefer daughters  
over sons?
- 154 What is the matter with you:  
how ye contradict yourselves!
- 155 Will ye never stop and think?
- 156 If ye have  
any solid grounds  
for your beliefs
- 157 Then bring ye forth  
your evidence  
if ye are honest!

158 Descent from Him  
they do ascribe  
to genii  
although the genii themselves,  
if they but knew,  
would plead their innocence!

159 Glory be to Allah!  
How they mislead (all)

160 Except Allah's servants true—

161 For neither you nor those ye serve

162 Can be seducers to them!

163 Except, (perhaps),  
for those already prone  
to go to hell!

164 There is none amongst us  
but he knows his place.

165 Indeed, we work in groups

166 To render him obeisance.

167 And some (among these infidels)  
there are who say :

168 "If only these ideas  
had come to us  
from our own forefathers

169 "We too would now have been  
among the sincere servants."

170 And (on such flimsy  
self deception)  
they themselves reject  
what comes to them!  
But soon, they too  
shall come to realize!

مَا لَكُمْ تَكْتُمُونَ ۝  
أَفَلَا تَذَكَّرُونَ ۝  
أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ۝  
فَأْتُوا بِكِتٰبِكُمْ إِن كُنْتُمْ صٰدِقِينَ ۝  
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَاسًا ۝  
عَلَيْتِ الْجَنَّةُ إِن هُمْ لَمُحْضَرُونَ ۝  
سُبْحٰنَ الشُّعَرَاءِ لَيَصْفُونَ ۝  
إِلَٰهَآدَ اللّٰهِ الْمَخْلُوعِينَ ۝  
فَأَنذَرْتَهُمْ وَمَا تَعْبُدُونَ ۝  
مَّا أَنْتُمْ عَلَيْهِ بِفَاعِلِينَ ۝  
إِلَّا لِمَن هُوَ صٰلِحٌ جَابِغٌ ۝  
وَمَا يَسْأَلُكَ إِلَّا لَهُ مَقَآءِرُ يُعْلٰوُونَ ۝  
وَأِنَّا لَنَحْنُ الصَّٰدِقُونَ ۝  
وَأِنَّا لَنَحْنُ الْمُسَبِّحُونَ ۝  
وَلٰن كَاثِرٌ بِقَوْلُنَا ۝  
لَوْ أَن عِندَنَا ذُكُرٌ لَّا رَآئِنَ الْأَوَّلِينَ ۝  
لَكِنَّا عِبَادَ اللّٰهِ الْمَخْلُوعِينَ ۝  
فَكَلَّمُوا بِغَيْبٍ مُّسْكُوتٍ يَعْلُمُونَ ۝  
وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِجِبٰٓأِنَا ۝  
الْمُرْسَلِينَ ۝  
إِن هُمْ لَمُصْطَرُونَ ۝  
وَأِنَّا جُنْدٌ نَّالَهُمُ الْغُلْبُونَ ۝  
فَتَوَلَّوْهُمْ حَتَّىٰ جِئْنَا ۝  
وَأَبْصَرْتَهُمْ فَسَوْفَ يَنبَعُدُونَ ۝

إِن تَاْكُلْ ذٰلِكَ تُخٰزِى الْمُحْسِنِينَ ۝  
لَآئِهٖ مِّنْ عِبَادِنَا الْمُؤْمِنِينَ ۝  
وَأِنَّا لَنُوطِئُكَ الْمُرْسَلِينَ ۝  
إِذْ يَخْتَصِمُونَ ۝  
وَأَهْلَآهُ أَجْمَعِينَ ۝  
إِلَّا عَجُوزًا فِي الْغٰوِيَاتِ ۝  
ثُمَّ دَعَوْنَا إِلَى الْغٰوِيَاتِ ۝  
وَأَنكُمُ الْمُتَعَدُونَ ۝  
وَالْبَقِلَ أَفَلَا تَفْهَمُونَ ۝  
وَأِنَّا يُؤْتِي السَّحَابَ مِرْسَالِينَ ۝  
إِذْ أَتَى عَلَى الْفَلَاحِ الْمُرْسَلُونَ ۝  
فَسَاهَوْكَانَ مِنَ الْمُذْخَبُونَ ۝  
فَالْقَصَصَ الْأَوَّلَ وَالْقَوَاعِمَ ۝  
فَأُولَآئِكَ كَانُوا مِنَ الْمَسْجُورِينَ ۝  
لَكِنِّي فِي نَظْمِي إِلَى يَوْمِ يُبْعَثُونَ ۝  
فَنَبِّئْهُمْ بِأَلْعَرَّاءِ وَهُمْ سَاقِمُونَ ۝  
وَأَنبِئْهُمْ بِأَلْيَمِ يُجْرَىٰ نَحْرُهُ ۝  
وَأَرْسَلْنَاهُ إِلَىٰ بَنِي إِسْرٰٓءِيلَ وَنَاوُوسَ إِلٰهَ الْفِرْعَوْنِ ۝  
فَأَمَّا نَاوُوسَ فَتَبَعْنَاهُ إِلَىٰ جَبْنِ ۝  
فَأَسْفَرْنَا بِهِ إِلَىٰ رَبِّكَ الْبَنَاتِ وَلَهُمُ  
الْبَنُونَ ۝  
أَمْ حَقَّكَ الْمَلٰٓئِكَةُ إِنَّا نَاوُوسَ شَاوِدِينَ ۝  
أَلَا أُنَبِّئُكُمْ أَنَّ الْفِرْعَوْنَ يَكُونُونَ ۝  
وَلَكِنَّ اللَّهَ ۝  
أَصْلَفَى الْبَنَاتِ عَلَى الْبَنِينَ ۝

171 There already stands  
Our word  
given to Our servants  
the Envoys :

172 "We shall by all means  
succour them,

173 "And those who strive  
on Our behalf  
will certainly succeed."

174 So bear thou with them  
for a while,

175 And watch them  
even as  
they do watch thee.

176 How they hasten  
retribution from Us!

177 But when calamity descends  
while they are still asleep,  
sad will be the plight  
of those who had been warned!

178 So bear thou with them  
for a while

179 And watch them  
even as  
they do watch thee.

180 Glorify thou  
only thine own Lord,  
the Lord deserving of esteem,  
by far beyond whatever  
they might attribute to Him.

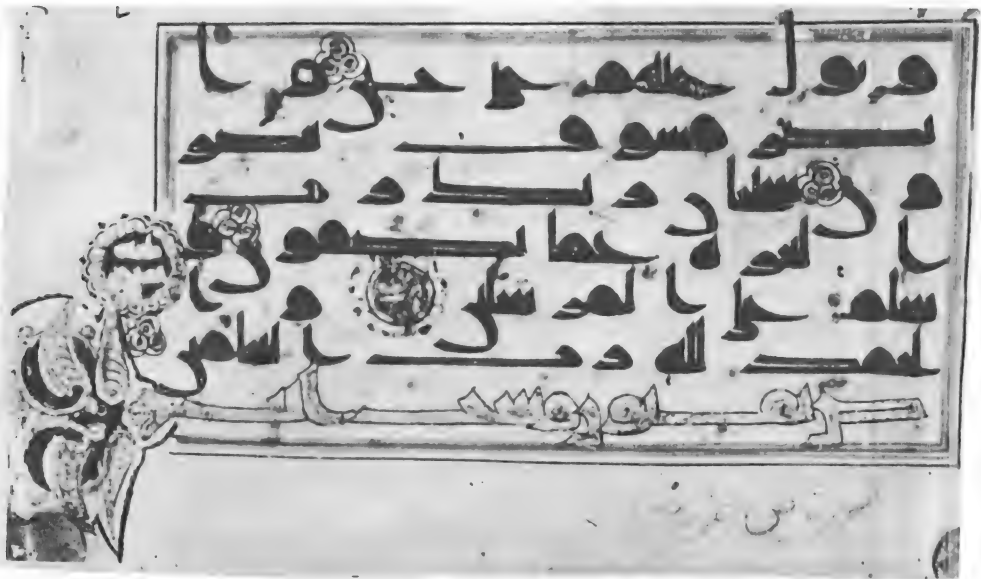
وَأَبْجُثُوهُمْ يُبْجُثُونَ ١٧٦  
مُخَنِّبِينَ رَبِّكَ رَبِّ الْعِزَّةِ لَمَّا يَصِفُونَ ١٧٧  
وَسَاءَ عَلَى الْمُرْسَلِينَ ١٧٨  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١٧٩

أَقْبَعَدَ إِنَّا لَنَسْتَعْجِلُونَ ١٧٦  
فَإِذَا نَزَلَ بِآيَاتِهِمُ فَسَاءَ صَبَاحُ ١٧٧  
الْمُنذِرِينَ ١٧٨  
وَقَوْلُ غَنَاقٍ حَتَّىٰ جِبِينَ ١٧٩

181 (Remember thou)  
the former Envoys  
with salutations kind

182 And render thou obeisance  
only to the Lord  
of all mankind.

\*



SURA : *ṢĀD*

In the Name of Allāh the Rahīm the Rahīm

1 \*\*\* 187

**SAD!**

(O MUHAMMAD!)

Witness is the *Qur'an*,  
full of instances :

2 But these faithless ones  
are in a rift  
with their own dignity!

3 How many generations  
have We swept away—  
who wailed  
when there was left  
no time for refuge!

•

4 They wonder  
that a Warner should arise  
from 'mong themselves!  
These unbelievers say :  
"This is a cunning liar!

5 "Has he fused all deities  
into one Deity?  
This is a strange idea!"

6 The great among them  
go their ways  
(as if to say)  
"Tread ye old paths  
and be content  
with your own deities;  
this is only a design!

7 "No such thing  
have we ever heard  
from former faiths :  
this is nothing but concoction!

مَا سَمِعْنَا بِهَذَا فِي الْمَلَأَةِ الْآخِرَةِ وَتَكُونُ  
هَذَا إِلَّا خَيَالًا ۝  
أَنْزِلْ عَلَيْنَا مَثَلًا بَلَدًا  
هُم فِي شِقَاقٍ تَرَى وَيُؤْتَىٰ قِيلَ لَهَا  
يَلَّ وَتَوَاعَدَاب ۝  
أَمْعِنْدَهُمْ خَزَائِنُ رَحْمَتِي رِيَاك  
الْعَوْنِ الْوَهَّاب ۝  
أَمْ لَهُمْ ثَلَاثُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا قَلِيلٌ يُفَكِّرُونَ فِي الْأَسْبَابِ ۝  
جُنْدٌ تَأْمُرُكَ أَنْ تَهْرُوَهُمْ قَوْمٌ الْأَخْرَابِ ۝

سورة ص

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝  
بَلِ الْكَافِرِينَ كَفَرُوا إِلَىٰ عَذَابٍ وَشَقَاقٍ ۝  
كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ قَوْمًا فَكَرِهَ قَوْمًا  
فَنَادَوْا وَلَا تَرْجِعْ عَلَيْنَا مَثَلًا ۝  
وَيَحْجِبُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِمَّنْ قَبْلِهِمْ  
وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ مُّكَدَّ ۝  
أَجْعَلِ اللَّهُ إِلَهُةً إِلَهُةً وَاحِدًا ۝  
هَذَا الَّذِي يُحْجَبُ ۝  
وَالطَّاغُوتِ الْمَلَائِكَةِ أَنْ أَمْشُوا وَاضْبُرُوا  
عَلَىٰ الْبَيْتِ كَمْ يَمُرُّانَ هَذَا الشَّيْءَ يَوْمًا ۝

8 "Has the message come  
to him alone  
among us all. . ."  
Yes, they are all in doubt  
about My message;  
they have not tasted yet  
My punishment.

9 Is all the treasured grace  
of thy Lord—  
the Sovereign  
and the Bounteous,  
reserved for them?

10 Is heaven and earth  
and all that is between,  
their property?  
Then let them rise  
and take possession!

11 This group  
is no more important  
than hordes  
already put to flight.

12 Thus vilified,  
before them,  
the 'Ad  
the compatriots of *Nuh*,  
the people of *Fir'aun*,  
so firmly ensconced!

13 The *Thamud*,  
the companions of *Lut*,  
the 'Dwellers of the Woods'—  
all these were hordes:

14 Not one among all these  
but called its Messenger  
a liar!  
Just was their punishment..

2 \*\*\* 188

15 Do they not see  
that a single blast  
they shall not stand?

16 And yet they (dare to) mock:  
"Our Lord, hasten thou  
our sentence  
without (our waiting for)  
the day of judgment!"

17 Endure thou  
what they say  
and keep in mind  
Our servant, *Dawud*—  
he of mighty arms—  
who humbly turned to Us.

18 It was We  
who subjected the mountain-sides  
to him  
resounding to Our bounties  
at eventide and dawn!

19 His swarming (human) flocks  
looked humbly to him.

20 We made his kingdom strong  
and endowed him with wisdom  
and the power  
to finally decide!

21 Hast not the story reached thee  
of how the disputants  
had found access  
to the inner chamber  
(of his mind)?

22 When they faced *Dawud*  
he was frightened of them,  
but they said:  
"Fear not, we are only  
two who've fallen out—  
one thinks that the other  
has wronged him;  
so judge thou  
rightly betwixt us  
and be not partial;  
lead us thou towards  
the right solution.

23 "This man here  
is my brother:  
he has ninety and nine ewes  
but I have only one.  
And yet he says,  
'Trust her to my care'  
And he is even harsh  
in his demand!"

24 *Dawud* said:  
"Truly he doth wrong thee  
in seeking to increase  
his large flock  
with thy single ewe!"  
(And then he mused:)  
How many partners there be  
who seek to wrong each other!

And those who feel and act  
only righteously,  
how few they be!

Then did *Dawud* suddenly realize  
that he himself had been tested!

He asked forgiveness of his Lord  
and bent his head  
in shame and penitence.

25 So we forgave him  
for the past;  
he drew near Us  
achieving an exalted rank.

## 26 "O Dawud!

We have, indeed, made thee  
Vicegerent in this land;  
so judge thou justly between men!  
Obey not thou  
thine own desires;  
for, they will lead thee  
far astray  
from the path of Allah:  
and those who go astray  
from the path of Allah,  
for them is grievous  
chastisement,  
because they overlook  
the consequences.

4 \*\*\* 189

27 Not without a purpose  
have We created  
the heavens and the earth  
and all that is between!  
That is only what  
the cynics think!  
But, Oh the fire  
(of unbelief)  
in which they burn!

28 Shall We mete out  
equally (of happiness)  
to those of faith  
and righteous deeds,  
and those  
who tend to spread  
evil in the land?!

Shall We treat as equals  
the mindful and the dissolute?

29 This code We have  
revealed to thee  
so that it may usher joy  
to those who ponder  
on its message;  
and be a source of thought  
to those who understand

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجِيَّتِكَ  
إِلَىٰ يَاجُجَ وَإِنْ كُنْتَ مِنَ الظَّالِمِينَ  
لَيَسْجُنَنَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ مِنَ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَكُلُّهُمْ  
مِنَ الْهَامِ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ  
فَأَنصَحْنَاهُ رَبُّهُ وَخَرَّ رَاكِعًا وَ  
أَنَابَ ۝

فَعَقَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِنْدَنَا  
لَکِتَابًا مُّحْسِنًا مَّآ ۝  
يَا دَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ  
فَاخْذُ الْزِينَةَ مِنَ الْكَاسِ بِالْيَمِينِ وَلَا تُفْرِجْ  
الْهُدْيَ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ  
الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ  
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ  
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
بِإِلَٰهٍ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا  
قَوْلَ الَّذِينَ كَفَرُوا مِنْ الْكَاذِبِينَ  
أَمْ يُجْعَلُ الَّذِينَ آمَنُوا وَكَلَّمُوا الصَّلَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يُجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ۝  
رَبِّهِ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لَّا يَكُونُ لَكَ  
أَلِيٌّ وَلَا يَعْذَرُكَ أَتَوَلَّوْا الْأَلْبَابَ ۝  
وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ  
إِنَّهُ أَتَابَ ۝  
إِذْ عَرَضَ عَلَيْهِ بِالْعَظِيِّ الصُّوفُتِ  
الْجَبَابِ ۝

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَ  
فِرْعَوْنُ ذُو الْأَوْتَارِ ۝  
وَنُوحٌ وَذُرِّيَّتُهُ لَوْجًا وَآخُتَبُ لَيْكَلَهُ  
أُولَٰئِكَ الْأَخْزَابُ ۝  
إِنَّ كُلَّ الْآلِ كَذَّبَ الرَّسُولَ مِنْ عَفَايَ  
وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صِغَةً وَاجِدَةً  
يَا لَهَا مِنْ قَرَارٍ ۝  
وَقَالُوا رَبَّنَا جَعَلْنَا لَنَا وَطَنًا قَبْلَ يَوْمِ  
الْحِسَابِ ۝  
إِذَا بَرَأَ عَلَٰمَاتُ الْفُجُورِ وَأَذَى الْأَرْضِ تَوَّاهُ  
دَاوُدُ وَالْزِينَةُ إِنَّهُ أَتَابَ ۝  
إِذْ أَخْرَجْنَا الْجِبَالَ مَعَهُ يُسَبِّحُ بِالْعَمِيِّ  
وَالْإِشْرَاقِ ۝  
وَالْكَافِرُ يَحْمُورُهُ كُلُّ لَهٍ أَتَابَ ۝  
وَسَدَّ ذَٰلِكَ مَلَكُهُ وَأَنبَأَهُ الْجَنَّةُ وَفُضِّلَ  
الْخِطَابُ ۝  
وَهَلْ أَتَاكَ نَبَأُ الْخَضِيعِ إِذْ تَسَوَّرُوا  
الْيَحْرَابَ ۝  
إِذْ جَاءُوا عَلَىٰ دَاوُدَ فَفَزِعْنَاهُمْ قَالُوا  
لَا تُخَفَّ فَعِظْمَانُ بْنُ يَحْيَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ  
فَاخْذُ بِيَدِنَا بِالْجَنِّ وَلَا تَمْسُطْ وَقِيدَنَا  
إِلَىٰ سَوَاءٍ الْخِلَاطِ ۝  
إِنَّ هَٰذَا لَأَنبَىٰ لَفِي سَمْعٍ وَبِعُورٍ فَجَعَلَهُ  
وَلِيًّا نَجِيَّةً وَوَاحِدًا لَّا يَمُوتُ قَالُوا كَفَرْتُمْ  
وَعَزَّزْنَا فِي الْخِلَابِ ۝

## 30 We bestowed on Dawud

Sulaiman :

excelled he in Our service  
and he too  
humbly turned (to Us).

31 When, after dusk,  
he was, respectfully, reminded  
of the tired steeds  
waiting patiently



32 He said, "Truly,  
I have been engrossed  
in the love of lovely things  
beyond the precepts of my Lord,  
until these had been veiled  
from my memory!

33 "Bring them to me!"  
Patted he their necks  
and stroked their knees.

34 Then We tested *Sulaiman*  
making him fall  
dead-tired, fainting,  
on his throne:  
when he revived,

35 He said, "My Lord,  
forgive me (my absorption  
in the lovely things)  
and grant to me a kingdom  
without a parallel  
even after me!  
Verily, Thou art  
the Granter of all boons!"

36 We made the winds  
(of commerce)  
serve his will—  
his sails glided  
slow or fast  
to places he decreed.

37 And giants diverse  
all served him  
as divers (in the depths)  
and builders (on the heights).

38 And also others  
bound in fetters—

39 "These are Our gifts  
preserve them or expend them  
(as thou wilt)  
without having to account."

40 Truly, he drew near Us  
achieving an exalted rank.

5 \*\*\* 190

41 And tell them  
of Our servant *Ayyub*  
when he cried  
to his Lord:  
"Oh this desert-devil  
(this awful thirst)  
has (well-nigh)  
crippled me!"

42 "Dig in thy heels!  
(Spur thou on!)  
There! There!!  
So near!!!  
You'll wash and drink  
and rest in comfort!"

43 We reunited him  
to his wife,  
his kith and kin  
by Our grace  
and, as an example  
to those who understand!

44 "Content thyself with little;  
let it last thee long;  
do not thou succumb!"  
Verily, We found him  
persevering:  
Devotee par excellence.  
How he put his trust in Us!!

45 And speak  
of Our servants  
*Ibrahim* and *Ishaq*  
and *Ya'qub*  
men of action  
and foresight!

46 We have chosen them  
with care  
and have decreed for them  
among the exemplars  
a special place.

47 They are  
Our chosen ones  
among the virtuous.

- 48 Also recall to them

*Isma'il*  
and *Yas'a*  
and *Dhu'l-Kifl*  
and others  
among the virtuous!

6 \*\*\* 191

- 49 These stories

are indeed,  
illustrations beautiful  
to earn them lofty stations.

- 50 Perennial gardens

gates of which  
are always open to them.

- 51 Reclining in them—

regaled with 'bundant fruit  
and cooling drinks—

- 52 Beside them

large eyed mates  
modest and companionable—

- 53 "This is what

ye were promised  
for the day of reckoning."

- 54 This is how We bless;

there is no end

- 55 To this. But,

for the insolent rejectors  
a miserable abode—

- 56 Hell itself. Therein

they scorch,  
a dismal resting place

- 57 This. Therein, they taste

but intense heat  
and intense cold!

- 58 And other things

of kindred sort besides!

وَأَذِّنْ لِلْعِبَادِ أَنَا بِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَنبَارِ ۖ إِنَّا أَخَذْنَا مِنْهُمُ بَخَالَصَتْرَهُمْ لِيَْلَى النَّارِ ۚ وَكَانَ مِنْهُمْ نَائِلِينَ الْمَصِطَفِينَ الَّذِينَ كَانُوا يُدْعَوْنَ إِلَى الْإِسْلَامِ وَكَانُوا يُسْمَعُونَ وَلَكِنَّ الْأَكْثَرِ مِنْهُمْ لَا يَعْلَمُونَ ۚ

هَذَا أَقْرَبُ وَأَمَّا الْمُسْلِمِينَ لِحُسْنِ مَا فِي جَنَّتِ عَنْهُمْ مَقْعَدُهَا هُمْ الْأَنْبَارُ ۚ مَتَّكِئِينَ يَوْمَ لَا يَدْعُؤْنَ وَهِيَ بِأَفْكَاهِهِ كَثِيرَةٌ وَتَرَابُ ۚ

وَعِنْدَهُمْ فِي جَنَّاتٍ الْكَافِرِينَ الْأَنْبَارُ ۚ

هَذَا مَا لَوْعَدْنَا مِنْ لَوْلَا الْجَنَّةِ ۚ

إِنَّ هَذِهِ الرِّزْقُ مَا لَمْ يَكُنْ لَكُمْ فَكَادَ ۚ

هَذَا وَأَمَّا لِلطَّغْيُونِ فَتَرَابُ مَا فِي ۚ

تَهْتَمُّ بِصَلَاةِهَا قِيَسَ إِلَيْهَا ۚ

هَذَا أَقْلِيلٌ وَتَوَدَّوْهُ جَمِيمٌ ۚ وَتَعَسَّى ۚ

وَأَخْرَجُوا مِنْ شَجَلِهِمْ أَرْوَاجُ ۚ

هَذَا أَخْرَجُوا مِنْ شَجَلِهِمْ وَتَعَسَّى ۚ

يَوْمَ لَا يَكُونُ لَهُمْ فِي النَّارِ ۚ

قَالُوا أَوَلَمْ نَكُنْ لَكُمْ رَحْمَةً ۚ إِنَّكُمْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۚ

قَدْ مَعَهُمْ لَنَا قِيَسَ الْقَرَارُ ۚ

قَالُوا رَبَّنَا مَنْ قَدْ مَرَّ لَنَا هَذَا أَقْرَبُ ۚ

عَدَا أَبَا ضَعْفَانَ النَّارِ ۚ

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْبُغْيَةِ عَنْ قَوْلِي تَعَسَّى ۚ لَوِ كُنْتُ مِنَ الْغَايِبِ ۚ

وَرُوِّهَا عَنْ قَوْلِي تَعَسَّى ۚ لَوِ كُنْتُ مِنَ الْغَايِبِ ۚ

الْغَايِبِ ۚ

وَلَقَدْ تَتَنَّا سُلَيْمَانَ وَآلَيْهَا عَلَى كُرُوبِهِمْ ۚ

جَسَدًا نَقَرْنَا أَنْابَ ۚ

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا ۚ

يَكُونُ لِي رَحْمَةً مِنْ رَبِّي ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۚ

فَتَعَزَّزْنَا لَهُ الْوَيْسَ بِجَنَّتِي بِأَمْرِ مُرْسَاوِ ۚ

حَيْثُ أَصَابَ ۚ

وَالْقَلِيلُ مِنْ كُلِّ بَنَاءٍ وَتَعَسَّى ۚ

وَأَخْرَجُوا مِنْ مَقْعَدِهِمْ فِي الْأَصْفَادِ ۚ

هَذَا أَعْطَاكَ مَا كَانَتْ أَوْ أَمْسَكَ بِخَيْرِ ۚ

جَسَابَ ۚ

وَأَنَّ لَهُ عِنْدَ النَّارِ لِي وَحُسْنِ مَا فِي ۚ

وَأَذِّنْ لِلْعِبَادِ أَنَا بِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَنبَارِ ۚ

إِنَّا أَخَذْنَا مِنْهُمُ بَخَالَصَتْرَهُمْ لِيَْلَى النَّارِ ۚ

وَكَانَ مِنْهُمْ نَائِلِينَ الْمَصِطَفِينَ الَّذِينَ كَانُوا يُدْعَوْنَ إِلَى الْإِسْلَامِ وَكَانُوا يُسْمَعُونَ وَلَكِنَّ الْأَكْثَرِ مِنْهُمْ لَا يَعْلَمُونَ ۚ

هَذَا أَقْرَبُ وَأَمَّا الْمُسْلِمِينَ لِحُسْنِ مَا فِي جَنَّتِ عَنْهُمْ مَقْعَدُهَا هُمْ الْأَنْبَارُ ۚ

مَتَّكِئِينَ يَوْمَ لَا يَدْعُؤْنَ وَهِيَ بِأَفْكَاهِهِ كَثِيرَةٌ وَتَرَابُ ۚ

وَعِنْدَهُمْ فِي جَنَّاتٍ الْكَافِرِينَ الْأَنْبَارُ ۚ

هَذَا مَا لَوْعَدْنَا مِنْ لَوْلَا الْجَنَّةِ ۚ

إِنَّ هَذِهِ الرِّزْقُ مَا لَمْ يَكُنْ لَكُمْ فَكَادَ ۚ

هَذَا وَأَمَّا لِلطَّغْيُونِ فَتَرَابُ مَا فِي ۚ

تَهْتَمُّ بِصَلَاةِهَا قِيَسَ إِلَيْهَا ۚ

هَذَا أَقْلِيلٌ وَتَوَدَّوْهُ جَمِيمٌ ۚ وَتَعَسَّى ۚ

وَأَخْرَجُوا مِنْ شَجَلِهِمْ أَرْوَاجُ ۚ

هَذَا أَخْرَجُوا مِنْ شَجَلِهِمْ وَتَعَسَّى ۚ

يَوْمَ لَا يَكُونُ لَهُمْ فِي النَّارِ ۚ

قَالُوا أَوَلَمْ نَكُنْ لَكُمْ رَحْمَةً ۚ إِنَّكُمْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۚ

قَدْ مَعَهُمْ لَنَا قِيَسَ الْقَرَارُ ۚ

قَالُوا رَبَّنَا مَنْ قَدْ مَرَّ لَنَا هَذَا أَقْرَبُ ۚ

عَدَا أَبَا ضَعْفَانَ النَّارِ ۚ

- 59 "This rabble

that ye did mislead—

no good reception

does it meet,

all of them are bound for hell."

- 60 The (damned cry) :

"But these misleaders too!

No good reception

shall await ye either!

It was you who misled us

to this evil plight!"

- 61 They wail : "Our Lord,

those who misled us to this,

increase their punishment

twofold in this agony!

62 They wonder :  
 "What is this?  
 We do not see among us  
 the man whom we regarded  
 as the evil one

63 "At whom we laughed!  
 (Were we then deceived?)  
 Or, do our eyes  
 deceive us now?"

64 That is how, in truth,  
 the damned  
 go on quarrelling...

6 \*\*\* 192

65 Say thou : I warn you truly :  
 There is no deity  
 but Allah  
 the Only and the Irresistible.

66 Lord of the heavens  
 and the earth  
 and all that is between,  
 the Sovereign, the Benign!

67 Say thou :  
 "That is the fact supreme.

68 "And that itself  
 ye do deny!

69 "I have no knowledge  
 of the higher spheres  
 o'er which they wrangle.

70 "Nought is entrusted to me  
 but that I emphasize  
 a plain and simple fact!"

\*

71 When thy Lord  
 said to the angels :  
 "I shall raise a man  
 from clay."

72 "And when I have  
 instilled in him  
 My power  
 ye shall be subject to him  
 and render him obeisance."

73 All angels bowed,  
 in unison  
 and did obeisance—

74 Except *Iblis*!  
 He haughtily disdained  
 and openly rebelled!

75 He said, "*O Iblis*,  
 what doth prevent thee  
 from submitting  
 to what I have created  
 with Mine own hands?!  
 Art thou presumptuous?  
 Dost thou claim  
 to be the highest  
 among My creatures?"

- 76 He said,  
"I am better than he!  
Thou hast raised me  
from the fire  
and raised him from  
(mere) clay!"
- 77 He said, "Get thee hence :  
thou art expelled!"
- 78 "My curse upon thee  
till the day of reckoning!"
- 79 He pleaded, "Lord!  
Let me watch them  
till the day  
that they are raised!"
- 80 He said, "So be it :  
be thou among the watchers
- 81 "Till the day  
and time appointed!"
- 82 He said, "By Thy Power  
I swear!  
I shall lead them all astray,
- 83 "Except the ones  
who serve Thee solely!"
- 84 He said, "Right then!  
And I say this,  
in all earnestness :
- 85 "I shall fill all hell  
with thee and those  
who follow thee!"

الْكُفْرَيْنِ ⑤  
قَالَ يَا بَلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ  
لِصَاحِبِكَ يَدَيَّ اسْتَغْلَبَتْ أَمْرُ  
كُنْتَ مِنَ الْعَالَمِينَ ⑥  
قَالَ أَنَا خَيْرٌ مِنْهُ طَافَتْهُ مِنْ تَحْتِ  
وَحَلَفْتُ مَنْ طَافَ ⑦  
قَالَ فَاصْبِرْ وَمِنَ الْفَائِزِينَ ⑧  
وَرَأَى عَلَيْهِ لَعْنَتِي إِلَى يَوْمِ الْوَزْنِ ⑨  
قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ  
يُجْعَلُونَ ⑩  
قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ⑪  
إِلَى يَوْمِ الْوُزْنِ الْعَالَمِينَ ⑫  
قَالَ فَوَيْلٌ لِي مِنَ الْجَمْعِينَ ⑬  
إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَصِينَ ⑭  
قَالَ فَاصْبِرْ وَاصْبِرْ أَقُولُ ⑮  
لَا مَلَأْتُ جَهَنَّمَ مِنْكَ وَمَنْ تَتَّبِعُ  
وَمِنْهُمْ أَجْمَعِينَ ⑯  
قَالَ مَا اسْتَغْلَبَكَ عَلَيْهِمْ مِنْ آخِرٍ وَمَا  
أَنَا مِنَ الْمُنْجِبِينَ ⑰  
إِنْ هُوَ إِلَّا وَرْدٌ لِلْعَالَمِينَ ⑱  
وَلَعَلَّاهُمْ نَسَاكَ أَعَدَّ جُلِينَ ⑲

وَقَالُوا مَا كُنَّا لِنَرَىٰ إِلَّا كَيْفَ  
نَعُدُّهُمْ مِنَ الْأَشْرَارِ ①  
أَلَمْ نَجْعَلْ لَهُمُ عِصْرًا آمْرًا تَغْنَثُ  
الْإِنْسَارُ ②  
إِنَّ ذَلِكَ لَمَنْ حَقَّ عِقَابُهُ أَهْلُ النَّارِ ③  
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ وَأُمَمٌ أَلِ  
إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ④  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْعَلِيمُ ⑤  
قُلْ هُوَ يَوْمَ أُعْطِيَهُمْ ⑥  
أَنَّهُمْ عَنْدهُ مُعْرَضُونَ ⑦  
مَا كَانَ لِي مِنْ عِلْمٍ إِلَّا الظُّلُمَاتُ  
إِذْ يَخْتَصِمُونَ ⑧  
إِنْ يُؤْتَىٰ إِلَيَّ الْأَنْبَاءُ أَنَا ضَائِرٌ  
مُؤْتِرٌ ⑨  
إِذْ قَالَ رَبِّيكَ الْمَلَائِكَةُ إِنِّي خَالِقٌ  
بَشَرًا مِنْ طِينٍ ⑩  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي  
فَقَعُوا لَهُ يَلْعَدُونَ ⑪  
فَجِدَ الْمَلَائِكَةَ كَاهِكُمْ أَجْمَعُونَ ⑫  
إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ  
الْكَاذِبِينَ ⑬

- 86 Say thou, "I ask for this  
no recompense;  
nor am I one who claims  
to toil :

- 87 "This is naught  
but a simple lesson  
to all peoples.

- 88 "Ye shall realize the truth  
of what I preach  
after a while..."

\*

## SURA : ZUMAR

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 193

**T**his (exposition of the Law)  
cometh from Allah  
the Sovereign, the Wise!

**2** We have, verily, revealed  
the Law to thee in truth :  
serve thou therefore,  
Allah only  
and count on none but Him!

**3** Is not Allah alone  
the One to reckon with?  
Those who adopt  
other patrons  
(indulge in casuistry) :

"We worship them  
only as a means  
to reach Allah  
still more closely."

Verily, Allah doth judge  
their inner selves :  
how they equivocate!  
Allah guideth not  
those who  
prevaricate...

**4** Had Allah wished  
He could adopt as son  
any one  
from 'mong His creatures :  
but glory be to Him!  
He is the One and Only,  
He is All-Mighty!

**5** Created He  
the heavens and the earth  
in harmony :  
He maketh the night  
give place to dawn;  
at His command  
the day gives place to night.

He harnesseth the sun, the moon,  
each running on appointed time :  
is He not the Sovereign,  
the Benign?

**6** He has made you all  
a unity,  
then introduced diversity  
vouchsafed for you  
animals of numerous kinds;  
He doth evolve you  
in your mothers' wombs—  
in darkness thrice intensified.  
That is Allah, your Lord!  
For Him is all dominion,  
there is none but He!  
Why then would ye  
evade?

**7** If ye blaspheme—  
Allah is far above  
(your blasphemy) :  
but He liketh not  
His servants to be callous :  
your recognition  
(of His gifts) doth please Him—

.....

No burdened one  
shall bear the burden  
of another burdened soul!

.....

Only when all of ye  
return to Him  
will He inform you  
(of the value) of your deeds!  
Indeed, He is the Knower  
of the hearts of men!

8 When adversity doth touch  
(this) man,  
he supplicates his Lord;  
but when he is relieved,  
through His blessing,  
he doth forget  
his former supplication  
and soon begins to attribute  
rivals unto Allah,  
misleading others  
from His path!  
Say thou : "Indulge thyself  
for a while  
in this blasphemy :  
thou shalt eventually,  
be damned?"

9 And there is he who  
offers prayers at night,  
standing or prostrating,  
mindful of the future  
and hopeful of  
the mercy of his Lord?  
Ask thou :  
"Shall they be equal—  
he who knowledge hath  
and he who hath not?"  
  
Ah, but only those  
will respond who  
can understand!

2 \*\*\* 194

10 Tell those of My servants  
who believe :  
"Fear your Lord!  
For those who do good,  
in this world there is good.  
Allah's earth is vast  
and, for those  
who persevere with patience  
there is reward without count."

11 Say thou, "Verily,  
I have been bidden  
that I should serve Allah  
exclusively  
and reckon Him alone.

يَرْجِعُهُ لَكُمْ وَلَا تَزِدُّوا لَهُ وَلَا تَزِدُّوا لَهُ  
تَكُونُ إِلَى رَبِّكُمْ مَرْجِعًا يَوْمَ تَبْلُغُونَ  
تَعْمَلُونَ إِنَّهُ عَلَيْكُمْ آيَاتُ الْفُجُورِ  
وَإِذَا مَسَّ الْإِنْسَانَ فَحَدِّثْهُ عَنِ  
مُذُنِ الْإِبْرَاهِيمَ إِذَا أَحْوَلَهُ نَجْمَةٌ مِنْهُ  
يَسَى مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَ  
جَعَلَ لِلَّهِ أَنْتَ إِذَا الْخُضِلُ عَنْ سَيِّدِهِ  
فَلْيَسْتَعِذَّ بِكَ لَا تَكُنْ مِنْ  
أَصْحَابِ النَّارِ ۝  
أَمَّنْ هُوَ قَائِمٌ أَنْتَ الْبَيْتِ سَاجِدًا  
فَلْيَسْتَعِذَّ بِالْخَيْرِ وَيَرْجِعْ رِسْمَهُ رَبِّهِ  
فَلْيَسْتَعِذَّ بِالَّذِينَ يَعْلَمُونَ الْغَيْبِ  
لَا يَجْعَلُونَ إِلَّا سَائِدَةً لِلْأَلْبَابِ ۝  
فَلْيَسْتَعِذَّ بِالَّذِينَ آمَنُوا الْقَوَارِعَ لَكُمْ  
لِذَلِكَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً  
وَأَرْضَ اللَّهِ وَاسِعَةٌ إِنَّمَا يُولَى الصُّفُوفَ  
آخِرُهُمْ يَفْرَحُونَ ۝  
فَلْيَسْتَعِذَّ بِالَّذِينَ آمَنُوا أَنْ أَعْبَدَ اللَّهَ مُخْلِصًا  
لَهُ الْيَتِيمَ ۝  
وَأَمْرٌ كَانَ الْوَيْلُ الْوَيْلُ الْوَيْلُ  
فَلْيَسْتَعِذَّ بِالَّذِينَ آمَنُوا أَنْ أَعْبَدَ اللَّهَ مُخْلِصًا  
يَوْمَ عِلْيَهِمْ ۝  
فَلْيَسْتَعِذَّ بِالَّذِينَ آمَنُوا أَنْ أَعْبَدَ اللَّهَ مُخْلِصًا  
فَلْيَسْتَعِذَّ بِالَّذِينَ آمَنُوا أَنْ أَعْبَدَ اللَّهَ مُخْلِصًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ  
إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُخَصِّدًا  
اللَّهُ مُخْلِصًا لَهُ الْيَتِيمَ ۝  
أَلَمْ يَكُنِ الْيَتِيمَ الَّذِي يَتْلُو الْفَصْلَ وَالَّذِينَ  
الْحَدِّثُ وَأَمِنْ دُونِهِ أَكْثَرٌ مَأْمُومٌ  
إِلَّا الْيَتِيمَ يُؤْتِيهِ اللَّهُ الْفُتُورَ إِنَّ اللَّهَ  
يَعْلَمُ غَيْبُكُمْ فِي مَا هُمْ بِخَبِيرُونَ  
إِنَّ اللَّهَ لَوَكِيدٌ بِمَنْ يَتَّبِعُونَ كَلَامَهُ  
لَوْ أَنَّ اللَّهَ أَنْ يَتَّبِعُونَ وَلَنْ يَضِلُّوا  
مَنْ يَتَّبِعْ مَا يَشَاءُ يُفْسِدْهُ هُوَ اللَّهُ  
الْوَاحِدُ الْقَهَّارُ ۝  
حَاقَّ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ يَوْمَ  
الْيَتِيمِ عَلَى الْفُتُورِ وَيَوْمَ الْفُتُورِ عَلَى  
الْيَتِيمِ وَتَحْتَ الْفُتُورِ وَالْقَمَرُ عَلَى الْفُتُورِ  
لِكَيْلَ يَسْتَعِذَّ بِالَّذِينَ آمَنُوا الْقَوَارِعَ لَكُمْ  
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمِمَّا يَجْعَلُ  
وَمِمَّا أَنْزَلْنَاهُ إِلَيْكُمْ مِنَ الْفُتُورِ  
تَبْرِيءٌ أَرْوَاهُ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ  
خَلْقًا مِمَّا يَتَّبِعُونَ خَلْقًا فِي ظُلُمٍ ثَلَاثِ  
ذَلِكَ اللَّهُ رَبُّكُمْ إِلَهُ الْمَلَائِكَةِ وَالْمَلَائِكَةِ  
هُوَ قَائِمٌ لَكُمْ يَوْمَ الْقِيَامَةِ ۝  
إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عِنْدَكُمْ وَلَا  
يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَتُوبَا

12 "I have been bidden  
to be the foremost  
among those who submit."

13 Say : "If I (dare to) question  
my Lord, I fear  
the chastisement  
of the fateful day."

14 Say : "Allah alone I serve,  
His Law alone I reckon.

## 15 "Serve ye others if ye will."

Say: "They are real losers  
who lose themselves  
and their kith  
upon the final day:  
is not that a loss indeed?"

16 For them are flames above  
and flames below:  
That is how Allah putteth fear  
in his servants' hearts;  
so, My servants, fear ye Me!17 Those who eschew idols  
and their worship  
and turn to Allah—  
for them are tidings glad:  
"Rejoice ye then My servants!"18 Those who listen  
to the discourse  
and heed the most thereof:  
they are the ones  
whom Allah guides,  
they are the ones  
with understanding!19 Are these alike  
to him who is  
deservedly in hell?  
Wouldst thou then  
rescue him  
from his punishment?20 But those who fear their Lord  
for them are terraces  
built on terraces—  
below them streamlets flow.  
This Allah promiseth:  
He never does go back  
from His promises!21 Dost thou not see how Allah  
sends water from the heavens;  
makes it bubble forth  
from springs within the earth?  
Then from it He brings forth  
crops of various hues;  
then they yellow  
and ye see them

with and then crumble.  
These, indeed, are lessons  
for those of unspoiled hearts.

3 \*\*\* 195

22 Is (he) not one  
whose heart Allah  
hath opened to *Islam*  
so that it serveth him  
as a guiding light?

Woe to those who  
lock their hearts  
against the teaching  
of their Lord:  
they grope, indeed,  
in darkness deep.

23 Allah hath now revealed  
a Scripture excellent  
resembling and repeating  
(former scriptures).  
On hearing it  
the skins of those  
who fear their Lord  
thrill with ecstasy,  
their bodies relax,  
their hearts respond  
to Allah's message.  
That is how Allah guides  
those who would be guided.  
But he who strays from Allah,  
for him there is  
no other guidance.24 Is he not one  
who has to fear  
facing the fire  
on the day of judgment?  
To such as these that stray  
be it said:  
"Taste ye the wages  
ye have earned!"25 Repudiated even thus  
those who were before them  
and there came upon them  
calamities  
from whence they did not know!

26 Allah made them taste  
humiliation  
in the immediate present  
and still more waits for them  
in the future :  
but they are  
unaware!

27 We, for men,  
have struck,  
in this Qur'an  
numerous analogies :  
if they would only think!

28 A (plain) recital  
in Arabic itself—  
no ambiguousness therein—  
so that they may heed.

29 Allah giveth an example :  
a man who owes allegiance  
to several partners  
at variance 'mong themselves;  
another who submits  
to only one :  
are their plights the same?  
  
Praise be to Allah!  
But most of them  
do not perceive  
(the difference)!

30 Indeed, thou art mortal  
and they too have to die.

31 Then lo, at the time of judgment  
in the presence of your Lord,  
ye will settle  
all your differences.

الَّذِينَ يَخْتَفُونَ بَيْنَ يَدَيْهِمْ  
جُلُودَهُمْ وَهُمْ ذُلٌّ لَهُمْ إِلَىٰ وَلِيِّهِمْ  
ذَلِكَ هَدَىٰ اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ  
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝  
أَلَمْ يَكُنْ يَوْمَ أَنْزَلْنَا  
يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا  
مَا كُنْتُمْ تَكْتُمُونَ ۝

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَمِنْهُمْ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۝  
فَأَذَانُ اللَّهِ يُسْمِعُ فِي الْحَيَاةِ الدُّنْيَا  
وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ وَلَوْ كُنَّا يَعْلَمُونَ  
وَلَقَدْ هَمَمْنَا بِالنَّاسِ فِي هَذِهِ الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝  
فَوَرَأَيْنَا أَصْفَادًا يَوْمَ الْقِيَمَةِ  
يَتَفَقَهُونَ ۝

فَضَرَبَ اللَّهُ مَثَلًا رَجُلًا أَشْرَكَ  
مَنْشَأُونَ وَرَجُلًا سَمَّا الرِّجْلُ  
هَلْ يَسْتَوِي مَثَلُهُمَا أَفْهَمْ لِيَوْمِ  
إِتِّكَ يَوْمَ لَا يَنْفَعُ يَتَفَقَهُونَ ۝  
نَحْمَدُكَ يَا اللَّهُ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكَ  
تَحْمَدُهُمْ ۝  
فَمَنْ أَظْلَمُ مِنْ كَذِّبٍ عَلَىٰ  
اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ  
أَلَيْسَ فِي جَهَنَّمَ مَثَلٌ لِكَافِرِينَ  
وَالَّذِينَ جَاءَهُ بِالْبَيِّنَاتِ وَهُمْ لَا يَصُدِّقْنَ  
أُولَٰئِكَ هُمُ الْمُتَفَقَهُونَ ۝  
لَهُمْ عَذَابٌ أَلِيمٌ ۝  
جَزَاءُ الْمُحْسِنِينَ ۝

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ  
إِنَّ الظَّالِمِينَ خَسِرُوا أَنْفُسَهُمْ  
وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ  
الْحَقُّ أَنْ يَنْزِلَ اللَّهُ  
لَهُمْ يَوْمَ الْقِيَمَةِ ظُلْمٌ مِنْ الظُّلُمِ  
وَمَنْ يَخْتَفِمْ ظُلْمًا ذَلِكَ يَخْتَفِمْ اللَّهُ  
بِهِ عِبَادَةً يُعْبَدُونَ ۝

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتِ أَنْ  
يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ  
الْجَنَّةُ فِي يَمِينِهِمْ ۝  
الَّذِينَ يَسْمَعُونَ الْقَوْلَ يَنْتَهُونَ  
أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ  
وَأُولَٰئِكَ هُمُ الْفَلَاحُ ۝  
أَلَمْ يَكُنْ عَلَىٰ يَدَيْهِ الْعَذَابُ الْآلَمُ  
نُفُوزًا مَنْ فِي النَّارِ ۝

لِكُلِّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ  
مَنْ قُوَّةٍ غَيْرُ قَبِيلَةٍ وَغَيْرُ مَنَاجِي  
الْآفَاقَةِ وَعَدَ اللَّهُ لِمَنْ خَلَفَ اللَّهَ الْيَمِينُ  
أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَسَلَكْنَا بِهِ الشَّجَرِ فِي الْأَرْضِ ثُمَّ يَخْرُجُ  
بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَظْهَرُ  
فَتَرَاهُ مُضْعَفًا أَلَمْ يَجْعَلْ لِكُلِّ مَاءٍ  
إِنْ فِي ذَلِكَ لَذِكْرٌ لَأُولِي الْأَلْبَابِ ۝  
أَلَمْ تَرَ أَنَّ اللَّهَ صَدَرَهُ لِلْإِسْلَامِ  
فَقَوَّ عَلَىٰ نَوْحٍ رَبِّهِ قَوْلِينَ لِلنَّبِيِّ  
فَلَوْ لَمْ يَمُنْ وَلَوْ لَمْ يَلِ اللَّهُ أُولَٰئِكَ فِي  
صَلَّىٰ عَيْنِينَ ۝  
اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا  
مُتَشَابِهًا مَتَابِعًا فَتَشْعُرُونَ مِنْهُ جُلُودًا

4 \*\*\* 196

32 Who can do more wrong  
than one who attributes  
a lie to Allah  
and rejects the truth  
from Him?  
Is not hell the only place  
for such blasphemers?

33 Those who proclaim the truth  
and those who accept it :  
these are the ones  
who fear the Lord.

34 For them is all they want  
from their Lord!  
Such is the recompense  
for all the gracious.



- 35 Allah forgives the sins  
they did commit  
and doth reward them  
for their virtuous deeds.
- 36 Is not Allah sufficient  
to (guard) his servant?  
But they would have thee fear  
those beside Him!  
Whom Allah leads astray  
for them can be  
no other guide.
- 37 And those whom Allah guides  
none can lead astray!  
Is not Allah, the Sovereign,  
able to defend?
- 38 If thou wert to ask them,  
"Who made  
the heavens and the earth?"  
They would surely say,  
"Allah".  
Say: "Do ye not then see?  
  
These whom ye pray to  
beside Allah,  
if Allah wished to hurt me,  
would these defend me?  
Or, if He wished to confer  
grace on me  
could these withhold it?"  
  
Say, "Allah is my all,  
let those who trust,  
trust in Him alone."
- 39 Say thou, "O my people,  
do ye as ye wish,  
I too go my way:  
soon shall ye  
be made aware
- 40 "On whom falls  
(transient) suffering  
and who do prove themselves  
deserving of a punishment  
that doth abide!"

- 41 We have revealed to thee,  
in essence,  
the lesson for all men:  
he who accepts guidance  
does it for his good;  
and he who disregards it  
does it at his cost:  
thou art not their guardian.

5 \*\*\* 197

- 42 Allah holds in bond  
the souls of men  
in their unconscious state:  
when they only sleep  
or when they're dead:  
He keepeth back the latter  
and returns the former  
for another term.  
In these, indeed, are signs  
for those who think!

- 43 Wouldst they seek  
patrons beside Allah  
'mong such as had  
no power,  
no intelligence?

- 44 Say: "All patronage  
is from Allah only.  
His Sovereignty extends  
o'er heaven and earth:  
you'll turn to Him  
eventually!"

- 45 When the name of Allah,  
the One and Only,  
is mentioned,  
the hearts of those  
who have no faith  
in the future  
shudder in disgust;  
but when (the names of)  
those beside Him  
are ever spoken of  
their faces brighten!

46 Say, "O, Allah, Originater  
of the heavens and the earth,  
Knower of the unknown  
and the manifest!  
Do thou decide  
between Thy servants  
in that in which they differ?"

47 If all that's in  
the earth,  
and its like besides,  
were to be available  
to these transgressors  
they would gladly offer it  
as ransom, to be saved  
from the torment  
of Our scourge  
on the Day of judgment;  
but Allah will confront them  
with something  
which they did not reckon with.

48 He will confront them  
with the consequences  
of their deeds  
and that at which they scoffed  
will then envelop them.

49 When trouble toucheth man  
he calls on Us;  
but when, through Our grace,  
We have relieved him,  
he says,  
"This has come about  
through my intelligence!"  
No! This was meant  
only to try him;  
but most of them  
are unaware.

50 So said those before them,  
but this attitude of theirs  
brought to them no gain.

51 They were overtaken  
by the evils of their deeds:  
and so will these  
transgressors  
be overtaken by  
the evil of their deeds—  
and they will never make Us  
helpless.

قُلْ لِلّٰهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ  
السَّمٰوٰتِ وَالْاَرْضِ ۗ ثُمَّ اِلَيْهِ يُرْجَعُ  
وَلَا تُفَكِّرُ فِيْهِ ۚ وَحَدَّثَ الشَّامِرُ ثَمَّ  
قُلُوْبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ  
وَلَا اُدْرِكُ الَّذِيْنَ مِنْ دُوْنِهِ ۚ اِذَا  
هُمْ يَسْتَبْشِرُوْنَ ۝۱۰

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ  
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ اَنْتَ عَزَمْتَ ۚ بَيْنَ  
عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝۱۱  
وَلَوْ اَنَّ الَّذِيْنَ ظَلَمُوْا مَا فِى الْاَرْضِ  
بِحَبِيْثَةٍ وَّسَلَكُوْهُ مَعَهُ لَفَتَحْنَا بِهٖمْ  
سُوْرًا ۚ وَلَعَلَّ الْاِبْرٰهِيْمَ وَبَنِيَّ الْاَهْمَرِ  
قَرْنَ اللّٰهَ مَا كَانُوْا يُخْتَبَرُوْنَ ۝۱۲  
وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوْا وَحَاسِبُوْا  
مَا كَانُوْا يَسْتَكْبِرُوْنَ ۝۱۳

فَاِذَا مَشَى الْاِنْسَانُ عُرْفًا ۙ ذَكَرْنَا  
اِذْ اَعَزَّوْنٰهُ نِعْمَةً ۙ وَكَانَ اِسْمًا  
اُوْنِسًا ۙ عَلٰى عِلْمٍ ۙ لَّيْسَ يَنْفَعُ وَلٰكِنْ  
اَكْتَرْتُمْ ۚ لَا تَعْلَمُوْنَ ۝۱۴  
قَدْ تَالٰهَ الْاَزْمَانُ مِنَ قَبْلِ هٰذَا ۙ اَعْمٰى  
عَنَّهُمْ ۚ مَا كَانُوْا يَكْسِبُوْنَ ۝۱۵

فَاَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوْا ۚ وَالَّذِيْنَ  
ظَلَمُوْا مِنْهُمْ هُمْ اَوْلٰٓئِكَ سَيُجْزَوْنَ سَيِّئَاتِ  
مَا كَسَبُوْا ۚ وَما هُمْ بِمُعْجِزِيْنَ ۝۱۶  
اَلَمْ يَكُنْ لَكُمْ اَنْ اَنْزِلَ عَلَيْنَا الْكِتٰبَ الْمُبِيْنُ  
ۙ لَمَّا رَاَ اَنَّ اِيْنِسًا وَفِيْدِيْرًا ۙ فِىْ ذٰلِكَ  
اَلَيْتٍ ۙ يُؤْمِنُوْنَ ۝۱۷

يَكُوْنُ اللّٰهُ عَنْهُمْ اَمْرًا ۙ الَّذِىْ عَمِلُوْا  
وَيُجْزَوْنَ ۙ اَجْرًا ۙ بِمَا كَانُوْا  
يَعْمَلُوْنَ ۝۱۸  
اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدًا ۙ وَيُخَوِّذُكَ  
بِالَّذِيْنَ مِنْ دُوْنِهِ ۙ وَمَنْ يُضِلِلِ اللّٰهُ  
فَمَا لَهُ مِنْ هَادٍ ۝۱۹

وَمَنْ يُهْدِ اللّٰهُ فَمَا لَهُ مِنْ مُّضِلٍّ ۙ  
اَلَيْسَ اللّٰهُ بِرَءِىْفٍ ذٰلِىْ اِنْتِقَامٍ ۝۲۰  
وَلَيْسَ سَآلِمٌ مِّنْ خَلْقِ السَّمٰوٰتِ  
وَالْاَرْضِ اِلَّا يَخْلُقْ اللّٰهُ فَاِذَا اَرَادَ نَجْمًا  
كَانَتْ ۙ حُجُوْرٌ مِّنْ دُوْنِ اللّٰهِ ۙ اِنْ اَرَادَ فِى  
اللّٰهِ يَخْفِىْ ۙ هَلْ مِّنْ شَيْءٍ اَوْ اَرَادَ فِى  
رَحْمَتِهِ ۙ هَلْ مِّنْ شَيْءٍ رَّحِيْمٍ ۙ قُلْ  
حَسْبِىَ اللّٰهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ۝۲۱  
قُلْ يَقُوْمُ اَعْمَالُ اَعْلٰى مَكَانٍ ۙ لَّيْسَ لِيْ  
عَاقِلٌ ۙ يَّسْكُوْكَ كَعَلْمُوْنَ ۝۲۲

مَنْ يَأْتِ بِدَلٍّ ۙ عَدَا اَبِى يُخْرِجُوْهُ وَيُجِلُّ  
عَلَيْهِ عَدَا اَبِى مُعْرِضًا ۝۲۳  
اِنَّا اَنْزَلْنٰ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ  
ۙ قُرْءَانًا مُّتَنَزِّهًا ۙ وَمَنْ خَلَّ اَقَامًا  
يُحْيِىْ عَلَيْهِمَا ۙ وَمَا اَنْتَ عَلَيْهِمْ بِرَءِيْفٍ ۝۲۴  
اللّٰهُ يَتَوَكَّلُ عَلَى الْفَتْرِ ۙ سَبْعَ مَوْتٍ ۙ وَالَّذِى  
لَمْ يَمُتْ فِىْ مَنَاجِمٍ ۙ اَنْبِيَاۥكَ الَّذِىْ قَضٰى  
عَلَيْهَا الْمَوْتَ ۙ وَبَرِيْءٌ اِلَّا اِلَّا اَجَلٌ  
مُّتَقَدَّرٌ ۙ فِىْ ذٰلِكَ اَلَا يَتَذَكَّرُ الْمُعْذِرُوْنَ ۝۲۵  
اَمْ اَمْلَحْنٰ دَاوُدَ دُوْنِ اللّٰهِ شَفَعًا ۙ قُلْ  
اَوْ كُنَّا اَوْ كُنَّا لَوْ كُنَّا سَيِّئًا ۙ اَوْ لَا نَعْمَلُوْنَ ۝۲۶

52 Do they not know  
that it is Allah  
who makes flourish  
whom He wills  
and doth impoverish  
(whom He desires)?  
In these are signs  
for a people  
who believe!

6 \*\*\* 198

53 Say: "O My servants,  
 who have wronged themselves  
 through excess—  
 despair not of the grace of Allah;  
 for, verily, Allah  
 doth forgive all sins.  
 He is the great Forgiver,  
 He the great *Rahim*."

54 Draw ye near to Allah  
 and submit to Him  
 before there comes on you  
 the punishment—  
 ye will not then be helped.

55 Accept the values  
 which have come to you  
 from your Lord  
 before there swoops on you  
 retribution  
 while ye are unprepared!

56 Lest one has to say  
 to one's self:  
 "O, woe is me!  
 I was hasty  
 in abandoning  
 the path of Allah!  
 I was one who mocked!"

57 Or, lest one has to say:  
 "If Allah had  
 but guided me  
 I would have been  
 among the careful."

58 Or, when face to face  
 with doom,  
 one has to say,  
 "If I were but to have  
 another chance  
 I would be  
 among the gracious."

59 "But! there came to thee  
 My warnings  
 which thou didst challenge  
 and, disdainfully,  
 sided with the faithless."

60 When judgment falls on these  
 who challenged Allah's truths  
 they will see  
 their faces blackened.  
 Is not hell the only place  
 for those who haughtily disdain?

61 Allah doth rescue  
 those who're cautious  
 and leads them  
 to abodes of peace  
 where no evil  
 toucheth them  
 where they never grieve!

62 Allah createth all  
 and of all  
 He is the Guardian.

63 Holdeth He the keys  
 of heaven and earth;  
 it is those  
 who turn away from Him  
 who are the losers!

7 \*\*\* 199

64 Say:  
 "Others beside Allah  
 do ye bid me worship  
 O ye ignoramuses?"

65 But it has already  
 been revealed to thee,  
 and those before thee:  
 'If thou dost ever  
 join (others with Allah),  
 all thy efforts  
 will be nullified!'



- 72 "Enter ye the gates of hell  
and dwell therein!"  
Evil is the plight  
of those who  
haughtily disdain!

- 73 And those who fear the Lord  
are sent to heaven  
in companies  
and when they reach  
its gates  
the keepers say,  
"Peace be on you;  
well have ye fared,  
enter and abide!"

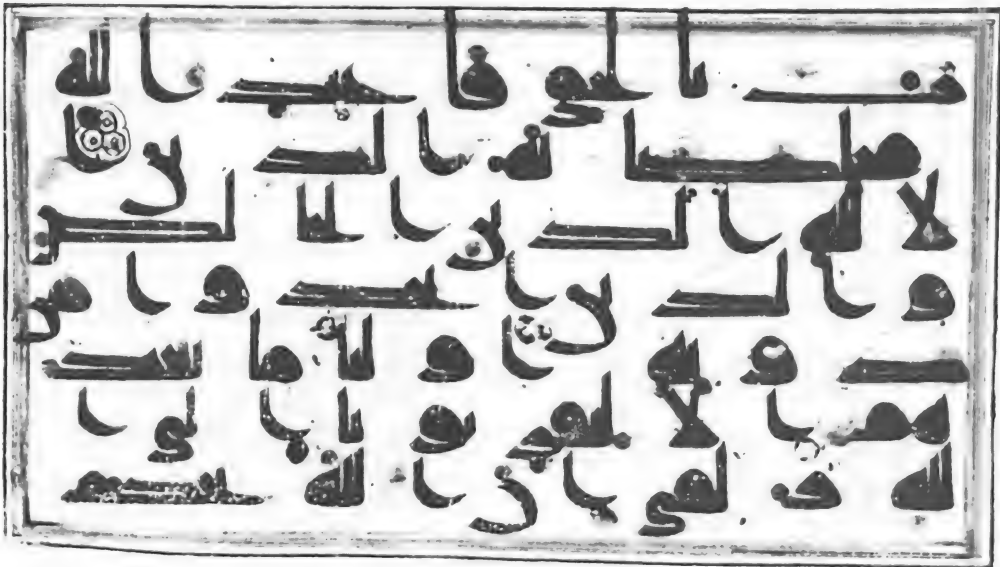
- 74 They say, "Glory be to Allah  
He who hath fulfilled  
His promises  
and given us this land  
as our (due) heritage.  
We roam in gardens  
as we will!"  
Yes, well-rewarded  
are the righteous!

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ  
وَأَوْفَىٰ نَجَاتَنَا الْأَرْضِ تَتَنَزَّلُ أَمْرًا الْجَنَّةِ  
حَيْثُ نَشَاءُ فَنَزَحْنَا بِأَجْرِ الْعَمَلِينَ ﴿٥٠﴾  
وَنَرَى الْمَلَائِكَةَ حَاكِمِينَ مِنْ حَوْلِ  
الْعَرْشِ يَسْمَعُونَ بِحَمْدِ رَبِّهِمْ وَ  
تُحْيَىٰ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿٥١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَإِنَّكُمْ فِيهَا فِي أَعْيُنِ الْمُنْكَرِينَ ﴿٥٢﴾  
وَيَسْمَعُونَ الَّذِينَ اتَّقَوْا رَبَّهُمْ فِي الْجَنَّةِ  
رُحَمَاءُ حَسَنٌ إِذَا جَاءَهُمْ وَتُخَوِّتُ أَبْوَابُهَا  
وَقَالَ لَهُمْ خُذُوا سَلَامًا عَلَيْهِمْ طِبْتُمْ  
فَادْخُلُوا خَالِدِينَ ﴿٥٣﴾

- 75 And thou seest  
the powers of Allah  
encircling the high  
and striving to obey  
their Lord  
correctly and harmoniously  
proclaiming thus  
the Majesty  
of the Lord of all creation.

\*



## SURA : MU'MIN

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 201

HA! MIM!

(O MUHAMMAD!)

2 (Here comes) a revelation  
from Allah,  
the Sovereign, the Omniscient.

3 Forgiver of sins,  
Acceptor of repentance,  
the Severe in punishment,  
the Far-reaching—  
no deity is there but He,  
no recourse is there  
but to Him.

4 None can dispute  
His manifestations  
except the wilfully blind—  
let not, therefore, awe thee  
their strutting in the towns.

5 Quibbled even thus  
the tribe of *Nuh*  
and many factions  
after him—  
Every tribe did heckle thus  
their Messenger  
to corner and defeat him  
through false arguments,  
and thereby to suppress  
the truth.  
But I cornered them  
and O, their punishment.

6 So true did prove  
the promise of thy Lord  
against these self-deceivers  
that they were self-consumed.

بِهِ الْحَقُّ فَاعْتَدُوا لَهُمْ عَذَابٌ  
وَلَا يَكْفُرُ كُفْرُكَ عَلَى الَّذِينَ  
كَفَرُوا وَأَتَاهُمُ الْعَذَابُ الْكَارِهُ  
الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ  
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْخَرُونَ مِنْهُمْ  
يَسْتَغْفِرُ لَهُ الَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ  
كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ  
تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْحَشِيمِ  
رَبَّنَا وَأَدْخِلْهُمْ فِي ثَنِّ عَدْنِ الْبَقَرِ  
وَعَذَابِهِمْ مِنْ صُلْبِكُمْ مِنَ الْيَوْمِ وَأَنْذِرْهُمْ  
وَعَذَابَ رَبِّهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

حَمْدٌ تَبَارَكُ الْكَوْنِ مِنَ اللَّهِ  
الْعَزِيزِ الْعَلِيمِ  
عَذَابُ الْعَذَابِ وَالْكَوْنِ الْكَوْنِ  
الْعَقَابِ ذِي الْكَوْلِ لَا إِلَهَ إِلَّا هُوَ  
إِلَهُ الْمَجِيدِ  
مَا يُجَادِلُ فِي آيَاتِ اللَّهِ الَّذِينَ  
كَفَرُوا وَلَا يَغْنُزُ لَكَ تَكْلِيمُ فِي  
الْبَلَادِ  
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابِ  
مِنْ بَعْدِهِمْ وَهَدَّتْ كُلُّ أُمَّةٍ رِسَالَتَهُمْ  
لِيَأْخُذَهُ دُجَاةُ الْبَابِ لِيُنْزِلَهُمْ

7 Those who uphold  
and manifest  
His power and panoply  
function  
at the bidding of their Lord;  
replete with faith themselves,  
they pray for those of faith:  
"Our Lord! Thou encompasseth  
all matter, knowledge, grace!  
Forgive Thou those  
who turn, in penitence,  
to Thy path.  
Thou rescue them  
from their scorching shame.

8 "Our Lord!  
grant Thou entrance to them  
in the shades of peace  
which Thou hast promised  
them and all of those  
who mend their ways—  
elders, mates and progeny.  
Thou art the Sovereign,  
Thou the Wise...

9 "Absolve them Thou from evil,  
and if Thou dost absolve them  
it would be  
only through Thy grace :  
and for them  
a favour great."

2 \*\*\* 202

10 To those who did persist  
in their error they say :  
"Allah is even more  
disgusted at you  
than you are  
disgusted with yourselves;  
when ye were called to Him  
you did resist."

11 They themselves do plead :  
"Our Lord!  
Twice hast Thou taken life from us,  
twice hast Thou given us life :  
we do admit our sins.  
Is there now  
no way out for us?"

12 That is because  
when you are called  
to Allah as the only One  
you do resist :  
but when you're called  
(to Him) along with others  
you accept.  
But sovereignty  
is Allah's only,  
He alone is High  
He alone is Great.

13 He it is who manifests  
to you His signs :  
sends you from the heavens  
your sustenance...  
but none can heed  
except the penitent.

14 Call ye then to Allah only,  
O ye steadfast ones,  
however irksome  
that may be  
to the unbelievers.

15 He is above all comparisons—  
the absolutely High.  
Enlightenment  
comes, at His bidding,  
to His servants, as He wills,  
to warn against  
the time when men will face  
(the consequences of their deeds).

16 The time when  
nothing covers them  
and naught is hid  
(of their deeds)  
from Allah.  
Whose judgment shall pervade  
at such a time?  
Only that of Allah,  
the One, the Mighteous!

17 Then will every individual  
be paid  
exactly what he has earned—  
no excess then,  
for He is swift in reckoning.

18 Warn them thou  
of the time  
that is ever drawing near,  
when hearts  
leap up to their throats  
and choke them.  
Transgressors, at such times,  
have neither ardent friends  
nor intercessors who can plead.

19 He seeth through  
the furtive glance,  
the secret thought.

20 And Allah doth decree  
with justice;  
while they on whom they call  
beside Him,  
do not decide at all.  
In truth, Allah alone is He  
who hears, who sees!

3 \*\*\* 203

- 21 Do they not travel  
o'er the land  
and see  
what was the end  
of those before them?  
Greater was their power,  
wider was their influence!  
But Allah caught them  
for their sins.  
And none had they  
to safeguard them  
from Allah.
- 22 That was because  
Apostles came to them  
with evidence,  
but they denied it,  
so Allah punished them.  
Truly, He is Strong,  
Severe in justice!
- 23 For instance, We had sent  
Musa, with Our signs  
and manifest authority
- 24 To Fir'aun, Haman and Qarun :  
they called him  
lying sorcerer!
- 25 He had gone to them  
with truth from Us!  
And (yet!) decided they  
to kill the sons of those  
who did believe in him  
and let their daughters live!  
But—no strategy of evil  
ends but in frustration!
- 26 Fir'aun said,  
"Leave me to kill Musa—  
let him call upon his Lord—  
I am afraid he will upset  
your faith  
or spread sedition in the land!"

وَرَبِّهِمُ السَّيِّئَاتِ وَمَنْ يَنْفِكِ الصِّبْيَاتِ يَصْفَحْنَ  
فَقَدْ رَحِمْنَهُ ذَلِكَ هُوَ الْفَوْرُ الْعَظِيمُ ①  
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا ذُنُوبُهُمْ لَمَكُثَتِ اللَّهُ  
أَعْيُنُهُمْ فَمِنْهُمْ أَكْثَرُ مِمَّنْ يَدْعُونَ  
إِلَى الْإِسْلَامِ فَتُكْفَرُ عَنْهُمْ ②  
فَالْوَارِثُ كَانَ أَكْثَرًا أَتَشْتَكِينَ وَاصْبِرْنَا  
أَنْتَيْنِ فَاعْرِضْ قَائِدًا ثَوْبًا فَهَلْ إِلَى  
خُرُوجِهِمْ مَبْرَأَةٌ سِوَالِ اللَّهِ ③  
ذَلِكَ يَأْتِيهِ إِذَا دَعَى اللَّهُ وَجْدًا كَقَرْعِهِ  
وَلَنْ يُشْرَكَ بِهِ ثَوْبًا فَاعْرِضْ قَائِدًا  
الْعَلِيِّ الْكَبِيرِ ④  
هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُزِيلُ لَكُمْ  
وَسْمَاءَ رَبِّكُمْ فَادْعُوا مَا بَيْنَ كَرِّ الْإِسْلَامِ  
مَنْ يُبَيِّنُ ⑤  
فَلَدْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ  
كَرِهَ الْكَافِرُونَ ⑥  
رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي  
الرُّسُودَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ لِيُنْزِلَ رُوحَهُ نَزْلًا ⑦  
يَوْمَ هُمْ بَايَرُونَ لَا تُخَفَى عَلَى اللَّهِ  
وَبِهِمْ شَيْءٌ لَيْسَ الْمُلْكُ الْيَوْمَ لِلَّذِينَ  
الْوَاكِفِينَ ⑧  
الْيَوْمَ يُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ  
لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ ⑨  
وَأَنْذَرْتَهُمْ يَوْمَ الْقِيَامَةِ إِذَا الْقُلُوبُ  
لَدَى الْحَنَاجِرِ كَاطِّبِينَ مَا لِلظَّالِمِينَ

- 27 Musa said,  
"I call upon  
my Lord and your Lord  
to save me from all  
haughty ones  
who heed not  
the day of reckoning!"



4 \*\*\* 204

- 28 A man from *Fir'aun's* kin,  
 who secretly believed.  
 spoke out :  
 "Will you kill a man  
 because he says,  
 'My Lord is Allah';  
 and comes to you  
 with witness from your Lord?  
 If he lies  
 the lie is on him;  
 but, if he's right,  
 a part (at least) of what  
 he cautions you against  
 will fall on you.  
 Allah guideth not  
 those who transgress  
 and lie.
- 29 "O my people! Today, no doubt,  
 you do hold sway o'er the land;  
 but, who will help us  
 from Allah's vengeance  
 if it comes?"  
*Fir'aun* said,  
 "I show you only what I see  
 I guide you not  
 but to the correct path."
- 30 Then said he  
 who did believe :  
 "O, my people, I fear for you  
 a fate like that  
 of (many) other hordes—
- 31 "Like that which came upon  
 the tribes of *Nuh*,  
 the '*Ad* and the *Thamud*  
 and others after them—  
 Allah never does  
 injustice to His servants.
- 32 "O, my people I fear for you  
 a day of wailing anguish.
- 33 "A day when you  
 will turn your backs and flee—  
 none to succour you from Allah,  
 and those whom Allah  
 doth confound  
 there is none to guide.

204

- 34 "*Yusuf* had come to you before  
 with witness manifest—  
 but ye did not cease  
 to doubt what he had brought,  
 until he died,  
 and then you said,  
 'Allah will never send  
 another Messenger again!'  
 That is how Allah doth delude  
 those who transgress  
 and who doubt!

- 35 "Those who contend against  
 the signs of Allah  
 with no authority to back them  
 are very irritating  
 to Allah  
 and to those of faith.  
 Thus doth Allah seal  
 the hearts of all  
 arrogant oppressors."

- 36 *Fir'aun* said, "O *Haman*,  
 build me an observation tower  
 so that I may reach  
 the vantage-point—

- 37 "The vantage-point  
 of heaven itself—  
 and look for *Musa's* deity;  
 for, verily, I think he lies!"  
 Thus was made fair-seeming  
 to *Fir'aun*  
 the evil of his ways  
 and thus was he diverted  
 from the path (of truth).  
 But *Fir'aun's* wiles  
 led only to destruction!

5 \*\*\* 205

- 38 But he who did believe  
 (once more) intervened,  
 "O, my people,  
 listen ye to me  
 I shall lead you  
 to the correct path!



204-205

## 39 "O my people!

The living moment  
(being transient)  
needs but little care;  
the future holdeth promise  
of a lasting state  
(to strive for).

## 40 "One who evil does

meets naught but evil,  
and one who does good,  
—be it man or woman—  
and is imbued with faith,  
it is such who meet felicity  
and have abundance  
without measure.

## 41 "O, my people!

I invite you only  
to salvation, and ye  
invite me to perdition!

## 42 "Ye would have me

blaspheme against Allah  
and join with Him  
those I do not recognize.  
And I invite you all  
to the One, Supreme,  
the All-forgiving!

## 43 "Ye would have me worship

one who, by no means,  
can be invoked  
in matters of the moment  
nor for guidance  
in the time beyond.  
I take recourse to Allah:  
those who transgress  
shall be damned.

## 44 "But ye will

(in the near future)  
bring to mind  
what I (now) tell you  
and I entrust myself  
to Allah, for, verily,  
Allah doth keep watch  
o'er His servants."

أَسْبَابَ السَّمَوَاتِ فَأَكَلِمَهُ إِلَى إِلَهِ  
مُؤْمِنِي وَإِنِّي لَأَكْفُهُ كَافِرًا وَلَكِنَّ  
رُؤْيَيْنَ يَفْرَعُونَ سُوءَ عَمَلِهِ وَصَدَّ  
عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا  
فِي تَبَابٍ ۝

وَقَالَ الَّذِينَ آمَنُوا يَقَوْمُ الْفِرْعَوْنِ  
أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۝  
يَقَوْمُ إِنَّمَا هِيَ إِلَهَةُ الْفِرْعَوْنِ  
مَتَاعٌ وَإِنَّ الْآخِرَةَ خَيْرٌ مِمَّا  
الْقَارِرِ ۝

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا يَوْمَهُ  
وَمَنْ عَمِلَ صَالِحًا مَعْرُوفًا وَكَرَّ وَانْتَهَى  
وَهُوَ مُؤْمِنٌ فَلَا يَكُونُ بِشَيْءٍ مِنَ  
يُزَكُّونَ فِيهَا بِغَيْرِ حِسَابٍ ۝  
وَيَقَوْمُ مَا لِي أَدْعُو إِلَى التَّجْوَدِ  
تَدْعُونَنِي إِلَى الْكَافِرِ ۝

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَآتِيهِ بِهِ  
مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِنِّي أَدْعُوكُمْ  
إِلَى الْغَيْرِ الْعَقْلَارِ ۝  
لَا جُنْدَ لَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ  
دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَ  
أَنْ مَرَّوْنَا إِلَى اللَّهِ وَآلِ الْمُسْلِمِينَ  
هُمُ أَطْعَمُوا الْفَارِ ۝

فَتَسْتَدْعُونَنَا أَمْ نَحْمَدُكُمْ وَمَا  
أَكْفُوهُمْ إِلَى اللَّهِ وَإِنَّ اللَّهَ  
يَعْلَمُ الْغَيْبَاتِ ۝  
قُوَّةَ اللَّهِ سَيِّئَاتٍ مَا تَحْكُمُوا وَرَحْمَةً  
بِالَّذِينَ يَفْرَعُونَ سُوءَ عَمَلِهِمْ  
أَلْقَا فِرْعَوْنُ عَلِيمًا مَدِينًا  
وَيَوْمَ يَقُومُ السَّاعَةُ مَا زَجَلْنَا  
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝

وَقَالَ رَجُلٌ مُؤْمِنٌ مِمَّنْ آلِ فِرْعَوْنَ  
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ  
يَقُولَ إِنَّ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ  
مِنْ رَبِّكُمْ ۚ إِنْ تَكْفُرُوا أَتُكَادُونَ فَتُصْبِحُونَ  
لَهُ قُلُوبًا مَلَكُوتًا ۚ بَعْضُ الَّذِينَ يَدْعُونَ  
إِلَى اللَّهِ يَكْفُرُونَ ۚ مَنْ هُوَ مُسَوِّدٌ لِقَابٍ  
يَقُومُ لَهُ الْمَلَائِكَةُ الْيَوْمَ ظَاهِرِينَ  
فِي الْآخِرِينَ ۚ مَنْ يَتَّبِعُوا تَابَ بَابِ  
الْغُورِ ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ  
إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا  
سَبِيلَ الرَّشَادِ ۝

وَقَالَ الَّذِينَ آمَنُوا يَقَوْمُ الْفِرْعَوْنِ  
أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۝  
يَقَوْمُ إِنَّمَا هِيَ إِلَهَةُ الْفِرْعَوْنِ  
مَتَاعٌ وَإِنَّ الْآخِرَةَ خَيْرٌ مِمَّا  
الْقَارِرِ ۝

وَقَالَ رَجُلٌ مُؤْمِنٌ مِمَّنْ آلِ فِرْعَوْنَ  
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ  
يَقُولَ إِنَّ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ  
مِنْ رَبِّكُمْ ۚ إِنْ تَكْفُرُوا أَتُكَادُونَ فَتُصْبِحُونَ  
لَهُ قُلُوبًا مَلَكُوتًا ۚ بَعْضُ الَّذِينَ يَدْعُونَ  
إِلَى اللَّهِ يَكْفُرُونَ ۚ مَنْ هُوَ مُسَوِّدٌ لِقَابٍ  
يَقُومُ لَهُ الْمَلَائِكَةُ الْيَوْمَ ظَاهِرِينَ  
فِي الْآخِرِينَ ۚ مَنْ يَتَّبِعُوا تَابَ بَابِ  
الْغُورِ ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ  
إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا  
سَبِيلَ الرَّشَادِ ۝

وَقَالَ رَجُلٌ مُؤْمِنٌ مِمَّنْ آلِ فِرْعَوْنَ  
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ  
يَقُولَ إِنَّ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ  
مِنْ رَبِّكُمْ ۚ إِنْ تَكْفُرُوا أَتُكَادُونَ فَتُصْبِحُونَ  
لَهُ قُلُوبًا مَلَكُوتًا ۚ بَعْضُ الَّذِينَ يَدْعُونَ  
إِلَى اللَّهِ يَكْفُرُونَ ۚ مَنْ هُوَ مُسَوِّدٌ لِقَابٍ  
يَقُومُ لَهُ الْمَلَائِكَةُ الْيَوْمَ ظَاهِرِينَ  
فِي الْآخِرِينَ ۚ مَنْ يَتَّبِعُوا تَابَ بَابِ  
الْغُورِ ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ  
إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا  
سَبِيلَ الرَّشَادِ ۝

45 So Allah saved him  
from the evils that they planned  
and Fir'aun's folk  
were encompassed  
by the evil scourge.

46 The (brink of) fire they face  
morning and evening  
and daily doth arise the knell:  
"Cast the folk of Fir'aun  
in the deepest maze!"

- 47 In this dire predicament  
they wrangle: the humble say  
to the erstwhile great:  
"We had only followed you—  
can you not save us  
from at least a part  
of this affliction?"
- 48 The (erstwhile) great, they say,  
"We are all together,  
Allah hath, indeed,  
passed judgment on His servants."
- 49 These inmates of the fire  
plead to the guards of hell,  
"Beseech your Lord to rescue us  
for a while  
from this constant pain!"
- 50 The keepers ask,  
"Had there not come to you  
Apostles with clear signs?"  
They answer, "Yes".  
The keepers say,  
"Pray ye then (yourselves)!"  
But no, the prayers of those  
who have no faith  
can lead nowhere!
- 6 \*\*\* 206
- 51 In truth, We shall help  
Our Messengers  
and the men of faith  
in their immediate present  
and also when  
the witnesses arise;
- 52 When no excuse doth profit  
the evil doers  
and upon them lies a curse—  
a miserable abode!
- \*
- 53 We certainly did guide  
*Musa*,  
and made the *Bani Isra'il*  
inheritors of the Law—
- 54 A source of guidance,  
a reminder  
to those who possess hearts!
- 55 Be thou patient then,  
Allah's promise is in truth.  
Apologize thou  
for thy weaknesses  
and keep on striving  
at the bidding of thy Lord  
night and day.
- 56 Those who cavil  
at the signs of Allah  
with no evidence  
to support them—  
naught is there in their hearts  
but self-assertion  
which is never satisfied.  
So, seek thou refuge in Allah,  
for He doth hear, He doth see!
- 57 Surely, the creation  
of the heavens and the earth  
is more (resplendent)  
than the creation of man!  
And yet, most men,  
are not aware!
- 58 Equal are not the blind  
to those who see!  
Nor are the evil-doers equal  
to the men of faith  
and righteousness!  
Seldom do ye weigh and think!
- 59 The (promised) hour will come;  
there is no doubt of it:  
but the majority of men  
do not believe!
- 60 Your Lord has said,  
"Call ye on Me!  
I shall hearken unto you.  
But those who would disdain  
to serve Me,  
they shall enter hell,  
humiliated!"

## 61 It is Allah

who hath made the night  
for you to rest in  
and the day to let you see.  
Verily, Allah is Gracious  
unto man—but most men  
are not grateful!

## 62 Everywhere is Allah,

your Lord;  
He hath made all things:  
there is no deity but He!  
Where else would ye turn?

## 63 It is, therefore, (all in vain)

that they who would evade  
the signs of Allah,  
seek to turn elsewhere!

## 64 It is Allah

who hath made the earth  
for you to rest on  
and the firmament as canopy.  
He hath given you shape  
—and well hath He shaped you—  
and feedeth you  
with wholesome food.  
That, that is Allah, your Lord!  
All glory be to Allah,  
the Lord of all peoples.

## 65 He is the Ever-living!

No deity is there but He!  
So, call on Him,  
reckon ye on Him exclusively.  
To command is for Allah only  
the Lord of all mankind!

## 66 Say, "I am utterly dissuaded

from worshipping  
those whom you worship  
beside Allah,  
because to me has been revealed  
the glory of my Lord  
and I am (thus) compelled  
to worship only  
the Lord of all communities!

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنْ  
أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ⑤  
وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ⑥  
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَحْمِلُونَ جَهَنَّمَ دَاخِرِينَ ⑦  
اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ  
وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُو فَضْلٍ  
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَشْكُرُونَ ⑧

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَرَّالَهُ  
الْأَكْهَرُ فَأَنَّى تَوَكَّلُونَ ⑨  
كُنْ لِلَّهِ دُورًا ذَلِكُمُ اللَّهُ الَّذِي كَانُوا يُبَايِعُونَ  
اللَّهُ يَهْدِي مَنْ يَشَاءُ ⑩

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا  
وَالنَّهَارَ بَهَاءً وَصَوَّرَكُمُ وَأَكْسَمَكُمْ مَجْرَرًا  
وَمَنْ يَكْفُرْ بِالْقَلْبِ ذَلِكُمُ اللَّهُ  
رَبُّ الْعَالَمِينَ ⑪  
هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَدَخَلُوا  
مِنْ بَابٍ مُخْلِصِينَ لَهُ الدِّينَ إِنَّ الْحَمْدَ  
لِلَّهِ رَبِّ الْعَالَمِينَ ⑫

قُلْ إِنِّي نَهَيْتُ أَنْ أُعْبَدَ الَّذِينَ  
قَدْ خَلَوْا مِنْ دُونِ اللَّهِ أَنْ يَكْفُرُوا  
بِإِلَهِتِهِمْ مِنْ رَبِّي وَأُوتِرْتُ أَنْ أُسَلِّمَ  
لِرَبِّ الْعَالَمِينَ ⑬

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ  
وَضَعَكُمْ أَطْفَافًا ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ  
طِفْلًا ثُمَّ لِيَسْأَلَكُمُ الْعِلْمَ ثُمَّ يَرْجِعْكُمْ  
إِلَى عِلْقٍ وَنَحْوِهَا وَمَنْ يَتَوَلَّى مِنْ قَوْمٍ  
لَا يَنْبَغُ لَهُمْ أَعْلَى شَيْءٍ فَعَلَيْكُمْ تَعْلُونَ ⑭

وَالَّذِينَ يَخْتَفُونَ فِي النَّارِ الْفِتْرَةَ  
الَّذِينَ اسْتَكْبَرُوا إِنَّا لَمَّا لَكُمُ مَبْعَثًا  
فَقُلْ إِنَّكُمْ تَعْبُدُونَ عَتَا نَصِيبًا مِنَ  
النَّارِ ⑮

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا  
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ⑯  
وَقَالَ الَّذِينَ فِي النَّارِ لَوْ كُنَّا نَدْرِكُهُمْ  
أَوْ كُنَّا رَبَّهُمْ لَكُنَّا نَحْمِلُهُمْ  
عَنْ أَكْثَرِ مَا يُؤْمِنُونَ ⑰

الْعَذَابِ ⑱  
قَالُوا أَأَوَّلُهُمْ تَأْتِيَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
فَالَّذِينَ كَفَرُوا قَالُوا نَادُوا مَا دُعُوا  
وَمَا دُعَاؤُكَ إِلَّا فِي ضَلَالٍ ⑲

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي  
الْحَيَاةِ الدُّنْيَا وَنُعَذِّبُ الْمُنَافِقِينَ ⑳  
يَوْمَ لَا يُفْعَلُ الظَّالِمِينَ مَعَهُمْ نِقْمَةٌ  
وَلَهُمْ الْعَذَابُ وَلَهُمْ مَسْئُورُ الدَّارِ ㉑  
وَلَقَدْ آتَيْنَا مُوسَى الْغُلَى وَأَوْفَرْنَا  
بَنِي إِسْرَءِيلَ الْكُتُبَ ㉒

هُدًى وَذِكْرًا لِقَوْمٍ يُؤْمِنُونَ ㉓  
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ  
وَسِرْ بِخَبْرِكُمْ إِلَى الْغَيْبِ وَالْإِنكَارِ ㉔  
إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ وَيَتَوَدَّعُونَ  
سُلْطَانًا مُتَعَدِّيًا إِنَّ فِي صَدْرِهِمْ كِبَرًا  
لَا يُؤْمِنُونَ بِالْغَيْبِ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ㉕

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ الْكَرِيمِ عَلَيْنِ  
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ㉖  
وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلٌ  
مَّا تَسْتَكْبِرُونَ ㉗

## 67 "He it is

who makes you out of dust,  
then sperm, then embryo,  
then brings you out as infant,  
then nourishes you to manhood  
and maturity,  
then makes you old, respectable  
—though some of you  
die ere that stage—  
so that in the appointed time  
ye may understand.

68 He it is  
 who gives you life  
 who gives you death  
 and when He has  
 conceived a thing  
 He willeth,  
 "BE!" and, so, it IS!

8 \*\*\* 208

69 Dost thou not see  
 how those who cavil  
 at the evidence of Allah  
 exceed their limitations?

70 These are the ones  
 who spurned the Law  
 and the Messengers  
 whom We had sent!  
 O would that they did know!

71 Collars round their necks,  
 and chains they drag along.

72 In waters scalding,  
 and in misery  
 they burn.

73 Then they're asked,  
 "Where are the ones  
 whom you deified

74 Apart from Allah?"  
 They answer,  
 "They have forsaken us  
 as if there was none at all  
 whom we had worshipped!"  
 That is how Allah  
 doth delude the faithless.

75 That is because  
 you took your current life  
 so lightly  
 and cherished values false;  
 because you,  
 superciliously, disdained,

76 So enter ye the gates of hell  
 to dwell therein for long:  
 such is the punishment  
 for those who would be proud!

77 So persevere in patience,  
 Allah's promise will come true.  
 Whether We let thee see  
 a part of what  
 We have promised them,  
 or We let thy life-term end  
 (before that)—  
 to Us they shall  
 (assuredly) turn.

78 We did, indeed,  
 send Messengers before thee;  
 of some among them,  
 We have told thee;  
 of others midst them  
 We have not told thee.  
 No Envoy can convey  
 credentials from Us  
 unless ordained by Allah.  
 But whosoever comes  
 as Allah's advocate,  
 he upholds the truth,  
 and does frustrate  
 those who uphold  
 untruth!

- 79 It is Allah  
who provideth you  
with animals—  
ye harness some  
and some ye eat.
- 80 For you they have  
advantages besides:  
through them attain ye  
what ye wish  
within your hearts;  
and (on the desert)  
ye are carried  
(as) in ships.
- 81 Witness ye His evidence  
(all around you):  
why then do ye deny  
Allah's signs?
- 82 Do they not look around them  
in their journeys  
o'er the land?  
Do they not see  
what was the end  
of those before them?  
They were more numerous  
than these, and more capable  
of leaving traces on the earth:  
yet, what they did achieve  
was, to them, of no avail.
- 83 For when their Envoys  
came to them  
with signs (of Allah)  
they proudly boasted  
of the knowledge  
they themselves possessed—  
but soon encompassed them  
that which they had ridiculed!
- 84 Then, when they saw  
the working of Our power  
they confessed:

أَمَرَ اللَّهُ نَحْنُ بِالْحَقِّ وَخَيْرُ هَؤُلَاءِ  
الْمُجْلُونَ ﴿٧٩﴾  
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَكُونُوا  
مِنْهَا وَأَكُونَا تَكْلُونَ ﴿٨٠﴾  
وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَاحُوا عَلَيْهَا  
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى  
الْفُلْكِ تَحْمَلُونَ ﴿٨١﴾  
وَمِنْكُمْ أَتَمَنَاءُ فَأَقَى آيَاتِ اللَّهِ  
لَكُمْ لَكُمْ ﴿٨٢﴾  
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
كَانُوا أَكْثَرُ عَدَدًا وَكَانُوا قُوَّةً  
وَكَانُوا فِي الْأَرْضِ جَمَاعًا عَلَى عَدَّتِهِمْ  
كَانُوا يَكْبَرُونَ ﴿٨٣﴾  
فَلَمَّا جَاءَهُمْ رَسُولُهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
وَمَعَهُمُ الْكِتَابُ وَالْحِجَابُ وَحَاقَ بِهِمْ  
كَانُوا يَكْبَرُونَ ﴿٨٤﴾  
فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ  
وَلَمْ نَكُنْ مِنْكُمْ شُرَكَاءَ ﴿٨٥﴾  
فَلَمَّا رَأَوْا كِسْفَ الْغَمَامِ رُسُلَهُمْ إِلَيْهَا  
بِأَسْنَاءٍ مَسَّتْ اللَّهُ الْبُيُوتَ فَدَخَلَتْ  
فِي عِبَادِهِمْ وَخَيْرُ هَؤُلَاءِ الْكَافِرُونَ ﴿٨٦﴾

هُوَ الَّذِي جَعَلَ نَحْنُ بِالنَّبِيِّاتِ قَوْلًا فَصَحَّى أَمْرًا  
فَأَمَّا يَقُولُ لَكُمُ أَنْ يَكُونُوا ﴿٧٩﴾  
أَلَمْ تَرَ إِلَى الَّذِينَ يَمْجُرُونَ فِي آيَاتِ  
اللَّهِ أَنْ يَتَوَكَّلُونَ ﴿٨٠﴾  
الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَاهُ  
رُسُلًا فَكُفُّوا عَنْهُمْ وَهُمْ يُكْفَرُونَ ﴿٨١﴾  
أَوَلَمْ يَكُنْ فِي آيَاتِهِمْ وَاسْطِقَاءُ السَّيْلِ  
يُعْمَلُونَ ﴿٨٢﴾  
فِي السَّيْلِ وَتَمَّ فِي السَّيْلِ يُعْمَلُونَ ﴿٨٣﴾  
فَعَمِلُوا لَكُمْ مَنَافِعَ مَا كُنْتُمْ تَشْكُرُونَ ﴿٨٤﴾  
مِنْ دُونِ اللَّهِ فَأَلَوُا صُلُوعًا عَنَّا بَلْ  
كُفُّوا عَنْ كُنْزِهِمْ مِنْ قَبْلِ أَنْ يُنْزِلَ إِلَيْكَ  
يُجِزِلَ اللَّهُ الْكَافِرِينَ ﴿٨٥﴾  
ذَلِكَ بِمَا كُنْتُمْ تَكْفُرُونَ فِي الْأَرْضِ فَتَبَرَّ  
الْحَقِّ وَمِمَّا كُنْتُمْ تَكْفُرُونَ ﴿٨٦﴾  
أَدْخَلُوا الْأَنْبِيَاءَ فِيهِمْ خُلْدِيْنَ فِيهِمْ  
فَيَسْأَلُونَ الْمَلَائِكَةَ فِيهِمْ ﴿٨٧﴾  
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِنَّ لَكُمْ رُسُلًا  
بَعْضُ الَّذِينَ كَذَّبُوا ثُمَّ آتَتْهُمْ رُسُلُهُمْ  
فَالَّذِينَ يَكْفُرُونَ ﴿٨٨﴾  
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَمِنْهُمْ  
مَنْ أَهْمُصْنَا عَلَيْهِمْ وَفِيهِمْ مَنْ كُنْزُ  
تَقْصُصَ عَلَيْكَ وَمَا كَانَ لِرُسُلٍ  
أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَادْعُ الْجَمْعَ

"We do believe in  
Allah as the only One,  
and abjure those  
whom we had joined with Him."

- 85 But, of no avail  
is such confession  
when they see face to face  
Our prowess:  
that has been the way of Allah  
with His servants  
and (that is how),  
end in futility  
all unbelievers..

\*

## SURA : FUṢṢILAT

In the Name of Allāh the Raḥmān the Raḥīm

1 \*\*\* 210

**HA! MIM!**

(O MUHAMMAD!)

2 Revelation from the *Raḥman*,  
the *Raḥīm* :

3 Memorandum  
with clear articles—  
an announcement  
in Arabic (itself)  
for the people  
to clearly comprehend.

4 Forerunner of hope,  
forewarner of danger..  
but most of them  
(deliberately) evade—  
that is why  
they do not perceive!

5 They say,  
“Our hearts are insulated  
from that to which  
you call us;  
our ears are blocked;  
a curtain hides thee from us,  
so do thou what thou wilt  
and we, we shall go our way!”

6 Say thou,  
“Indeed, I am  
a man like you; (but) to me  
has been revealed  
that the Deity of all of you  
is one, (the same) :  
so stand ye all for Him.  
Ask His forgiveness.

“Woe to those  
who would others deify—

7 “Those who will not  
carry out their obligations  
and are oblivious  
of their future,

8 Those who have faith,  
and righteously endeavour  
for them are wages,  
unbeholden.”

2 \*\*\* 211

9 Say thou :  
“Would ye be oblivious  
of Him who made  
the earth in two (short) days?  
And would ye give Him equals?  
Him who is the Lord of all mankind!

10 “He raised on it mountains high  
and blessed it,  
endowing it with power  
(of sustenance and growth)  
all in four days,  
enough to meet the needs  
of those who seek.

11 “He then attended  
to the firmament  
that was primeval dust  
and said to it  
as to the earth,  
‘Combine ye! if ye will  
or will not!’  
They said, ‘We come,  
and all too willingly.’

12 “So He decreed them  
into seven firmaments,  
(all) in two days,  
and set for them  
their respective roles.

Adorned He then  
the nearest firmament  
with lanterns bright  
to guard—  
such is the structure  
constituted by  
(Him who is)  
Supreme, All-knowing!"

- 13 If they are listless still,  
say thou,  
"I warn you of calamity—  
calamity like that  
of 'Ad and of Thamud!"
- 14 When there had come to them  
Apostles, right before them,  
and afore them (all saying):  
"Serve (and worship) ye  
none but Allah,"  
they said,  
"If our Lord had so desired,  
He would have sent down angels:  
we are sceptical  
of the message which you bring!"
- 15 The 'Ad had terrorized the land  
beyond limits.  
"Who", they said,  
"is mightier than ourselves  
in strength?"  
Did they not realize  
that Allah, who had made them  
was mightier in strength  
than they?  
But they continued to ignore  
Our signs.
- 16 So We sent upon them  
scorching winds  
that blew and blew  
over evil days,  
so that We might  
make them taste  
humbling punishment  
in the earthly life;  
that in the realm beyond  
is more humbling still  
and they have no help.

كُتِبَ لَهُمْ أَن نَّأْتِيَنَّهُمْ بِالْبُرْجَانِ ۝  
فَقَضَيْنَاهُمْ أَصْنَافًا فِي يَوْمَيْنِ  
وَأَوْحَىٰ فِي كُلِّ صَافٍ أَمْرَهُمْ وَرَبَّنَا  
السَّمَاءُ الدُّنْيَا بِمَصَارِيرَ وَحُفَا ۝  
ذَلِكَ نَقْدِرُ الْغَرْبِ الْعَرْبِيِّ ۝  
وَإِنْ أَغْرَضْنَا أَفْقَالًا أَتَدْرِكُكُمْ صُحُفَةٌ  
وَتُشَلُّ صُحُفَةٌ عَادٍ وَتَمُودَ ۝  
إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ  
قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا  
فِي أَصْنَافٍ أُولَئِكَ هُمُ الْكَافِرُونَ ۝  
فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
إِنْبِشَ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً  
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ  
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا  
يَجْحَدُونَ ۝  
فَأَرْسَلْنَا عَلَيْهِمُ الْغَمَامَ صَاغِيَةً  
فِي الْحَيَاةِ الدُّنْيَا وَلَعَدَّ الْآخِرَةَ  
آخِرَىٰ وَهُمْ لَا يُبْصِرُونَ ۝  
وَأَعْلَنَاهُمْ أَفْقَالًا فَسَبَّحُوا  
الْعَصَىٰ عَلَى الْهُدَىٰ فَأَخَذَهُمُ صُحُفَةٌ  
الْعَذَابِ الْهَوْنِ يَمَّا كَانُوا إِتْرَافُونَ ۝  
وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ تَبَارَكَ الَّذِي تَزِينُ الْفَرْشَ  
كَيْفَ تَحْلُلُ الْبَيْتَ قَدْ تَعَرَّبَ الْقَوْمُ  
يَعْلَمُونَ ۝  
يَذِيرُوا وَيَذِيرُوا فَأَعْرَضَ أَكْثَرُهُمْ  
فَهُمْ لَا يَتَذَكَّرُونَ ۝  
وَقَالُوا قُلُوبُنَا فِي أَصْنَافٍ مِمَّا تَدْعُونَا  
إِلَيْهِمْ وَفِي أَفْئِدَتِنَا مَقْرُورٌ مِنْ بَيْنِنَا  
وَبَيْنَكُمُ حِجَابٌ فَانْفَلْنَا بَيْنَهُمْ  
قُلُوبَنَا أَتَا بَشَرٌ مِمَّا تَكْفُرُونَ  
إِنَّا أَنشَأْنَا لَهُمْ آلَ فَارِجٍ  
فَأَسْتَفِيمُوا إِلَيْهِمْ وَاسْتَغْفِرُوا ذُنُوبَهُمْ  
إِنَّمَا يَسْتَفِيمُونَ ۝  
الَّذِينَ لَا يُؤْمِنُونَ بِالْآيَةِ وَالْآخِرَةِ  
هُمُ الْكَافِرُونَ ۝  
إِنَّمَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝  
قُلْ إِنَّمَا كُنْتُ نَذِيرٌ بِالَّذِي فِي خَلْقِ  
الْأَرْضِ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ  
أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ۝  
وَجَعَلْنَا فِيهَا رِجَاسًا مِنْ قَوْمٍ قَاذٍ  
بَرَكَةً فِيهَا وَكَذَّبَهَا قَوْمًا آفَافًا هَالِكًا  
أَيُّهَا سَوَاءٌ لِلْمُؤْمِنِينَ ۝  
فَتَوَسَّوْا إِلَى السَّمَاءِ وَهِيَ دُخَانٌ  
فَقَالَ لَهُمْ وَالْأَرْضُ انْتِصَابًا

#### 17 As for Thamud

We offered them Our guidance—  
but they preferred  
their blindness  
to being shown the way:  
so there gripped them  
the humbling punishment  
which they had earned.

#### 18 But We rescued them who did believe and had taken heed.



3 \*\*\* 212

19 A day shall come  
when the enemies of Allah  
will be gathered and marched  
towards the fire  
(of judgment).

20 When they have reached it,  
their hearing, their sight,  
their very skins  
will bear witness  
to what they had done.

21 They will say  
to their own skins,  
"Why do you thus  
give us away?"  
The skins will answer,  
"Allah has bestowed on us,  
as on all things,  
the power to communicate.  
It was He who gave you life,  
to Him you must return."

22 You cannot hide yourselves  
from your own eyes,  
your own ears,  
your own skins—  
and yet,  
you fondly are convinced  
that Allah does not know  
much of what ye do!

23 It is this fond conviction  
which ye do entertain  
of Allah  
which, when truth dawns,  
will make you find yourselves  
among the helpless:

24 If they accept  
(their punishment)  
the fire becomes  
their perpetual home:  
if they plead forgiveness,  
forgiveness is denied!

25 We have provided them  
with boon companions

who boost their future  
and their past;  
they truly now present the state  
which their forbears  
among the *jinn* and *ins*  
had reached...  
because they are  
completely lost.

4 \*\*\* 213

26 These sycophants advise:  
"Do not listen ye  
to the Qur'an,  
but babble 'mong yourselves,  
so that ye may drown  
(its recital)."

27 But We shall make  
these heathens taste  
dire punishment  
and will penalize them  
for the evil of their deeds.

28 The punishment  
of Allah's enemies  
is such that midst it  
they shall linger long—  
requital just  
for spurning thus Our signs!

29 (They strongly disavow  
that they are being prompted.)  
These faithless ones  
(with sarcasm,) protest:  
"Our Lord, show us the ones  
among both *jinn* and *ins*  
(who mislead us).  
We shall trample them  
beneath our feet  
and make them into filth."

30 Those who announce  
"Our (only) Lord is Allah,"  
and are then steadfast,  
the angels comfort:  
"Fear ye not nor fret  
but joyously expect  
the heaven which  
ye have been promised.

31 "We shall be your friends  
in the current life  
and in the realm beyond.  
Nothing that ye need  
shall ye lack,  
and ye shall have  
all that you ask for.

32 As blessing from  
the All-forgiving,  
the *Rahim*!"

5 \*\*\* 214

33 Who can be more eloquent  
than one who calls (men)  
to Allah—  
whose deeds are upright  
and who admits,  
"I am, indeed,  
among the bondsmen of Allah?"

34 Not equal (in strength)  
are good and evil:  
React (thou) with good,  
and he between whom  
and thou was enmity  
will have become  
thy warmest friend.

35 But none attaineth  
(such success)  
unless he perseveres;  
and none, again,  
will meet success  
unless he doth possess  
a great deal of  
equanimity.

36 And if the devil ever doth  
incite thee to discord,  
seek thou refuge in Allah.  
For He, indeed,  
is One-who-Hears  
the One-who-Knows.

37 The night, the day,  
the sun, the moon  
are only 'mong His signs:

أَصْلَتْنَا مِنَ الْيَمِينِ وَالْأَيْمَنِ جَعَلْنَا  
تَحْتَ أَمْرِ إِبْرَاهِيمَ إِذْ قَالَ رَبِّنا اللَّهُ تَعَالَى  
إِنَّ الدِّينَ قَالُوا رَبُّنا اللَّهُ تَعَالَى  
تَنَزَّلَ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَكْفُرُوا  
بِمَعْرَفَةِ اللَّهِ إِذْ قِيلَ لَهُمْ تَعْبُدُونَ  
مَنْ دُونَهُمْ أَقُولُ لا تَعْبُدُونَ  
إِلَّا اللَّهَ وَابْتَغُوا إِلَهُكُمْ فَإِنْ تَوَلَّوْا  
فَعَلَيْكُمْ عَذَابِي أَلِيمٌ ۝۱۰  
وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ  
وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝۱۱

وَلَا تَكْفُرُوا بِالْحَسَنَةِ وَإِنَّ الْحَسَنَةَ إِذْ  
بِالَّذِي مِنْ أَحْسَنُ قَوْلًا الَّذِي بَيْنَكَ  
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝۱۲  
وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَاعْتَمَدُوا  
بِقُدْرَةِ اللَّهِ وَذُحِّيَ عَلَيْهِمْ  
وَالَّذِينَ عَمِلُوا مِنَ الشَّيْطَانِ لَبِئْسَ  
فَأَسْتَوُوا بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝۱۳  
وَمَنْ أَعْجَبُ الْبَلِّ وَالْهَارِ وَالشَّمْسِ  
وَالْقَمَرِ لَكِنْ سَجَدَ لِلشَّمْسِ وَالْقَمَرِ  
لِلْقَمَرِ وَالْجَبَلِ وَاللَّيْلِ وَالنَّجْمِ  
إِنْ كُنْتُمْ إِذَا تَعْبُدُونَ ۝۱۴  
فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ  
يُصْطَفُونَ لَهُ بِالْبَلِّ وَالْهَارِ وَالشَّمْسِ  
يُصْطَفُونَ ۝۱۵

worship not the sun  
nor the moon  
but worship Allah  
who created them  
if ye would really  
worship!

38 If they (these pagans)  
are too proud,  
(it matters little),  
for, those  
in the presence of thy Lord  
pay homage to Him  
night and day  
and they are never weary.

وَيَوْمَ يُحْشَرُ أَعْدَاؤُكَ إِلَى الْكَافِرِينَ  
يَوْمَ يُحْشَرُونَ ۝۱۶  
حَتَّىٰ إِذَا مَا جَاءَهُمْ هَاشِدٌ عَلَيْهِمْ  
سَمِعَهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ ۝۱۷  
وَقَالُوا لِمَ لَمْ يَأْتِنَا رَسُولٌ مِمَّنْ  
قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي فِي الْفَرْقِ كُلِّ نَسَمٍ  
وَهُوَ خَلَقَهُمْ أَوَّلَ مَرَّةٍ وَآلِئِنَّ عِبْرَةَ الْغَافِلِينَ ۝۱۸  
وَالَّذِينَ اسْتَفْزَعُوا أَنْ يَجْعَلَ اللَّهُ لَهُمْ  
سَمْعَهُمْ وَلَا أَبْصَارَهُمْ وَلَا هُدًى لَّهُمْ وَلَكِنْ  
ظَنُّهُمْ أَنَّ اللَّهَ لَنَنْبِئَهُمْ كَيْدَ إِتْرَائِهِمْ  
وَلَا لَكُنْ لَهُمْ ظَنَنَّهُمُ الْيَوْمَ يَكْفُرُونَ  
أَوَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْ يَبْعَثَ اللَّهُ  
مِنْ الْغُيُوبِ ۝۱۹  
فَإِنْ يَصْغُرُوا قَالَ لَهُ تَمْشُوا لَهُمْ  
يَسْتَوِيوْنَ أَفَمَا لَهُمْ مِنَ الْمُعَذِّبِينَ ۝۲۰  
وَنُفِثْنَا لَهُمْ فُرْجًا فَرَّجْنَا لَهُمُ الْغَمَّ  
مَائِينَ ۝۲۱  
أَيُّدِيهِمْ وَمَا خَلَقَهُمْ وَصَحَّىٰ عَلَيْهِمُ الْفُتْلَ  
فِي أَمْرِهِمْ فَلَمْ يَخْلَفْ مِنْ خَلْفِهِمْ  
وَالَّذِينَ كَانُوا أَحْسَنَ ۝۲۲  
وَقَالَ الَّذِينَ نَفَرُوا لَهُمْ هَاشِدٌ  
الْقُرْآنِ وَالْغَوَافِیَةِ كَعَلَّمَ الْغَافِلِينَ ۝۲۳  
فَلَنَنْبِئَنَّ الَّذِينَ كَفَرُوا عَذَابَ الْبَشِيرِ  
وَلَنَنْبِئَنَّهُمْ أَشْأَ الَّذِي كَانُوا يَعْمَلُونَ ۝۲۴  
ذَلِكَ جَزَاءُ أَعْدَائِنَا الَّذِي لَهُمْ  
فِيهَا مَا نَالُوا خَالِدِينَ فِيهَا وَمَا كَانُوا  
يُأْنِسُونَ ۝۲۵  
وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَبْنَا  
الَّذِينَ

39 And 'mong His signs  
one sees the earth  
tired and drooping  
but when We send to it  
the rain,  
it stirs and swells!  
Surely, He who thus enliveneth,  
can bring to life these dead.  
Indeed, He is Omnipotent.

40 Those who refuse to see  
Our signs  
are not hidden from Us.  
Which is better—  
to face the fire of hell  
or come through peacefully  
on the appointed day?  
Do what ye will;  
He is, indeed, aware  
of what ye do.

41 They do reject  
what comes to them  
as a reminder?  
(But, nonetheless,)  
it is a worthy proclamation.

42 No falsehood comes from it  
about the future  
or about the past;  
it is revealed  
by One who's Wise,  
Worthy of Obeisance.

43 Nothing has been told to thee  
but what was said  
to Messengers before thee:  
Thy Lord is Most-Forgiving  
and yet,  
He is Most-Strict.

44 Had We revealed the Qur'an  
altogether in  
an unfamiliar tongue,  
they could have said,  
"Why are not its verses  
explained simultaneously?  
But the language of the Qur'an  
is both—  
familiar, also unfamiliar.

Say thou, "For those  
who once accept it,  
it is guidance  
and a cure  
(of their deficiency).

But for those  
who will not accept it,  
their ears are blocked,  
it is to them  
incomprehensible;  
they are the ones  
who hear it  
(only as a murmur faint)  
from a distance.

6 \*\*\* 215

45 We had, indeed,  
bestowed a Law through *Musa*  
but they differed about it  
and if a promise of thy Lord  
had not preceded it  
(to defer punishment)  
judgement would be passed  
to end their differences.  
They are in helpless doubt.

46 He who doeth right  
does it for his good  
and he that doeth wrong  
does it at his cost.  
It is not thy Lord  
who forces (good or evil)  
upon His servants.

47 To Him is borne  
all knowledge  
of the hour:  
no flower doth emerge  
from its bud,  
no woman doth conceive,  
nor brings forth young  
outside His knowledge.  
He ever asketh them,  
"Where are my partners?"  
They say, "We do assure Thee,  
none amongst us  
doth bear witness to them!"



SURA : *SHŪRĀ*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 216

HA! MIM!

(MUHAMMAD!)

AIN! SIN! QAF!

(O MUHAMMAD!)

- 3 Thus doth call thee,  
and those before thee,  
Allāh, the Sovereign,  
the Wise!
- 4 To Him (subservient)  
is all that is  
in heaven or on earth:  
He is the absolutely High  
the absolutely Great.
- 5 The heavens are about  
to cleave asunder  
far above them—  
the (winds and clouds,  
like) angels, waft  
at the bidding of their Lord  
to bless  
the dwellers on the earth!  
Is not Allāh, indeed,  
Bountiful and full of Mercy?
- 6 Those who seek  
patrons beside Him,  
Allāh is their watcher—  
thou art not responsible  
for them . .
- 7 We bestow on thee the Qur'an  
in familiar Arabic  
so that thou mayest warn  
the 'mother-city'  
and those surrounding it—  
those in comfort,  
those in misery—  
warn them (both) of the day  
of which there is no doubt.

216

8 If Allāh had desired

We could have made  
them as one group;  
but He admits to His mercy  
whom He likes  
and those who wrong  
(themselves) there are for them  
no friends, no helpers.

9 Why must they seek

patrons beside Allāh?  
He is the (real) Patron  
who can bestow life  
even on these dead—  
for Him all things are possible!

2 \*\*\* 217

10 That in which ye differ

(from me):  
arbitration on it  
rests with Allāh—  
Allāh your Lord and mine—  
in Him I trust; to Him I turn . .

11 Definer (of the roles)

of heaven and of earth,  
He who establisheth relations  
among yourselves  
and among animals,  
and thereby multiplies you:  
Nothing is like unto Him  
He is All-hearing, All-observing.

12 Holdeth He the keys

of heaven and earth;  
enlargeth or restricteth He  
life's sustenance  
to whom He likes.  
He knows all things.

13 Showeth He to you

the self-same reckoning  
which He vouchsafed to *Nuh*—  
the same which We revealed

216-217



to thee (O MUHAMMAD),  
and that which We bequeathed  
to *Ibrahim*, to *Musa* and to *'Isa*—  
Be steadfast to that (simple)  
reckoning  
and do not split yourselves  
into sects.  
Difficult it is  
for pagans to accept  
the path to which  
thou callest them.  
Allah chooses 'mong them  
whom He likes and guideth He  
those who turn to Him.

- 14 They continue to dispute  
through mutual envy  
even after knowledge  
has been given them.  
And if it had not been  
for a promise erstwhile  
given by thy Lord,  
to respite them  
for a time appointed,  
disputes among them  
would have been settled.  
These are the ones  
(who would fain)  
leave behind  
a heritage of Truth  
and yet, themselves,  
they are in doubt.
- 15 Therefore, invite them,  
but stand (thou) firm  
on what thou hast been bidden;  
yield not to their whims.  
Say thou, "I stand by  
whatsoever Allah has revealed  
in the Scripture :  
I have been bidden  
to be fair to you.  
Allah is our Lord and your Lord ;  
we have our duties  
you have yours ;  
Let there be no argument  
between us.  
Allah will unite us ;  
to Him is our resort.

أَزْوَاجًا يَكْرَهُونَ فِيهِ لَيْسَ بِكَلِمَةٍ  
شَعْنٌ وَهِيَ التَّعْبِيرُ الْجَبَرُ ⑤  
لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَسْتَطِيعُ  
الْبُرْقِيُّ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ رَكِبَ  
شَيْءٌ عَالِمٌ ⑥  
شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَضَعُوا  
يَمْ حُجَّاجًا إِلَى اللَّهِ أَوْ حَبَشًا إِلَى اللَّهِ  
وَمَا وَصَّيْنَا بِهِمْ أَوْ بِهِنَّ وَنُفِضَ  
وَنُفِضَ أَنْ أَقْبُولَ الدِّينَ وَنُفِضَ  
فِيهِ مَكْرٌ عَلَى الْمُكْرِمِينَ بَلَدٌ مَكْرٌ  
أَنَّكَ تَجْعَلُ لِلَّهِ مِنْ يَشَاءُ وَيَقْدِرُ  
لِلَّهِ مِنْ كُنْهٍ ⑦  
وَمَا تَقْدِرُ إِلَّا أَلَمَنْ يَحْدُ مَا جَاءَهُمْ  
الْعِلْمُ نَبِيَّائِهِمْ وَأُولَاؤُا كَلِمَةٌ سَبَقَتْ  
مِنْ رَبِّكَ إِلَى آجَلٍ مَشْيُ قَطْعِي يَدَيْهِ  
فَالَّذِينَ أَوْفُوا الْكَيْفَ مِنْ تَعْدِيمِ  
لَقِي شَأْنًا مِنْهُ مُرْسِي ⑧  
فَلَيْلَ لَيْلٍ نَادَى وَاسْتَوْعَمَا كَمَا أَمَرْتُ  
وَلَا تَحْتَرِبْ أَهْرَاسُهُمْ وَفَلَّ أَمْنُهُمَا  
أَنْزَلَ اللَّهُ مِنْ كُنْهٍ وَأَمَرْتُ لِأَعْدِلَ  
يَسْتَكْفِرُ اللَّهُ رُبَّنَا وَرَبَّنَا إِنَّا أَعْمَلْنَا  
وَلَكِنْ أَعْمَلْنَاكُمْ رَحْمَةً بَيْنَنَا  
وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَاللَّهُ  
الْمُجِيرُ ⑨  
وَالَّذِينَ حَاجَّوْنِي اللَّهُ مِنْ أَعْدٍ  
مَا اسْتَجِيبُ لِحُجَّتِهِمْ وَأَحْضُهُمْ  
رَبُّهُمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ  
شَدِيدٌ ⑩

- 16 But those who argue  
about Allah  
after once accepting Him—  
their arguments are specious  
in the sight of their Lord  
for them is wrath  
and severe punishment.

豐樂

[illegible]

17 Allah it is who doth reveal  
the Law with truth and justice.  
And what will make you understand  
that the hour (of justice)  
is, at hand?

18 Only they who have no faith in it  
would have it hurry on them;  
but those of faith do stand in awe  
because they are aware  
of its reality!  
How utterly deluded are those  
who think the hour is far!

19 Allah is benign to His servants  
enricheth He whom He likes—  
He is the Strong, the Sovereign!

3 \*\*\* 218

20 He who would till  
for the (values) beyond  
shall have his harvest;  
and he that tilleth  
for those at hand  
he too shall have somewhat :  
but little shall there be  
his share in the beyond.

21 Have they partners (of Allah)  
who guide them  
to a reckoning  
unjustified by Allah? !  
Had there been the final word  
the wrangling would have ceased  
among them :  
those who transgress  
for them is dire punishment.

22 Thou wilt see  
these transgressors  
huddled anxiously  
when that which they have earned  
falls on them.  
Then, those who did believe  
and acted rightly  
shall be in gardens of felicity—  
for them, from their Lord,  
all that they want—  
such is His bounteous grace.

23 That is what Allah promises  
to those among His servants  
who do believe and do good works.

\* \* \* \* \*

Say thou, "I ask of you  
for this no wage  
beyond the loyalty  
(which is due)  
to kith and kin."

\* \* \* \* \*

He who doeth good  
We heap more good on him;  
for Allah, verily,  
is both Forgiver  
(of men's evil)  
and Acknowledger  
(of their good).

24 Do they say, "He has ascribed  
an untruth unto Allah?"  
If Allah had desired  
He could have sealed thy heart.  
But He blots out only falsehood  
and confirmeth He the truth  
by His words.  
He knows full well  
what lies within the hearts.

25 He it is who doth accept  
repentance from His servants  
and forgives their sins.  
He is aware of all ye do.

26 Respondeth He to those  
of faith and righteousness  
and addeth of His grace.  
But for unbelievers,  
there is dire affliction.

27 If Allah  
were to spread His bounty  
(boundlessly, as He can)  
for His servants,  
they would turn truant  
over all the earth.  
So He provides in measures  
He deems fit : indeed, He is,  
of His servants' (needs),  
Well-informed, Observant!

- 28 He it is who showers rain  
—after hope is lost—  
and spreads it  
through His grace.  
He is the real Friend  
worthy of obeisance.

- 29 His miracles abound  
in the creation  
of the heavens and the earth  
and in all the creatures  
broadcast over them;  
and as and when  
He wants to garner them—  
He has the power.

4 \*\*\* 219

- 30 No evil fortune visits you  
but which you have yourselves  
invited by your deeds,  
(and even then)  
much is forgiven.

- 31 For you there is  
no escape from the earth  
and you have, beside Allah,  
no friend, no helper.

- 32 Among His miracles  
are ships at sea—  
like warning penants.

- 33 When He doth wish  
the winds do cease to blow  
and they ride motionless  
on their keels.  
In that are, truly, signs  
for all the patient  
and the grateful.

- 34 Or, He wrecketh them  
for what they've earned—  
and yet—He pardons many.

- 35 So that those  
who would overlook Our signs  
may know:  
there is no way for them  
(apart from Us).

وَهُوَ الَّذِي يُفْعِلُ الْغَيْبَ عَنْ عِبَادِهِ  
وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
وَيَعْلَمُ مَا فِي الْغَيْبِ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَيَرْزُقُهُمْ مِنْ فَضْلِهِ وَالَّذِينَ كَفَرُوا  
عَذَابٌ شَدِيدٌ ⑤  
وَلَوْ يَسْأَلُ اللَّهُ الرُّسُلَ لَعَادَهُمْ لَعْنًا  
فِي الْأَرْضِ وَلَكِنْ يُتْرَكُ يَذَرُ مَا يَشَاءُ  
لِقَوْمٍ يَعْلَمُونَ خَيْرٌ لَكُمْ فِي الْحَيَاةِ  
وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ سَمَاءٍ  
مَّا تَنْظُرُونَ وَيُنَزِّلُ مِنْ سَمَاءٍ مَّا تَنْظُرُونَ  
الْحُمُودُ ⑥  
وَمَنْ إِلَهٌ مِثْلُ اللَّهِ فَاعْلَمُوا أَنَّ اللَّهَ  
بِمَا تَعْمَلُونَ بَشِيرٌ وَنَذِيرٌ  
إِذَا يَشَاءُ يَنْفَخُ فِيهِمْ رُوحَهُ  
وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَانَ  
أَيْدِيكُمْ وَأَنْفُسُكُمْ تَكْفُرُ ⑦  
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ  
مِنْ دُونِ اللَّهِ مِنْ دَلِيلٍ وَلَا تَكْفُرُ ⑧  
وَمِنْ آيَاتِهِ الْبَرْقُ يَكْرَهُ السَّحَابَ  
إِنْ يَسْأَلُكُمْ فِي الرَّحْمَةِ فَظَلُّوا كَذِبًا  
عَلَّ خَلْقَهُ إِنْ فِي ذَلِكَ لَايَةٌ لِقَوْمٍ  
يَعْلَمُونَ ⑨  
أَوْ يُرْسِلُ مِنْ سَمَاءٍ مَاءً كَالزَّيْتِ  
وَيَعْلَمُ الَّذِينَ يُبَايِعُونَ فِي الْبَيْتِ  
مَا لَمْ يَكُنْ مِنْ حَيْثُ ⑩  
فَمَا أَقْبَرُكُمْ مِنْ شَيْءٍ فَمَا تَعْلَمُونَ  
الَّذِينَ يَتَّبِعُونَ اللَّهَ وَرَسُولَهُ  
أَمْتُوا عَلَى رُءُوسِهِمْ يَتَذَكَّرُونَ ⑪

اللَّهُ الَّذِي أَنْزَلَ الْحَبْلَ الْكَوْنِيَّ  
وَالَّذِينَ آمَنُوا وَمَا يُدْرِكُ الْغَيْثَ  
قَرِيبٌ ⑫  
يَسْأَلُ عَنْهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا  
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا  
يَعْلَمُونَ أَنَّهَا الْحَقُّ أَفَلَا يَتَذَكَّرُونَ  
يُتْرَكُونَ فِي السَّاعَةِ لَقَدْ خَلَقْنَا الْإِنْسَانَ  
اللَّهُ لَطِيفٌ بِعِبَادِهِ يُرِزُّ فِي مَنْ يَشَاءُ  
وَهُوَ الْقَوِيُّ الْعَزِيزُ ⑬  
مَنْ كَانَ يُرِيدْ حَرْثَ الْآخِرَةِ نَزَّلْنَاهُ  
فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدْ حَرْثَ الدُّنْيَا  
فَلْيُؤْمَرْ بِهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ حَصِيدٍ ⑭  
أَمْ لَهُمْ شُرَكَاءُ فَهُمْ يَدْعُوا  
الَّذِينَ مَالَهُمْ أَزْوَاجُ اللَّهِ وَلَوْ لَا  
كَلِمَةُ الْفَصْلِ لَفُتِحَ رِجْلُكُمْ  
الْقَالِبِينَ لَهُمْ عَذَابٌ أَلِيمٌ ⑮  
تَرَى الظَّالِمِينَ مَشْفِقِينَ مِمَّا كَتَبُوا  
وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا  
عَمِلُوا الصَّالِحَاتِ فِي رَوْحٍ مَجْنُونٍ  
لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَلِكَ  
هُوَ الْفَضْلُ الْكَبِيرُ ⑯  
ذَلِكَ الَّذِي يُبَيِّنُ اللَّهُ عِبَادَةَ الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا تَمْلِكُ  
عَلَيْهِمْ أَجْرًا إِلَّا السُّوءُ فِي الْقُرَى  
وَمَنْ يَقْرَأْ حَسَنَةً فَنَزَّلْنَاهُ فِيهَا  
حُسْنًا إِنَّ اللَّهَ غَفُورٌ مُسْكِرٌ ⑰  
أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا  
فَوَانِ يَشَأْ اللَّهُ يُغْنِمَكَ عَلَى قَلْبِكَ وَمَنْ  
اللَّهُ الْبَاطِلُ وَيُجْحِقُ الْحَقَّ بِكَلِمَاتِهِ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑱

- 36 What (little) has been given you  
is only for the while;  
but that which is with Allah  
is greater and more lasting—

- (i) that is for those  
who possess faith  
and trust in Allah.



37 (ii) (And) those who refrain  
from major sins  
and indecencies;

(iii) those who even when  
aroused to anger,  
would forgive.

38 (vi) (And) those who hearken  
to their Lord,

(v) stand fast to their duties,

(vi) act as per counsel  
'mong themselves

(vii) and freely give  
of what We have  
on them bestowed.

39 (viii) (And) those who,  
when calamity befalls them,  
protect themselves.

40 ('Tis true that)  
evil deserves evil  
in equal measure :  
but he who would forgive  
and thus be reconciled—  
his deserts are with Allah.  
He doth not love aggressors.

41 But they who would  
defend themselves  
against assault—  
they are those for whom  
there is no choice.

42 The choice doth lie with those  
who would oppress their fellow men  
and aggrandise the land  
without cause.  
They are the ones  
for whom is dire punishment.

43 But, to endure with fortitude  
and to forgive,  
is to resolve affairs.

5 \*\*\* 220

44 Those whom Allah  
hath allowed to stray  
for them there is no friend  
thenceforth—  
thou wilt find  
those who oppress,  
when faced with punishment,  
saying (to themselves),  
"Is there now no way  
to exercise our choice?"

45 Thou wilt find them brought forth  
humbled and disgraced,  
ashamed to meet men's eyes—  
Those who believe will say,  
"These are the ones  
who have lost  
their souls and their kindred  
for all time.  
These who did oppress are now  
perpetually oppressed.

46 There is for them no friend  
to help them beside Allah;  
and they whom Allah doth forsake,  
for them there is no guide-post!

47 Hearken ye to your Lord  
before there comes the day  
when there remains  
no chance for escape  
from Allah—  
There will then remain for you  
no place of refuge,  
and, to deny, no means.

48 But if they still  
go their way,  
(remember thou)  
We have not sent thee  
as their guardian.  
Thou art but to preach!

When man doth taste Our mercy,  
he exults thereat;  
but when some evil consequences  
of his own deeds  
overtake him, then, indeed,  
man doth complain.

**49 Allah's alone is sovereignty  
o'er heaven and earth—  
Creates He what He likes;  
bestows He if He likes  
(only) daughters  
bestows He if He likes  
(only) sons.**

**50 Or, He bestows in pairs  
sons and daughters;  
makes He, if He likes,  
a person barren...  
He, indeed, has  
Knowledge, also Power.**

51 It is vouchsafed not to mortals  
that Allah speak to them  
except as inspiration,  
or from behind a veil,  
or else He sends a Messenger  
who doth suggest,  
at His command,  
what He wills.  
He is the Great, the Wise.

**52** And thus have We  
communed to thee  
the essence of Our will.  
Thou knew not  
what was the law (of *Musa*)  
nor what was faith—  
(as taught by *'Isa*)  
but We have made it (this Qur'an)  
a guiding torch.  
We guide by it  
such among Our servants  
as We will.  
Thou wilt surely lead them  
to the path secure...

[illegible][illegible]

**53 The path of Allah—  
on which  
treads all that is  
in heaven and on earth!  
Is not Allah (Himself)  
the final goal  
of all endeavour?**

وَالَّذِينَ يَخْتَفُونَ بَيْنَ الْأَيْدِي وَ  
الْفَوَاحِشِ إِذْ هُمْ يُوعَظُونَ أَفَعَسَىٰ أَفْكَرُونَ ﴿٦٠﴾  
وَالَّذِينَ اسْتَفْجَعُوا إِلَىٰ رَبِّهِمْ وَاقَامُوا الصَّلَاةَ  
وَآتَوهُم مَّا مَلَئَتْ أَبْصَارُهُمْ مِنْهُم زِينَتُهُمْ وَمَا رَفَعَهُمْ فَضِيلُهُمْ  
وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ  
يَنْجُوْنَ ﴿٦١﴾  
وَمَنْ جَاءَكَ مِنْهُمْ يَسْعَىٰ حُبِّهِ وَغَلَابَ ثُمَّ  
عَقَا وَمَا نَفَعَهُ اتِّبَاعُ الْمَلَائِكَةِ أُولَٰئِكَ  
يُحِبُّ الظَّالِمِينَ ﴿٦٢﴾  
وَمَنْ لَّمْ يَجِدْ لِلْإِسْلَامِ حُجَّةً فَلْيَمْلِكْ  
عَلَيْهِمْ مِنْ سَبِيلِ اللَّهِ ﴿٦٣﴾  
إِنَّمَا يُنْفِلُ عَلَيْكَ الْغَلِيظَ وَالْخَالِثَ  
وَيَعْفُو فِي الْأَرْضِ بِغَيْرِ الْحِسَابِ  
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾  
وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ  
عَزَمِ الْأُمُورِ ﴿٦٥﴾  
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ قُوَّةٍ  
مَنْ يَهْدِهِ اللَّهُ فَمَا لَهُ مِنْ حَافِظٍ  
رَأَوْا الْعَذَابَ لَئِنْ قُلُوا لَكَ لَأَرْجِعَنَّ  
مِنْ سَبِيلِ اللَّهِ ﴿٦٦﴾  
وَكُلُّهُمْ فِي سَبِيلِ اللَّهِ وَلَهُمْ فِيهَا خُفُوفٌ  
مِنَ الْأُولِ لَئِنْ يُنْظَرُونَ مِنْ ظَرْفٍ تَحِيٍّ  
وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَبِيرِينَ مِنَ الَّذِينَ  
خَوَرُوا اللَّهَ وَرَسُولَهُ رُبَمَا يَذَرُوهَا كَمَا  
ذَرَاكَ الظَّالِمِينَ فِي عَذَابٍ مُتَسَاوِينَ ﴿٦٧﴾  
وَمَا كَانَ لَهُمْ مِنْ أُولَٰئِكَ مِنْ دُونِ اللَّهِ  
مَنْ يَدْعُونَ وَلِلَّهِ الْغَلِيظُ وَالْخَالِثُ  
وَلِلَّهِ الْعَاقِبَةُ وَلَهُ الْكَرَامُ

✱

## SURA : ZUKHRUF

In the Name of Allāh the Rahmān the Rahīm

1 \*\*\* 221

**HA! MIM!**

(O MUHAMMAD!)

2 (Here is) Revelation clear.

3 We have indeed made it  
a teaching in plain Arabic  
so that they may understand.

4 It is from the very womb  
of knowledge, from Us—  
sublime and full of wisdom :

5 Shall We deprive you  
of warning altogether  
because you are  
a people who transgress?

6 How many Warners We did send  
to those before!

7 No Warner came to them  
at whom they did not laugh!

8 So We destroyed  
the worst among them  
and made of them  
examples of the past...

9 If thou shouldst ask them,  
"Who hast made  
the heaven and the earth?"  
They will certainly reply,  
"They were made  
by the Sovereign and the Wise.

10 "He who made the earth  
a cradle for your growth  
and laid out paths in it  
for your guidance...

11 "By Him who sends down rain  
from the heavens  
in due proportions  
and doth revive  
the deadened earth—  
even as ye wake...

12 "By Him who made  
all things complementary—  
who made the ships and animals  
for you to ride on...

13 "So that ye may rest  
in comfort on them  
and remember  
the bounties of your Lord  
when riding them,  
and say,  
'Glory be to Him  
who has subjected these to us;  
We could not have (ourselves)  
accomplished this...

14 "We should heartily respond  
(in gratitude) to our Lord!"

15 (They say all this)  
And yet they attribute  
to some among His creatures  
a part of His domain!  
Indeed, man doth  
glaringly blaspheme!!

2 \*\*\* 222

16 Hath Allah chosen to adopt  
daughters among His creatures  
while ye do prefer sons?

17 When news is brought  
of one resembling  
(in sex) the image which  
they set forth for the *Rahman*,  
his face doth darken  
and he is aggrieved.

- 18 (To himself he says)

"A thing to be  
reared in trinkets,  
and, in fighting,  
scarcely to be seen!"

- 19 The powers of Allah

that are at His command,  
they (too) they represent  
as females!

Have they in person seen them?

Their evidence

shall be scrutinized  
and they shall be  
cross-questioned!

- 20 They say,

"If *Rahman* had so willed  
we would not have  
worshipped these."  
Of that they are not  
really convinced:  
they only prattle!

- 21 Had We given them

an edict before this  
(telling them to worship these)  
to which they cling?

- 22 No, they only claim,

"We found our forbears  
conforming to a people  
(preceding them)  
and we do nothing, but  
follow in their footsteps."

- 23 Even so—

no Warner did We  
send before thee  
to a town but that  
the easy-going 'mong them said,  
"We found our forbears  
conforming to a people  
(preceding them)  
and we do nothing but  
follow in their footsteps!"

أَوَلَمْ يَتَفَكَّرْ وَمَا يَخْلُقْ يَذَرُ وَأَصْلَحْهُمُ

يَا بَنِيَّ ①

وَلَوْ أَنَّ بَشَرًا أَحَدَهُمْ مَكَافَرٌ لِلزَّمَانِ

مَعْلُومٌ ② وَفَعْلُهُ مَسْرُوعٌ أَذْهَبُوا كَلِمَتَهُ ③

أَوْ مَن يَنْشُدُ إِلَى الْجَلِيلَةِ وَهُوَ فِي

الْجَوَابِ غَيْرُ مُبِينٍ ④

وَجَعَلُوا الْبَلَكَةَ الَّذِينَ هُمْ عِبْدُ

الرَّحْمَنِ إِنَّا كُنَّا أَقْرَبُ وَأَعْلَمُ سَلْبُ

شَهَادَتِهِمْ وَيَسْأَلُونَ ⑤

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا

يَخْرُصُونَ ⑥

أَمِ اتَّيَبْتُمْ كَيْفًا مِنْ قَبْلِهِمْ فَهُمْ بِهِ

مُتَمَكِّنُونَ ⑦

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

وَرَأَيْنَا عَلَى الْغُرِّ مُتَقَنِّدُونَ ⑧

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي

قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَى

أَفْرَهِهِ مُتَقَنِّدُونَ ⑨

فَلْأَوْفِيكُمْ كَلِمًا بِأَهْدَىٰ مِمَّا وَجَدْتُمْ

عَلَيْهِهِمْ إِنَّا كُنَّا قَائِلِينَ إِنَّا بِمَا أُرْسِلْنَا

بِهِ لَمُحَذَّرُونَ ⑩

فَانْتَقَبْنَا وَهُمْ فِي النَّظَرِ كَيْفَ كَانَ

عَاقِبَةُ الْمَكِيدِينَ ⑪

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ وَالْكِتَابِ الْمُبِينِ ①

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ②

وَلَرَأَيْنَا فِي الْكِتَابِ لَدُنَّا لَعَلَّ

حَكِيمٌ ③

أَتَنْتَظِرُونَ عَذَابَ الْيَوْمِ أَمْ كُنْتُمْ تَرْجَوْنَ أَنْ

لَكُمْ قُوًى أَنْ تُصْرِفُونَهُ ④

وَكُنْتُمْ أَنْزِلْنَا مِنْ قَبْلِهِ فِي الْأَوَّلِينَ ⑤

وَمَا يَنْبَغِي لَهُمْ أَنْ يُجْعَلَ لَهُمْ إِنْ كَانُوا بِهِ

يَسْتَرْيِضُونَ ⑥

فَأَهْلِكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَنَحْنُ

مَعْلُومُونَ ⑦

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

الَّذِينَ يَكْفُرُونَ خَالَفُوا عَنْ الْحَقِّ الْعَرِيقِ الْعَمِيمِ ⑧

الَّذِينَ جَعَلْنَا لَكُمُ الرِّضَىٰ مُعَدًّا وَوَجَعَلْنَا

لَكُمْ فِيهَا مَسَاجِدَ لَتَعْلَمُوا تَقَعُدُونَ ⑨

وَالَّذِينَ كُنَّا مِنْ السَّمَاءِ مَاءً يُقْدِرُ بِهِ

فَأَنْزَلْنَاهُ بِلَیْلَةٍ قَدِيبًا مُنَدِّيًا كَذَلِكَ نَحْنُ مُخْرِجُونَ

وَالَّذِينَ خَلَقْنَا الْأَرْضَ وَابْنَاهَا لَنَجْعَلَ

لَكُمْ فِيهَا مِنَ الْغُلَاقِ وَالْأَنْعَامِ مَا تَرْغَبُونَ ⑩

لِنَسْأَلَنَّ عَنْ أَلْفِ حَقٍّ مِمَّا تَدَّعَوْنَ لِإِذَا نُفِصْنَا

رَبِّكُمْ إِذَا اسْتَوَيْنَا عَنْ يَدَيْهِمْ وَتَكْفُرُوا ⑪

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا أَوْ مَا كُنَّا

لَهُ مُقَرَّبِينَ ⑫

وَلَمَّا كُنَّا إِلَىٰ رَبِّنَا لَمَقُودِينَ ⑬

وَجَعَلُوا آلَهُ مِنْ عِبَادِهِ جُزْءًا إِنْ

إِلَّا لِنَسْأَلَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ ⑭

- 24 He said, "What if I bring you

a guidance better than

the one your forbears followed?

They said, "We are sceptical

of the message which you bring!

- 25 So We made them pay

(for their unbelief).

And see ye for yourselves

the end of those who did deny. .

3 \*\*\* 223

- 26 *Ibrahim* to his father  
and his people said,  
"I withdraw my allegiance  
to all ye worship—
- 27 "Except to Him who has made me  
and He alone will guide me."
- 28 He left that saying  
as a (sacred) heritage  
to his posterity  
so that they may  
(likewise) free themselves.
- 29 Yes, I had given these  
and their fathers  
reprieve  
until there come to them  
the Truth  
and a message clear.
- 30 And yet, when Truth  
has come to them,  
they say, "This is casuistry;  
we are not convinced!"
- 31 They say, "Why was this Qur'an  
not revealed to one  
who was revered  
by high and low?"
- 32 Would they apportion  
Allah's grace?!  
It is We who distribute  
among them  
their material wealth  
and raise We some  
in status over others  
so that some  
may employ others—  
but thy Lord's grace  
is more valuable  
than what they garner.
- 33 If it had not been  
that man would altogether  
form a (blasphemous) community  
We would provide  
the ingrates of Our mercy

with houses lined with silver  
and staircases adorned—

- 34 Gateways to their houses  
and couches to recline—
- 35 And jewelled ornaments.  
But all such things  
are of a transient nature only :  
the wealth that is in store  
with thy Lord,  
for those who heed  
exceedeth far beyond.

4 \*\*\* 224

- 36 To him who is oblivious—  
remembering not the *Rahman*—  
We assign devilish sycophants  
as close companions.
- 37 Away they lead him  
from the correct path  
while he believes  
that he is being guided—
- 38 Until he comes to Us—  
(To his false companion)  
he says,  
"O, would that we had been  
two poles apart!  
How false was thy  
companionship!"
- 39 There shall be  
no consolation then—  
O ye, who transgressed—  
that, in suffering too,  
you are companions...
- 40 But wouldst thou make  
the deaf to hear?  
Wouldst thou guide the blind,  
who are totally astray,  
to see?
- 41 For even if We do  
withdraw thee,  
We shall, nonetheless,  
pay them their dues.

- 42 Perhaps, We'll let thee see  
that which We  
have promised them :  
namely that,  
Our will prevails!
- 43 So hold thou firm  
to what has been revealed  
to thee—thou art, indeed,  
on the highway safe.
- 44 It is, in truth, a memorandum  
for thyself and thy people  
and soon will ye be tested.
- 45 Ask thou,  
"Has any one among  
Our Heralds  
whom We did send before thee,  
(has any single one of them)  
taught them to worship others  
beside the *Rahman*?"
- 5 \*\*\* 225
- 46 *Musa* We sent  
with credentials from Us  
to *Fir'aun* and his hosts.  
He said, "I am a herald  
of the Lord of all mankind."
- 47 But when he put Our credentials  
before them,  
they made light of them.
- 48 We pointed out to them  
the signs  
(of Our Omnipresence),  
one greater than another,  
and (even) made them suffer  
calamities  
so that they may,  
(perchance), reform.
- 49 They said, "O, thou beguiler,  
pray thou to thy Lord for us—  
to bestow what He has  
promised through thee  
(then) we would fain be guided."

بَيْنَكَ بَعْدَ السَّعْيَيْنِ فَيَمْسَ الْعَرَبِيُّ  
وَمَنْ يَنْفَعُهُمُ الْيَوْمَ لَوْ كُنَّا لَهُمْ آتَاكُمُ  
فِي الْعَذَابِ مُشْتَرِكُونَ ⑤  
أَفَأَنْتُمْ تُسَمُّوهُ الضَّرَّاءَ وَتُهْدِي الْعَنَى  
وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ⑥  
وَإِنَّمَا أَنتَ مُنْذِرٌ بَلَدًا كَانَتْ لَهُمْ مَشْجُونٌ  
أَوْ يُرِيدُكَ الْيَوْمَ وَعَدُهُمْ فَأُنْكَاهُمْ  
مُتَقَدِّرُونَ ⑦  
فَأَسْمِئِكَ بِالَّذِي أَدْرَسَ إِلَيْكَ إِتَادَ  
عَلَى جَوَاطِئِهِمْ ⑧  
وَلَا تَأْتِيكَ لَوْلَاكَ لَقَدْ كُنْتَ وَسْوَفَ تُنْجُونَ ⑨  
وَسُئِلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ  
رُسُلِنَا أَنْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ  
إِلَهَةً لِعِبَادُونَ ⑩  
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ  
مَلَكًا فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ⑪  
فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذْ أَهْمُوهَا  
يُخْفُونَ ⑫  
وَمَا لِيُؤْمِرُكُمْ فِي آيَةِ الْإِنشَاءِ أَكُنْتُمْ مِنْ  
الْغَيْبِ أَتَقُولُونَ أَنَّهُمْ يُرْسِلُونَ ⑬  
وَقَالُوا يَا أَيُّهَا الشَّجَرُ دُعَاؤُكَ رَبُّكُمْ فَاعْبُدْ  
عِنْدَكَ إِنَّا لَنَنظُرُونَ ⑭  
فَلَمَّا كَفَتْ عَنْهُمْ الْعَذَابُ لِيُؤْمِرُوا  
يَعْبُدُونَ ⑮  
وَمَا لِيُؤْمِرُكُمْ فِي قَوْمِهِ قَالَ يَقُولُ  
الْيَسَّ لِي مَالٌ وَخَوْفٌ هَذَا وَالْأَنْهَارُ  
فَيُخْرِجُ مِنْ تَحْتِي أَكْثَرَ بَعُورُونَ ⑯

وَرَأَى قَالَ ابْرَأُوا لِرَبِّهِمْ وَتُؤْمِرُونَ الْيَوْمَ  
بِرَأَوْيَا تَعْبُدُونَ ⑰  
إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيُجِيبُنِي ⑱  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ  
يَرْجِعُونَ ⑲  
بَلْ مَشْعُتٌ قَوْلُهُمْ وَإِنَّ لَهُمْ جَهَنَّمَ  
جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ⑳  
وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا إِسْحَارُ  
إِنَّا بِهِ لَنُفَرِّدُونَ ㉑  
وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى  
رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ㉒  
أَفَمَنْ يَضْحَكُ مِنْ رِسْمَتِ رَبِّكَ تَحْسَبُكُمْ  
بَيْنَهُمْ مَعِينَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ  
رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُتْلَى  
بَعْضُهُمْ لِبَعْضٍ مِثْقَلُ ذَرَّةٍ وَرَحْمَتُ رَبِّكَ  
خَيْرٌ مِمَّا يَجْتُمِعُونَ ㉓  
وَلَوْ أَنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً  
لَجَعَلْنَا إِلَهًا لِكُلِّ فَتْرَةٍ لِيُؤْمِرَهُمْ  
سُفْهَانٌ بَعْضُهُمْ وَمَعْلُومٌ عَلَيْهِمْ لَيُفْرَقُونَ ㉔  
وَلِيُؤْمِرُوا بِأَوَابِهَا وَسُرَّائِحَ عَلَيْهَا لَيُكُونُونَ  
وَرُخْوَافًا ㉕ وَإِنْ كُنْ لَكُمْ آتَاكُمُ  
الْحَيَاةُ وَالْمَوْتُ وَالْخَيْرُ وَالشَّرُّ لَرَبِّكَ  
لَإِنَّمَا تُحْشَرُونَ ㉖  
وَمَنْ يَفْشَ عَنْ ذِكْرِ الرَّحْمَنِ يَقْتِضِ  
لَهُ شَيْطَانًا أَهْوَى لَهُ قَرْيَتَيْنِ ㉗  
وَالْهَمْلُ يَصُدُّ لَهُمْ مِنَ السَّبِيلِ وَ  
يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ㉘  
حَتَّىٰ إِذَا جَاءَهُمْ نَادَىٰ يَلِيكَ يَبْنَؤُ وَ

- 50 But when We cleansed them  
of their scourge  
they soon forgot their pledge!

- 51 *Fir'aun* addressed his people.  
He said, "O, my people,  
this land of *Misir*,  
is it not mine?  
This great river  
flowing at my feet,  
is it not subject to me?  
Do ye not see

52 "That I am mightier than  
this puny *Musa*  
who can hardly make  
his meaning clear?!

53 "Why has he no insignia  
of golden bracelets?  
Why has he no retainers  
in his train?"

54 Thus did he beguile his people  
and they bowed to him—  
they were impious all...

55 When they had vexed Us so,  
with a vengeance  
We drowned them all...

56 And made of them  
a people of the past,  
an example  
to all posterity...

6 \*\*\* 226

57 When the Son of *Maryam*  
is held up as an example,  
lo, thy people,  
clamour joyously

58 And say,  
"Are not our deities  
on par with him?"  
They do not cite to thee  
(his presumed divinity)  
except to wrangle.  
They are a people quarrelsome.

59 He was no more  
than a servant Ours,  
whom We had blessed,  
We made of him an example  
(of Our Power)  
to the *Bani Isra'il*.

60 If We so desire  
We can, even among you,  
raise angels  
as your progeny on earth.

61 That is all the knowledge  
needed for the present.  
Do not, therefore,  
raise ye doubts...  
Obey ye only Me  
that is the correct path.

62 Do not let the devil  
bar your path;  
He is avowedly, your enemy.

63 When *'Isa* came  
with clear proofs,  
he said,  
"Verily, I come to you  
with wisdom  
and will resolve for you  
some of the points  
on which ye dispute—  
Fear ye Allah,  
hearken ye to me.

64 "Allah, indeed, is my Lord  
and your Lord  
so worship Him all of ye—  
that is the correct path."

65 But differed groups  
among themselves.  
O, woe to those who  
transgressed,  
on the day of judgment.

66 Do they wait for aught  
but the moment of  
sudden calamity  
to come on them  
while they are unaware?

67 Friends will turn foes,  
one to the other,  
on the day—  
except those who heeded.

7 \*\*\* 227

68 "O servants Mine,  
ye need not fear today;  
no harm shall come to you

69 "Who did perceive Our signs,  
and humbly bowed :

70 "Enter ye in paradise  
—ye and your spouses—  
joyously."

71 Passing midst them  
cups and bowls of gold—  
all that their hearts desire  
all that delights their eyes—  
"Rest ye here for long :

72 "This is the paradise  
which ye have earned  
by your own deeds.

73 "Fruits (of righteousness)  
abundant, and which satisfy."

74 The sinners  
in the plight of hell  
shall dwell...

75 From it no means  
of escape  
and in it,  
they are crushed!

76 We have not been unjust  
to them—  
they have done injustice  
to themselves.

77 They cry (in anguish)  
"O, dispenser of justice!  
Let thy Lord dispose of us!"  
He only answers :  
"Here you must remain!"

78 We brought the Truth to you  
but most of you abhor the truth.

79 Have they finalized  
(the outcome of)  
their plan?  
But it is We alone  
who finalize  
(the outcome)!

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٩﴾  
أَلَمْ يَجْعَلْنَا يَوْمَ يَوْمِهِمْ يَجْعَلُونَ  
إِلَّا الْمُتَّقِينَ ﴿٧٠﴾  
يَعْبُدُونَ خَوْفًا عَلَيْهِمْ يَوْمَ يَكُونُ آتٍ  
تَحْزَنُونَ ﴿٧١﴾  
الَّذِينَ آمَنُوا بِالْآيَاتِ وَكَانُوا مُسْلِمِينَ ﴿٧٢﴾  
أَدْخِلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ  
مُتَجِدِينَ ﴿٧٣﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ  
وَأَلْفَ نَاقَةٍ تَتَّبِعُهُمُ الْغَنَى ﴿٧٤﴾  
الَّذِينَ آمَنُوا وَالَّذِينَ هُمْ عَنْ آلِهِمْ  
وَنِسْلِهِمْ خَالُونَ ﴿٧٥﴾

لَكُمْ فِيهَا مَا كُنْتُمْ تَكْفُرُونَ ﴿٧٦﴾  
إِنَّ الْمُنَافِقِينَ فِي عَذَابٍ مُتَسْتَقِيمٍ ﴿٧٧﴾  
لَا يَتَذَكَّرُ فِيهِمْ فِيهِمْ مُبْلِسُونَ ﴿٧٨﴾  
وَمَا كَانُوا لَهُمْ أَعْيُنٌ عَنْهُمْ فَلَا يَرَهُونَ  
وَمَا كَانُوا عَنْهُمْ أَعْيُنٌ فَأَلْقَاهُمُ اللَّهُ  
إِنَّهُمْ مُكْشَرُونَ ﴿٧٩﴾

لَقَدْ جَاءَكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ  
لَا يَشْعُرُونَ ﴿٨٠﴾  
أَمْ أَمْرًا أَمْ لَا فَإِنَّمَا أَهْمُ بِكُمْ  
أَمْ يَحْسُبُونَ أَنَّا لَنَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ  
بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ فَسَلِّمْهُمْ  
قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ لَأَعْلَمَ  
الْعَبِيدَ ﴿٨١﴾

80 Or do they count on  
Our being unaware  
of their secrets and their plots?  
Indeed, Our agents  
record all details.

81 Say thou :  
"The Rahman hath no son!  
Above all, that I deny!"

أَمْ أَمْرًا أَمْ لَا فَإِنَّمَا أَهْمُ بِكُمْ  
أَمْ يَحْسُبُونَ أَنَّا لَنَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ  
بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ فَسَلِّمْهُمْ  
قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ لَأَعْلَمَ  
الْعَبِيدَ ﴿٨١﴾

وَقَالُوا الْهَيْئَةُ مُرْءٍ أَوْ رَحْمَةٍ  
لَا يَجْعَلُونَ بَيْنَهُمْ حُجُومًا ﴿٨٢﴾  
إِنْ هُوَ إِلَّا عَذَابٌ أَلِيمٌ ﴿٨٣﴾  
مَثَلُ الْيَاقِينِ الرَّسُولِ مِنْ رَبِّهِ  
وَلَوْ أَنَّهُمْ كَانُوا أَفْقَارًا مَكَّيَّةً  
لَا يَخْشَوْنَ الْهَيْئَةَ وَفَكَرُوهَا  
الْأَرْضِ يَخْلُفُونَ ﴿٨٤﴾

وَأَنَّهُ لَئِنْ كُنْتُمْ تُحِبُّونَ الْآيَةَ  
وَالْيَقِينَ هَذَا أَمْرٌ مُسْتَقِيمٌ ﴿٨٥﴾  
وَلَا يَصُدُّكُمْ عَنْهُ الْغُلُوبُ إِنَّا  
عَدُوٌّ مُبِينٌ ﴿٨٦﴾  
وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ  
جِئْتُكُمْ بِالْحِكْمَةِ وَلِئِيِّنَ لَكُمْ  
بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاذْكُرُوا  
الَّذِي أَنْتُمْ بَيْنَ يَدَيْهِ فَاسْكُفُوا  
الْأُخْرَىٰ ﴿٨٧﴾

إِنَّ اللَّهَ هُوَ رَبُّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٨٨﴾  
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ  
فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ  
يَوْمَ الْيَوْمِ ﴿٨٩﴾







SURA : *DUKHKHĀN*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 228

**HA! MIM!**

(O MUHAMMAD!)

2 (Here is) revelation clear!

3 We reveal it  
in the blessedness of night  
for We would have them warned...

4 Therein are conveyed  
precepts wise...

5 Precepts from Us  
for We would have  
(Our Laws) announced.

6 As a mercy from thy Lord  
who is, indeed,  
the One who Hears,  
the One who Knows!

7 The Lord of the heavens  
and the earth  
and all that is between—  
if ye would only be, convinced...

8 No deity is there but He.  
He gives you life  
He gives you death—  
your Lord and the Lord  
of all your ancestors of yore...

9 And yet they play with doubt!

\*

10 Watch thou then  
the day which clearly dawns  
with skies smoke-laden.

11 Men cower with fear—  
"This is affliction great

12 "Our Lord, save us  
from this blight :  
We do, indeed, believe  
(in Thee)!"

13 But what has brought  
belief to them?  
For when a Herald manifest  
had come to them

14 They had turned their backs on him  
and scoffed :  
"That parrot mad!"

15 We shall certainly remove  
this puny blight anon :  
but soon,  
you will recant!

16 One day We shall  
grasp you with a mighty grasp  
and then you will be  
duly recompensed!

2 \*\*\* 229

17 We had, indeed, before them  
tried the people of *Fir'aun*  
and sent to them  
a gracious herald...

18 "Deliver unto me  
Allāh's servants!  
Lo! I come to you  
as a trusted Envoy!

19 "Do not challenge Allāh,  
lo, I come to you  
with (His) manifest  
authority...

20 "And lo, I seek protection  
of my Lord and your Lord  
if ye would injure me...

- 21 "So, even if ye do not  
put your trust in me  
keep yourselves aloof."

- 22 Then called he to his Lord :  
"These are, indeed,  
a callous lot!"

- 23 "Set thou forth at night  
with My servants—  
for you will be pursued.

- 24 "Cross o'er the sea  
while it is still agape :  
so that the lot of them  
(who follow later)  
are drowned!"

- 25 What gardens  
and what springs  
they left behind!

- 26 Luxuriant fields—  
homesteads full of luxuries.

- 27 Abundance and prosperity  
in which they took delight!

- 28 So it was...  
We made a later people  
their inheritors.

- 29 The heavens shed no tears  
on them  
nor the earth—  
none turned on them  
a glance...

3 \*\*\* 230

- 30 The *Bani Isra'il*  
We rescued from  
degrading servitude

- 31 To *Fir'aun*—  
he was, indeed,  
most prominent  
among oppressors!



حَسْبُ الْكَافِرِينَ ۝  
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَرَّكَةٍ إِنَّا كُنَّا  
مُنذِرِينَ ۝  
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝  
أَمْ أَرْأَيْتُمْ إِذْ أَنْزَلْنَا الْمَاءَ غُرُورًا  
رَحْمَةً مِنَّا وَآيَةً لِّقَوْمٍ يُعْلَمُونَ ۝  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ  
كُلَّ شَيْءٍ خَوْضٌ بِحُجُوبٍ ۝  
لَّا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَ  
رَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝  
بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۝  
فَنُوحِي بِيَوْمٍ تَأْتِي السَّمَاءُ دُخانًا مُّغِيثًا  
يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۝  
رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝  
أَلَيْسَ لَكُمُ الذِّكْرَى وَقَدْ جَاءَكُمْ رَسُولٌ  
مُّبِينٌ ۝  
ثُمَّ نَوَلَّوْا أَعْقَابَهُمْ وَتَوَلَّوْا مُدْبِرِينَ  
إِنَّا كَانُوا أَشْقَى الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ  
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا  
مُنْتَقِمُونَ ۝  
وَلَقَدْ فَتَنَّا كَبِيرَهُمْ قَوْمٌ يَنْبَغُونَ وَجَاءَهُمْ  
رَسُولٌ كَرِيمٌ ۝  
أَن أَكْذَبُوا آلَ عِيسَى ابْنِ مَرْيَمَ رُسُولًا  
أَمِينٌ ۝

وَإِنْ يَظُنُّوْا عَلٰى اللّٰهِ اِلَّا اَتِيَهُمْ  
رُسُلُنَا مِثْلُ  
وَلَقَدْ اُنْزِلَتْ رُسُلُنَا فِي قَوْمِ الْمَظْهَرِ  
وَلَقَدْ اُنْزِلَتْ رُسُلُنَا فِي قَوْمِ الْمَظْهَرِ  
فَاَسْرِ يَحْيٰى اِدْنٰى لَيْسَ اِنَّكُمْ  
مُتَّبِعُونَ ۝  
وَاِنَّكُمْ لَبِئْسَ الْبَحْرَ رَهْوًا اِنَّهُمْ لَجُنْدٌ  
مُّعَرَّةُونَ ۝  
لَقَدْ رَاَوْا مِنْ جَهَنَّمَ جُثِيًّا وَغِيُوْنًا  
وَوُزُوْرًا مَّكَوْرًا كَرِيْمًا ۝  
وَلَقَدْ كَانُوا فِيْهَا اَفْكِهِينَ ۝  
كُلَّ لَيْلَةٍ وَاَوْزَنَتْهُمْ اَنْجُرَيْنَ ۝  
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْاَرْضُ وَمَا  
كَانَا مُنْظَرَيْنَ ۝  
وَلَقَدْ تَجَنَّبْنَا رَبِّنَا رَبِّ الْاَزْدِ اِلَّا مِنَ الْعَذَابِ  
الْمُبِينِ ۝  
مِنْ دَرَعُوْنَ اِنَّهُمْ كَانُوْا عَلِيْسًا  
الْمُؤْمِنِيْنَ ۝  
وَلَقَدْ اَخْرَجْنَاهُمْ عَلٰى عَلْوٍ عَلٰى الْعِلْدَيْنِ  
وَاَتَيْنَهُمْ مِنْ الذِّبْنِ مَا فَيَدُوْا بِكَوْنٍ  
مُّبِينٍ ۝  
اِنَّ هَؤُلَاءِ لَكٰفِرُوْنَ ۝  
اِنْ هٰى اِلَّا مَوْتُنَا اِلَّا اُولٰٓئِ وَنَاخُنْ  
بِمُنْشَرَيْنَ ۝

- 32 And We distinguished them  
for knowledge  
among communities,

- 33 And We impressed on them  
Our signs—  
without ambiguity...

- 34 And yet, forsooth,  
they say,

- 35 "Naught is there  
beyond decadence—  
nor can we again be raised.

- 36 "Bring us (evidence  
from) our forefathers  
if ye speak the truth."  
  
37 Are they any better  
than the people of *Tubba*  
who were before them?  
We annihilated them—  
they too were recalcitrant.

\*

- 38 Not in sport have We  
created  
the heavens and the earth  
and all that is between.  
  
39 We have not created them  
except in seriousness—  
but most of them  
are unaware...  
  
40 Truly it is only  
on the final day  
that they will all submit.  
  
41 The day when no friend,  
to friends,  
can render help..

- 42 Except those to whom  
Allah himself  
showeth mercy :  
He is, indeed,  
the Sovereign  
and the Merciful!

4 \*\*\* 231

- 43 Bitter—bitter as *zaqqum*  
  
44 Is the taste of regret.  
  
45 Like molten lead  
it reaches  
to the abdomen;  
  
46 It seethes like boiling water.  
  
47 "Seize him! Drag him  
to the brink of hell!  
  
48 "Then on his head  
pour boiling liquid. .  
  
49 "Taste thou this!  
Thou who wast so mighty  
and so noble!"



## SURA : JĀTHIA

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 232

HA! MIM!

(O MUHAMMAD!)

2 (Here comes) the revelation  
from Allāh,  
the Sovereign Lord,  
the Wise...

3 All that is in the heavens  
and the earth  
is evidence (of Him)  
for those who realize!

4 And in your own creation,  
as in all living creatures,  
are marvels  
for a people  
who perceive!

5 In the changing patterns  
of nights and days,  
and in what Allāh  
sends you from the skies  
for sustenance—  
reviving once again  
the deadened earth—  
the winds that waft :  
all these are evidences  
for those who have good sense.

6 All these are evidences  
of Allāh;  
to them, in truth,  
We point through thee.  
By what narrative  
apart from Allāh's,  
by what other signs  
will they be (yet) convinced?

2 \*\*\* 233

7 Ah! Woe to every  
callous, careless one

8 Who hears  
the signs of Allāh  
being pointed out to him—  
yet struts  
as if he had not heard...  
Promise be to him  
of retribution, pain;

9 And even when  
he doth perceive  
some aspect of Our marvels  
he doth make a joke of it—  
for such as he  
is retribution mean.

10 Hell faces them,  
goods they have garnered  
will be of no avail;  
nor those on whom  
they do rely,  
beside Allāh,  
will (e'er) befriend them.  
For them is retribution great.

11 Plain guidance this :  
those who are insensitive  
to the blessings of their Lord,  
for them is retribution,  
sorrow, pain.

3 \*\*\* 234

12 Allāh it is  
who hath spread out for you  
the seas; and barks  
sail at His bidding  
so that ye may  
set forth to seek  
His blessings  
and be grateful—

13 He hath bestowed on you  
all the wonders  
of the heavens and the earth;  
in all of them, in truth,  
are marvels manifest  
for those who think.

14 Say thou, to those of faith  
that they forbear with those  
who look not forward to  
the days of Allah—  
It is for Him to recompense  
every people  
for that which they have earned.

15 He who acteth right  
serves his self,  
and he who wrongs,  
wrong himself :  
then to your Lord  
will ye all proceed.

16 Indeed, upon  
the Bani Isra'il  
We bestowed  
freedom, law and leadership.  
We blessed them with  
good in abundance—  
We distinguished them  
amongst communities.

17 Bestowed We on them  
clear proofs  
of Our behests :  
they differed not  
until they became learned ;  
and then, amongst themselves  
they quibbled.  
The Lord alone  
upon the judgment day  
will settle that  
in which, among themselves,  
they differ.

18 We then led thee  
to the essence  
of the matter.  
Follow it, therefore,  
and be not led astray  
by the fantasies  
of those who know not.

19 They shall avail thee not  
with Allah.  
It is transgressors  
who are abettors  
one to another  
Allah alone  
befriends the cautious.

وَسَخَّرَ لَكُم مَّا فِى السَّمَوَاتِ وَمَا فِى الْأَرْضِ  
جَمِيعًا إِنَّ فِى ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ ﴿١٤﴾

قُلْ لِلَّذِينَ آمَنُوا يَفْعَلُونَ مَا يُؤْتُونَ  
آيَاتُ اللَّهِ لِيُخْرِجُوا مِنْهَا كَأَنَّهُمْ مُّخْرَجُونَ ﴿١٥﴾  
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ  
فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٦﴾  
وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَ  
الْحِكْمَةَ وَالتَّوْرَةَ وَزَكَرْنَاكُمْ فِى الْأَنْبِيَاءِ  
وَكُتُبُنَا إِنَّهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٧﴾

وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ مِمَّا ارْتَضَوْا  
وَلَا مِنَ الْعَدُوِّ مَا جَاءَهُمْ إِلَّا جَاءَهُمْ بَغْيًا  
بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ وَفِيمَا كَانُوا لِيَوْمٍ يَحْتَفِلُونَ ﴿١٨﴾  
ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِّ ذُرِّيَّتِهِ مِنَ الْأُمَمِ  
قَاتِلِينَ إِلَّا تَنْصِرَهُمُ أَهْلَاءَ الَّذِينَ تَدْعُوا  
لِعَدْوٍ ﴿١٩﴾

إِنَّهُمْ لَكَاذِبُونَ يَبْغُونَ أَعْيُنَكَ مِنَ اللَّهِ تَشْرِيقًا  
وَلِأَنَّ الظَّالِمِينَ بَعْضُهُمْ أَعْدَاؤُ بَعْضٍ  
وَاللَّهُ وَبِى الْمُتَّقِينَ ﴿٢٠﴾  
هَٰذَا نَصَابُ الْكَافِرِينَ وَهَٰذَا دَرَجَةُ  
الْقَوْمِ يَوْمَ تَقُومُ السَّاعَةُ ﴿٢١﴾

أَفَرَحِيبَ الَّذِينَ اجْتَرَحُوا الشَّرَّ بَاتٍ  
أَنْ يَحْكُمَهُمُ الْكَافِرِينَ أَمْ نَاوَعِلُهُمْ  
الضَّلِيلِينَ سَوَاءٌ مِّنْ يَّسْأَلُهُمْ رَبُّهُمْ  
سَأَةً مَّا يَحْكُمُونَ ﴿٢٢﴾

20 Insights are these  
and guidance  
unto men in general ;  
and grace to those  
who implicitly believe.

21 Do they in whose account  
evil has been recorded,  
presume that they shall  
in life and in death  
be equal to  
those who do believe  
and righteously endeavour ?  
Falsely, indeed, do they presume !

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَسْبُكَ مَا تَزِيلُ الْكِتَابَ مِنَ اللَّهِ  
الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّ فِى السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ  
لِّمُؤْمِنِينَ ﴿٢﴾

وَفِى حَقِّكَ وَمَا بَدَأَ مِنْ دَابَّةٍ  
أَيُّهَا الْقَوْمُ يَوْمَ تَقُومُ السَّاعَةُ ﴿٣﴾

وَالْحَقُّ لَآيَةُ الْكِتَابِ وَالْقَبَارِ وَمَا أَتَى  
اللَّهُ مِنَ الْكَلَامِ مِنْ رَبِّكَ فَاحْشَا يَوْمَ  
الْأَرْضِ بَعْدَ مَوْتِهَا وَتَضَوُّضِ الزَّيْفِ  
أَيُّهَا الْقَوْمُ يَوْمَ تَقُومُ السَّاعَةُ ﴿٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا تِلْكَ آيَةُ الْكِتَابِ  
فِي حَقِّكَ وَمَا بَدَأَ مِنْ دَابَّةٍ  
وَيَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ تَقُومُ السَّاعَةُ



4 \*\*\* 235

- 22 Allah has created  
the heavens and the earth  
in true adjustment—  
so that all beings  
receive what they have earned  
and none are wronged.

•

- 23 Hast thou (not) seen  
one who follows  
only his own fancies?  
Allah has, (therefore),  
made him insensitive  
to what he hears,  
to what he feels  
and He hath dimmed his eyes  
(to what he sees) . .  
Who then can guide  
whom Allah has forsaken?  
Will ye not heed?

- 24 They say,  
“What else is there  
beside our earthly life?  
We (as individuals) die;  
we, (as race) survive.  
Nought but time  
(eventually) destroys. . .”  
Not on knowledge  
is their thinking based :  
they merely do surmise.

- 25 And when Our marvels manifest  
are pointed out to them  
they have no argument  
except to say :  
“Bring then evidence  
from our forbears  
if ye do speak the truth.”

- 26 Say thou,  
“It is Allah  
who gives you life,  
who gives you death  
who will gather you  
on the day of judgement.  
There is no doubt therein  
but most men do not know.”

5 \*\*\* 236

- 27 Allah's sovereignty  
alone pervades  
the heavens and the earth  
and when the hour dawns  
vain their arguments.
- 28 Thou seest  
peoples of all followings  
kneeling in submission.  
Each people with its records :  
“Today ye shall be  
compensated  
for all that ye have done.”
- 29 This is Our record  
which accurately tells  
of all your deeds.  
We did, indeed,  
keep record of all ye did.
- 30 Then, as for those  
who did have faith  
and acted righteously,  
their Lord will place them  
'neath His grace—  
that is, indeed, felicity!
- 31 But to those  
who (erstwhile) scoffed :  
“Were not my signs  
pointed out to you?”

Were you not supercilious then?  
Were ye not  
a recalcitrant people?

- 32 "When it had been said,  
'The pledge of Allah  
is not false, the hour,  
there is no doubt of it'  
ye said,  
'We know not what the hour is.  
We think it is  
nought but fancy..  
We are not convinced.'"

- 33 Then will dawn upon them  
the evil of their deeds  
and will envelop them  
that at which they laughed!

- 34 Then it will be said to them :  
"Today We are oblivious  
of you even as  
ye yourselves were oblivious  
of facing this your day!  
Fire doth envelop you  
and helpers you have none.

- 35 That is because you took  
the pledge of Allah for a joke  
and life's immediate good  
deluded you.  
So now there is no escape,  
no means to make amends.'

- 36 So, to command is for Allah only :  
Lord of the heavens,  
Lord of the earth,  
Lord of all communities.

هَذَا كَيْفَ تَنْجِزُونَ عَيْتَكُمْ بِالْحَقِّ إِنَّا  
لَنَاسْتَفْتِيكُمْ بِأَكْثَرِ مَا كُنْتُمْ تَعْمَلُونَ ٥٠  
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَرْجُوا  
وَعْدَهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ٥١  
وَأَمَّا الَّذِينَ كَفَرُوا أَفَكُم تَكْفُرُ ٥٢  
ثُمَّ لِيُؤْخَذَ عَلَيْهِمْ الْقِسْمُ فَنُقَرَّرُوا بِمَا  
كُنْتُمْ تَعْمَلُونَ ٥٣

وَلَقَدْ أَقْبَلْنَا مِنْكُمْ عَهْدَ اللَّهِ عَلَى الْوَاقِعِ  
لَتَرْجَبُنَّ فِيهَا الْقُلُوبَ فَأَنْزَلْنَاهَا فِي السَّاعَةِ  
إِنَّ لَطْفَنَا لَا خَلْفَ لَهُ مَا نَعْتِدُ ٥٤  
وَبَدَّلَ اللَّهُ سَيِّئَاتِ مَا كُنْتُمْ تَعْمَلُونَ ٥٥  
مَتَى كَانُوا بِهِ يَسْتَفْتُونَ ٥٦  
فَنَقَلَ الْيَوْمَ الْيَسْمُ كَمَا كُنْتُمْ تُفْلِكُونَ الْيَوْمَ  
هَذَا أَوْ مَا كُنْتُمْ تَكْفُرُونَ ٥٧  
ذَلِكُمْ بِمَا كُنْتُمْ تَتَّخِذُونَ آيَاتِ اللَّهِ هُكَا  
وَعَزَّيْتُمْ الْحَبْلَ الْيَوْمَ الْيَوْمَ لَا  
يُخْرَجُونَ مِنْهَا وَلَا يَتَخَفَتُونَ ٥٨  
فَلْيَلِ اللَّهُ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ  
رَبِّ الْعَالَمِينَ ٥٩  
وَلَهُ الْكِبَرُ يَوْمَ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ٦٠

وَحَقَّقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ  
وَيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ٦١  
أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوًى وَ  
أَضَلَّهُ اللَّهُ عَلَى عَمَلِهِ وَحَتَمَ عَلَى سَمْعِهِ  
وَقُلُوبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشًوَةً فَنَظَرَ  
بَلْبَلٌ يَوْمَ يَمُنُّ بِعَهْدِ اللَّهِ أَفَلَا تَتَذَكَّرُونَ ٦٢  
وَقَالُوا إِنَّا هِيَ الْحَرَّةُ الَّتِي يُنَادِي الْعِبَادُ  
وَنَحْنُ نَمُوتُ بِهَا لَا إِلَهَ إِلَّا اللَّهُ وَنَحْنُ  
بِذَلِكَ مِنَ الْمُنْظَرِينَ ٦٣  
وَإِذَا نُفِثَ عَلَيْهِمُ الْيُنْيُ يُذَيَّبُ فَأَكْفَرُوا  
حَتَّى كُنْتُمْ إِلَّا أَنْ قَالُوا اللَّهُوَأَيُّ آيَاتِنَا  
إِنْ كُنْتُمْ صَادِقِينَ ٦٤  
قُلِ اللَّهُ يُجِيبُكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ  
يَحْيِيكُمْ إِلَى يَوْمِ الْقِيَامَةِ لِأَنْتُمْ رَاجِعُونَ  
وَلَكُمْ أَشْوَاقُ النَّاسِ لَا يَفْقَهُونَ ٦٥  
وَلَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ  
تَقُومُ السَّاعَةُ يُهْلِكُ فِي نَجْمٍ الْمُجْرِمُونَ ٦٦  
وَنَزَى كُلُّ أُمَّةٍ جَانِبَهُ فَوَ كُلِّ أُمَّةٍ  
نُذِرْ إِلَى كَيْفِيَّةٍ الْيَوْمَ يُجْزَى كُلُّ نَفْسٍ  
بِمَا كُنْتُمْ تَعْمَلُونَ ٦٧

- 37 All majesty  
over heaven and earth  
belongs to Him  
He is the Sovereign  
He the Wise!

\*

SURA : *AHQAF*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 237

**HA! MIM!**

(O MUHAMMAD!)

2 (Here comes) the announcement  
from Allah  
the Sovereign, the Wise :

3 Not have We created  
the heavens and the earth  
and all that is between  
except as testimony  
(to Ourselves the Creator)  
and for an appointed term.  
But those who deny  
would fain be blind  
and turn away  
from that which  
for them should be a lesson.

4 Say thou :  
"Just see what ye invoke  
beside Allah!  
Show me  
what they have created  
on this earth!"  
Have they a share  
in the making of the heavens?  
Say, thou :  
"Bring to me an inspired Law  
preceding this,  
or even traces  
of its knowledge—  
if ye speak the truth."

5 Who is more astray  
than he who doth invoke,  
beside Allah,  
one who responds not  
till the day of judgement—  
one who is oblivious  
of their prayers?!

6 When men awaken  
and arise,  
they will eschew them  
and deny them worship.

7 And when (abounding) signs of Ours  
are pointed out to them,  
those who would deny the truth  
when it touches them  
(evade and) say  
"This is a simple spell  
(of words)!"

8 Do they say,  
"He has fabricated it?"  
Say thou :  
"If I have forged it,  
ye can, in no degree,  
affect the judgment  
He will mete to me.  
He knows what ye impute.  
Enough is He as witness  
between you and me.  
He is the Forgiver  
He the Merciful!"

9 Say thou :  
"I add no innovation  
to (the teaching of)  
the (former) Apostles;  
I know not what awaiteth me  
or you;  
obey I not but what  
I am commanded;  
I am no more  
than a warner plain."

10 Ask thou :  
"Consider ye :  
if this be from Allah  
and ye reject it;  
even when a witness from  
among the *Bani Isra'il*

doth witness its corroboration  
(to the former Scriptures)  
and doth believe in it  
and ye still disdain..!  
(Will ye not be then  
transgressing?)”  
Indeed, Allah guideth not  
a people who transgress!

2 \*\*\* 238

- 11 The pagans say,  
about the faithful:  
“Had there been  
some value in it,  
they would not have been  
before us in accepting it!”  
What! Even when  
they have paid no heed to it  
and only said,  
“These are antiquated tales!”

- 12 Before this there prevailed  
the Law of *Musa*  
as a guide and blessing;  
and this confirms it  
in the language of the Arabs  
to warn those who transgress  
and bring tidings glad  
to those who work  
in righteousness—

- 13 Indeed, (even) those who (only) say,  
“Allah is our Lord,”  
and stand firmly by their word:  
no fear need haunt them,  
nor shall they be grieved.

- 14 They are the ones  
who will live  
in bowers green for long  
as compensation  
for their deeds.

- 15 We have enjoined on man  
kindness to his parents:  
In pain his mother  
had borne him,  
in pain  
she gave him birth!  
His bearing and his weaning

قُلْ مَا كُنْتُ بِدُعَاةِ الرُّسُلِ وَمَا أَدْرِي  
مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِّي أَكْتُفَىٰ مَا  
يُؤْتَىٰ لِي وَمَا أَتَىٰ لَكُمْ يُؤْمِنُ ①  
قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ  
كُفْرُكُمْ بِهِ وَسُجُودٌ مُّسْتَلْبِثٌ لِّمَنْ  
يَسْتَكْبِرُ ② عَلَيَّ عَلَيْهِ قَامَنَ وَاسْتَكْبَرُ  
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى الْعَالَمِينَ ③  
وَقَالَ الَّذِينَ كَفَرُوا الْيَهُودُ أُمَمٌ أُولُوا  
كَانَ حِجَابًا مَّا سَبَقُوا بِالَّذِي ④ وَأَذْكَرُهُمْ  
بِهِ يَتَّبِعُونَ هَذَا الذِّكْرَ قَدْ يَرَوْهُ ⑤  
وَمَنْ قَبْلِهِمْ يُؤْتَىٰ إِمَامًا وَرَحْمَةً  
وَهَذَا كِتَابٌ مُّخَصَّدٌ لِّبَنِي إِسْرَءِيلَ  
الَّذِينَ ظَلَمُوا وَأَكْثَرُ الشُّرَىٰ ⑥ لِمُحْسِنِينَ  
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَا  
قُلْ خُذُوا عِلْمَكُمْ عَلَىٰ بُيُوتِكُمْ  
أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا ⑦  
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ⑧  
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا  
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا  
وَحَدَّاهُ وَفَضَّلَهُ لِنُفُوسٍ شَرٍّ ⑨  
إِذْ أَبْلَمَهُ أَشَدُّ ⑩ وَبَلَغَ أَرْبَعِينَ سَنَةً  
قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ  
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ  
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي  
دِينِي ⑪ فَإِنِّي سَتِيتُ الْيَتِيمَ ذَا فِي مَنْ  
الْمُسْرُورِينَ ⑫

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خَيْرٌ ① تَنْتَوِيلُ الْكِتَابِ مِنَ اللَّهِ  
الْعَزِيزِ الْحَكِيمِ ②  
مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّشْتَعٍ  
وَالَّذِينَ كَفَرُوا أَصْحَابُ الْأَنْدَادِ  
مُغْرَضُونَ ③  
قُلْ أَرَأَيْتُمْ إِنْ دَعَا دُونُ اللَّهِ  
أَلِهَةً أُخْرَىٰ مَاذَا تَحْكُمُونَ مِنَ الْأَرْضِ  
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ④ الرَّسُولُ  
يَكْتُبُ مِنْ قَبْلِ هَذَا أَوْ أَنفَرُوا مِنْ  
عَلَيْهِمْ لَنْ يَسْمَعُوا دُعَاءَهُمْ ⑤  
وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ  
اللَّهِ مِمَّنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ  
الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافُونَ ⑥  
وَإِذْ أَخْبَرْنَا النَّاسَ بِأَلْوَالِهِمْ أَنْذَرُوا  
كَانُوا إِعْرَابًا ذَرَبُوا بِهِنَّ ⑦  
وَإِذْ أَتَىٰ عَلَىٰ آلِهِمْ إِلَهٌ مِمَّنْ لَا يَنْجِي قَالِ  
الَّذِينَ كَفَرُوا وَالْحَقُّ لَنَا جَاءَهُمْ هَذَا  
بِسُحْرِ عَجِيمٍ ⑧  
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ لَوْلَا  
تَعْلَمُونَ ⑨ مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا  
تُقِيمُونَ ⑩ وَيَوْمَ أَكْفَىٰ بِهِمْ سُوءُ مَا كَانُوا  
يَفْعَلُونَ وَهُمْ عَنِ الْعَذَابِ الرَّجِيمِينَ ⑪

cover thirty months!  
And (only) when he has matured  
and reached the age of forty,  
He says “O, Lord!  
Do thou guide me  
to be forever grateful  
for the gifts that Thou  
hast given me  
and my father,  
so that I might keep  
to the path of righteousness  
which pleases Thee.  
Improve me Thou  
in my posterity.  
To Thee I turn  
and to Thy will,  
submit!”

16 These are the ones from whom

We shall accept  
their noblest deeds  
and whose misdeeds  
We shall overlook.  
(They shall be)  
among the happy blest:  
a solemn promise  
hereby given them.

17 But he who tells his parents,

"Off with you!  
Would ye promise me a rising when  
for aeons none has risen?!"  
While they, beseeching Allah, cry,  
"O! Woe to thee! Believe!  
Allah's promise is in truth!"  
And he, he says,  
"Not are these  
but folk-tales of the ancients!"

18 Such are the ones

on whom falls justly  
the decree which fell  
on those who did precede them—  
Whether they were denizens  
or citizens—  
they were, indeed,  
among the lost!

19 For all there are degrees

of compensation  
according to their deeds,  
so that they may be  
justly compensated  
and no one may be wronged.

20 The day when these evaders

are mustered at the fire:  
"Ye didst pursue the good things  
in your earthly life  
and had your fill.  
Therefore this day  
shall ye be recompensed  
with humbling punishment  
for having been  
unduly disdainful on earth;  
and because ye were  
transgressors!"

3 \*\*\* 239

21 Recall to them 'Ad's cousin,  
when he warned his people,  
on the (sand-dunes of) *Ahqaf*  
—there have been warners  
before him and after him—  
"Serve ye not but Allah,  
I fear for you the torments  
of a lasting day."

22 They said,

"Hast thou come to us  
to cozen us away  
from our deities?  
Bring thou down on us  
what thou dost promise us  
if thou art of the truthful."

23 He said,

"The knowledge (of the future)  
is with Allah only;  
I but proclaim to you  
the message  
I'm entrusted with.  
But this I see:  
ye are a people  
steeped in ignorance."

24 Then when they saw

a cloud advancing  
towards their vale,  
they murmured,  
"This cloud  
will give us rain!"  
Nay, that is what  
ye would hasten on—  
the hurricane  
embodying great distress.

25 Burieth it all things

at the bidding of its Lord.  
When light returned  
there was nothing to be seen  
except their entombed dwellings.  
That is how We recompense  
a people who transgress.

- 26 We had established them  
more firmly than We have  
established you.  
We had endowed them with  
hearing, sight and feeling;  
but neither what they heard  
nor what they saw,  
nor what they felt,  
did they in the least  
profit by—  
continued they  
to strive against  
the signs of Allah.  
And then encompassed them  
that at which they scoffed!

4 \*\*\* 240

- 27 Thus have We destroyed  
cities in your environs  
and thus do We broadcast  
Our signs  
so that haply  
they may yet return  
(to sanity)!
- 28 Why then did they not help them,  
those beside Allah  
whom they worshipped  
as intermediaries to Allah?  
Nay, it was they  
who had misled them.  
This was all the consequence  
of their delusions  
and what they had invented!

- 29 (Recall thou) how  
We made aware to thee  
a band of jinn  
who overheard  
the Qur'an being recited:  
'Hush! Hush!' they said  
when hearing it,  
and when it ended,  
returned they to their people  
as harbingers.

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا  
عَلَّمُوا وَإِنَّمَا أَرْسَلْتُ بِهِ وَلَكِنِّي أَرَىٰكُمْ قَوْمًا  
تَجْهَلُونَ ﴿٥٠﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥١﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٢﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٣﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٤﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٥﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٦﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٧﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٨﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٥٩﴾  
وَلَقَدْ آتَيْنَاهُمْ آيَاتٍ بَيِّنَاتٍ لَّئِنْ لَّمْ يَرْجِعُوا  
إِلَى اللَّهِ فَيَسْأَلُوهُ عَن آيَاتِهِ  
يُجِيبُوا لَهُمْ نَزْلًا مِّن سَمَوَاتٍ  
لَّعَلَّهُمْ يَرْجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ الَّذِينَ نَتَقَّبُلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَجْعَلُ لَهُمْ جُنُودًا مُّجِينَةً  
وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٠﴾  
وَالَّذِينَ قَالُوا لَوْلَا إِلَهُكُمَا  
أَتَعِدُ بِهِ أَنَّ الْآخِرَةَ وَكَانَ  
الْقُرُونُ مِنْ قَبْلِهِ وَهُمَا يَسْتَكْبِرُونَ  
اللَّهُ وَبِالْآيَاتِ آمِنُونَ ﴿٥١﴾  
يَقُولُونَ مَا هَذَا إِلَّا اسْمَاؤُا  
الَّذِينَ نَتَقَّبُلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَجْعَلُ لَهُمْ جُنُودًا مُّجِينَةً  
وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٢﴾  
وَالَّذِينَ قَالُوا لَوْلَا إِلَهُكُمَا  
أَتَعِدُ بِهِ أَنَّ الْآخِرَةَ وَكَانَ  
الْقُرُونُ مِنْ قَبْلِهِ وَهُمَا يَسْتَكْبِرُونَ  
اللَّهُ وَبِالْآيَاتِ آمِنُونَ ﴿٥٣﴾  
يَقُولُونَ مَا هَذَا إِلَّا اسْمَاؤُا  
الَّذِينَ نَتَقَّبُلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَجْعَلُ لَهُمْ جُنُودًا مُّجِينَةً  
وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٤﴾  
وَالَّذِينَ قَالُوا لَوْلَا إِلَهُكُمَا  
أَتَعِدُ بِهِ أَنَّ الْآخِرَةَ وَكَانَ  
الْقُرُونُ مِنْ قَبْلِهِ وَهُمَا يَسْتَكْبِرُونَ  
اللَّهُ وَبِالْآيَاتِ آمِنُونَ ﴿٥٥﴾  
يَقُولُونَ مَا هَذَا إِلَّا اسْمَاؤُا  
الَّذِينَ نَتَقَّبُلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَجْعَلُ لَهُمْ جُنُودًا مُّجِينَةً  
وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٦﴾  
وَالَّذِينَ قَالُوا لَوْلَا إِلَهُكُمَا  
أَتَعِدُ بِهِ أَنَّ الْآخِرَةَ وَكَانَ  
الْقُرُونُ مِنْ قَبْلِهِ وَهُمَا يَسْتَكْبِرُونَ  
اللَّهُ وَبِالْآيَاتِ آمِنُونَ ﴿٥٧﴾  
يَقُولُونَ مَا هَذَا إِلَّا اسْمَاؤُا  
الَّذِينَ نَتَقَّبُلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَجْعَلُ لَهُمْ جُنُودًا مُّجِينَةً  
وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٨﴾  
وَالَّذِينَ قَالُوا لَوْلَا إِلَهُكُمَا  
أَتَعِدُ بِهِ أَنَّ الْآخِرَةَ وَكَانَ  
الْقُرُونُ مِنْ قَبْلِهِ وَهُمَا يَسْتَكْبِرُونَ  
اللَّهُ وَبِالْآيَاتِ آمِنُونَ ﴿٥٩﴾  
يَقُولُونَ مَا هَذَا إِلَّا اسْمَاؤُا  
الَّذِينَ نَتَقَّبُلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَجْعَلُ لَهُمْ جُنُودًا مُّجِينَةً  
وَعَدَ الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٦٠﴾

- 30 Said they, 'O! Our people!  
We have heard  
a Law announced  
resembling that of Musa  
in full accord  
with that which lies  
before your eyes.  
Guides it to the truth  
and to the correct path!

31 "O! Our people!

accept ye him  
who doth summon you  
to Allah.  
Believe in Him  
He will free you from your sins  
and save you from distress.

32 "Those who respond not  
to Allah's Summoner  
hinder not His plan on earth;  
nor, beside Him  
have they (real) friends.  
They are in error plain!"

كُلُّ شَيْءٍ قَدِيرٌ ۝  
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
أَلَيْسَ هَذَا الَّذِي كُنْتُمْ تُكَذِّبُونَ  
قَالَ قَدْ وَقَعَا الْعَذَابُ بِكُمْ كُنْتُمْ تَكْفُرُونَ ۝  
فَأَصْحَابُ الْمَشْأَرِ الْأُولَى الَّذِينَ يُزِيلُونَ  
وَلَا يَسْتَحِيلُونَ لَهُمْ كُنْهُمْ يَوْمَ يُرَدُّونَ  
يَوْمَئِذٍ لَمْ يَكُنْ لَهُمْ لِمَا سَأَعْتَدْنَا مِنْ بَاقٍ  
بَلْ كُنْتُمْ فِي ضَلَالٍ مُبِينٍ ۝

يَقُولُونَ مَا أَجِيبُوا دَاعِيَ اللَّهِ وَاعْبُدُوا اللَّهَ  
يَعْبُدُونَ كَمَا عْبَدُوا آبَاءَهُمْ وَابْنَهُمْ  
عَذَابُ الْآلِيبِ ۝  
وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُجْتَمِعٍ  
فِي الْأَرْضِ وَلَيْسَ لَهُ مِنَ دَعْوَتِهِمْ أَلِيلَةٌ  
أَوْ يَوْمٌ فِي ضَلَالٍ مُبِينٍ ۝  
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَتَّخِذْ يَخْلُقْ يَوْمَ يُقْدِرُ  
عَلَى أَنْ يُبْعِثَ الْمُتَوَكِّلِينَ يَوْمَئِذٍ عَلَى

33 Do they not see  
that it is Allah  
who has made  
the heavens and the earth,  
who tires not  
in their making,  
and who has the power  
o'er life and death?  
O! Truly, He hath power  
o'er every thing!!

34 And when these, unbelievers,  
are mustered at the fire :  
"Is this not the truth?"  
They will say,  
"Yes! By our Lord!"  
It will be said,  
"Then taste ye punishment  
for that which ye denied!"

35 Be thou patient then  
and persevere  
even as the inflexible ones  
among the Apostles.  
Be thou in no haste  
concerning them.  
On the day when they see  
what had been promised them  
it will be as if  
there had lapsed  
no more than a single hour  
of a day.  
Continue thou to warn.  
Who else can come to grief  
except the ones who would  
(themselves) deceive?

\*





## SURA : YŪNUS

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 241

**ALIF! LAM! MIM! RA!**

(O, MUHAMMAD!)

Here come flashes  
from the book of wisdom :

2 How strange it seems to men  
that We should,  
from amidst them, inspire a man,  
saying, "Warn thou men;  
and, to those who do believe,  
convey assurance:  
They truly have a place  
in the presence of their Lord!"  
The pagans only (pass by) saying,  
"This man is obviously  
a skilled enchanter!"

3 Truly, the Lord of all of ye  
is Allāh who created  
the heavens and the earth  
in definite stages:  
His reign He then  
established over all;  
ordained all things in wisdom.  
No redeemer can there be  
unless He doth permit.  
Such is Allāh, your Lord.  
Therefore, serve ye Him!  
Will ye never heed?

4 To Him return all things.  
Allāh promiseth in truth.  
He doth initiate creation  
He doth repeat—  
so that He may reward,  
incessantly  
those who believe  
and do good deeds.  
But those who would deny—  
their pleasures become luke-warm,  
their sufferings are enhanced,  
for lack of faith.

5 He it is who gave  
the sun its light  
and the moon its lustre.  
Ordained He stages for them  
so that ye may  
learn to reckon (time)  
and count the years.  
Not has He created these  
except in perfect order.  
He maketh plain His signs  
to those who know.

6 In the interchange  
of night and day—  
indeed, in all that  
Allāh has created  
in the heavens and the earth,  
are signs for a people who  
pay heed.

7 Those who never hope to face Us,  
are pleased and satisfied  
with the immediate present—  
those who are oblivious  
of Our signs (around them)—

8 It is these whose place  
lieth in the fire  
for that which they have earned.

9 But, those who do believe  
and righteously endeavour,  
their Lord will guide them  
through their faith—  
streams of felicity  
flow at their feet,  
they live  
in verdured peace.

10 They wake with,  
"Glory be to Allāh."  
They while away in  
"Peace! Peace!"  
Their vespers are :  
"Befitting is command  
only to Allāh—  
the Lord of all mankind!"



16 Say thou :

“If Allah had so willed  
I should not have  
recited this to you—  
nor would you even  
come to know of it.  
Did I not spend a (quiet) life-time  
amidst yourselves?  
Will ye not (try to) understand?

17 “Who can transgress more  
than one who would  
counterfeit for Allah  
or forge His signs?  
Never shall such  
prosper!”

18 They worship beside Allah  
idols who can neither  
injure them nor do them good;  
they say,  
“These will plead for us  
with Allah!”  
Ask thou, “Would ye (presume to)  
inform Allah  
of something that He knoweth not  
(be it) in the heavens  
or on earth?”  
Glory be to Him!  
He is far above  
those whom they deify.

19 Not are men but one community—  
but they wrangle 'mong themselves!  
Had not a promise of thy Lord  
(to give respite)  
gone forth ere this  
there would long ago have ended  
the differences among them.

20 They say, “Why doth not his Lord  
reveal through him a prophecy?”  
Say thou, “Verily, the future  
is known to Allah only.  
Wait ye, I too wait with you  
(in expectancy).”

3 \*\*\* 243

21 No sooner We let men  
taste of Allah's mercy,  
after some adversity  
hath touched them,  
lo, they engage in stratagems  
to nullify Our revelations!  
Say thou,  
“Allah is more swift  
in strategy!”  
Our envoys record all your  
schemings.

22 He it is who doth enable you  
to roam by land and sea—  
and even glide in boats  
enjoying in them breezes pure.  
Lo, there stirs a gale  
and waves surround them on all sides.  
Dismayed are they  
at being overwhelmed by them.  
Pray they then to Allah  
in all earnestness :  
“If Thou wouldst only save us  
(from this plight)  
we would be ever grateful!”

23 But when He hath rescued them  
lo, they strut on land  
insolent, ungrateful—  
O ye men!  
Ye (only) wrong yourselves,  
flushed with the immediate present—  
Anon, ye will return to Us  
and We shall make you realize  
what you had done.

24 Material wealth is (evanescent  
uncertain, unreliable)—  
as when We shower rain  
from heaven;  
from its interaction  
(with the soil)  
there grow up plants  
the food of men and beasts—

the land adorns its golden robe  
and its inhabitants  
are sure of harvest—  
lo, there comes,  
perhaps at night, perhaps at dawn,  
Our decree  
which makes it into waste  
as if it had not flourished  
just the day before!  
Thus do We explain in detail  
to those who ponder.

- 25 Allah inviteth you  
to the state of peace  
and guides He whom He wills,  
along the path secure.
- 26 For those who would do good,  
is good, beyond their desert;  
their faces never grimed  
with selfishness nor shame.  
They are neighbours of felicity,  
dwell they there for aye.
- 27 And, for those who would do evil  
is evil, in exact measure.  
Shame doth envelop them  
and none can save them from  
(the justice of) Allah.  
Their countenance is over-cast  
with shadows of the night.  
They are proximates of fire  
and dwell they there for aye.
- 28 One day We shall gather them  
all at once.  
To those who blasphemed :  
"To your places!"  
We shall make them stand aside  
and those whom they  
had deified will say.  
"It was not us  
(but your own lusts)  
ye followed!
- 29 "Sufficeth Allah as a witness  
between us and yourselves;  
we were, with your blasphemy,  
unconcerned."

فَمَا أَتَاهُمْ إِلَّا أَهْمٌ يَبْعَثُونَ فِي الْأَرْضِ  
يَبْعَثُ الرَّسُولَ يَأْتِيهِمُ النَّاسُ أَتَاهُمْ بِكُمْ  
عَلَى أَنْفُسِهِمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا كَذَلِكَ  
الَّذِينَ مَرَجَعَكُمْ فَتَنِيْتَهُ بِمَا مَلَكَتُمْ أَلْسِنَتَهُ  
النَّاسُ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ  
مِنَ السَّمَاءِ وَهَاطُطَةً بِمَا نَكَتِ الْأَرْضُ  
وَمَا يَأْكُلُ النَّاسُ إِلَّا الرِّقَاقَ مَا حَقَّقَ  
إِلَّا الْخَبْرَاتِ الْأَرْضُ وَخُفَّاهَا وَكَذَّبَتْ  
وَهَلْ أَهْلًا بِأَنْفُسِهِمْ يَفُوتُونَ عَلَيْهِمْ  
أَنبِيَائًا مَرْتَبَاتٍ أَزْهَقْنَا أَعْيُنَهُمْ فَجَعَلْنَاهَا  
حُجُبًا كَانَتْ تَوْفِقُ بِأَلْسِنِهِمْ كَذِبَاتٍ  
فَلْيَنْصُرُوا الرَّبَّ يَخْلُقُوا فَتَعْمَقُونَ ٥  
وَيَنْصُرُوا عِزِّي فَإِنَّ دَارَ السَّعَادَةِ وَتَجِدُنِي  
مَنْ يَشَاءُ إِلَى عِلِّيِّ عَالِمٍ مُتَقَرِّبٍ ٥  
لِلَّذِينَ أَحْسَنُوا الْخَيْرُ وَيَأْتِيهِمْ  
يُخَوِّفُهُمْ وَتُخَوِّفُهُمْ وَتُخَوِّفُهُمْ وَتُخَوِّفُهُمْ  
أَخْطَبُ الْحَقِيقَةِ هُمْ فِي خَيْدُونَ ٥  
وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ  
يُؤْتِيهِمْ وَيُؤْتِيهِمْ وَتُخَوِّفُهُمْ وَتُخَوِّفُهُمْ  
أَنَّهُمْ مِنْ عَذَابِهِمْ وَتُخَوِّفُهُمْ وَتُخَوِّفُهُمْ  
يَعْلَمُونَ أَتَيْلُ مَطْلَعُهُ أَتَيْلُ أَخْطَبُ  
الَّذِينَ هُمْ فِي خَيْدُونَ ٥  
وَيَوْمَ عَشِيرَةٍ هُمْ جَمْعًا أَتَيْلُ الْقُرْبَى  
مُتَوَكِّلِينَ مَكَانَهُ أَنْبِيَاءُ وَتُخَوِّفُهُمْ وَتُخَوِّفُهُمْ  
وَقَالَ شَرِكَاؤُهُمْ مَا كُنْتُمْ إِلَّا مُعْتَدُونَ ٥  
فَلَقَى بِأَنْفُسِهِمْ الْيَتِيمَا وَيَكْتُمُونَ لَنَا  
عَنْ عِبَادَتِكُمْ الْغُلُوبُونَ ٥  
هَذَا كَيْدُ الْبُلَاغِ الْخَبَرُ مَا سَلَفَتْ وَ  
رَدُّوا إِلَى اللَّهِ وَمَوْلَاهُمُ الرَّسُولُ وَمَوْلَاهُمُ  
مَا كَانُوا يُعْتَرُونَ ٥

[illegible]

- 30 Thus shall they all  
realize the folly  
they had prized—  
returning to Allah,  
their true Master,  
and forsaken by  
those whom they had fabricated.

4 \*\*\* 244

31 Ask thou;

"Who provideth for you  
from the sky and earth?  
Who empowers you  
with hearing and with sight?  
Who doth awaken you  
from torpor  
and puts the alive to sleep—  
ordains all things in wisdom?"  
They will answer—"Allah"!  
Say thou,  
"Why then will ye not  
(in your actions) heed?"

32 If Allah is, in truth, your Lord—  
what else are others—  
if not misleading falsehoods?  
Why then do ye o'er-step?

33 Thus (their imperviousness  
to all thy reasoning)  
proveth true  
what thy Lord had said,  
about these pertinacious ones—  
"They will not (be persuaded  
to) believe!"

34 Ask thou,  
"Can those you deify  
initiate creation?  
Keep on renewing it?"  
Say thou,  
"It is for Allah only—  
creation to initiate  
creation to renew!  
How long would ye evade?"

35 Ask thou,  
"Can those you deify  
give guidance towards truth?"  
Say thou,  
"That is for Allah only."  
Only He can guide to truth!  
Who then is more worthy  
to be followed:  
One who guides to truth  
or those incapable

of finding their own way  
unless they are guided?  
How (thoughtlessly) ye judge!

36 But most of them  
follow not but wishful thinking;  
and wishful thinking  
never, never leadeth  
unto truth.  
Allah is well aware  
of what they do.

37 There is nothing in this Qur'an  
which suggests fabrication  
by others than Allah.  
It doth corroborate  
what lies before you  
and explains  
the Laws (of Allah).  
Undoubtedly, it is  
from the Lord of all peoples.

38 Do they say:  
"He hast plagiarized?"  
Say thou,  
"Then bring to me  
a Sura like it—  
and call on whom ye can  
to help you  
beside Allah—  
if what you say be truth."

39 Nay, reject they that  
which knowledge such as theirs  
doth not encompass—  
the import of which  
escapes them.  
Even thus, rejected those  
who did precede them.  
But see, see,  
what was the end of such  
transgressors!

40 Among them some there are  
who are believers;  
among them, also,  
some there are  
who don't believe.  
Thy Lord knoweth those  
who would mischief make.



- 49 Say thou,  
 "(Even) on myself  
 I have no power  
 to make or mar—  
 except as Allah wills.  
 For every people is a term  
 and when their time is nigh  
 not an hour can they delay  
 nor hasten it."
- 50 Ask thou,  
 "Are you sure His punishment  
 will (not) come to you  
 tonight or on the morrow?  
 What part of it then  
 would these recalcitrants hasten?"
- 51 Or would ye rather realize  
 only after it has come on you?  
 "There! There!  
 Is this what  
 ye would hasten?!"
- 52 Then it will be said  
 to them that transgressed;  
 "Taste ye abiding pains!  
 Are you being recompensed for aught  
 but that which ye have earned?"
- 53 (With mock-seriousness) they ask:  
 "Is that really true?"  
 Say thou,  
 "Yes! And by my Lord!  
 It is true indeed!  
 Ye cannot daunt (Him  
 by your taunts)."
- 54 If, available  
 to every sinner  
 were all that is on earth—  
 each would offer it as ransom,  
 in all humility,  
 when he beholds his retribution!  
 But justly will they all be judged;  
 they shall not be wronged!
- 55 Lo! To Allah doth belong,  
 all that is  
 in the heavens and the earth!  
 Lo! Allah promiseth in truth!  
 But most of them  
 are not aware.
- 56 He giveth life,  
 He causeth death;  
 to Him shall ye return.
- 57 O ye people!  
 There hath come to you  
 counsel from your Lord,  
 balm for your hearts,  
 guidance and grace  
 for those who would believe.
- 58 Say thou,  
 "This is Allah's bounty,  
 His mercy this!"  
 Let them rejoice therein  
 for it is better far  
 than what they hoard.
- 59 Say thou.  
 "See ye for yourselves  
 how Allah has provided  
 you with (variegated) sustenance  
 while ye (yourselves)  
 make some of it  
 allowed and some as disallowed."  
 Ask thou, "Has Allah given these sanctions?  
 Or, do you impute these to Him?"
- 60 And they who falsely thus impute  
 injunctions to Allah—  
 what will their excuse be  
 on the day of judgment?  
 Indeed, Allah is benign to men  
 but most of them  
 do not appreciate.

6 \*\*\* 246

61 Indulgest thou in no thought,  
recitest thou no verse;  
no plots they hatch  
but We are witness to it  
while ye are so absorbed.  
Concealed is not from thy Lord  
an atom from on earth  
or in the heavens—  
nothing is too small  
nothing too large,  
but, like an open book,  
is (to Him) manifest!

62 Ah! Indeed, Allah's friends,  
naught need they fear,  
nor shall they come to grief—

63 Those who faith possess  
and heed 'gainst evil,

64 They shall flourish  
in the immediate present  
as well as in the future.  
Nothing alters Allah's promises.  
His grace is all-encompassing.

65 Let not what they say  
grieve thee.  
All honour lies with Allah.  
He hears, He knows.

66 Ah! Indeed!!  
Subject are to Allah  
all creatures in the skies  
or on the earth.  
What are they subject to,  
these who worship—beside Allah—  
their 'interceders'?  
Naught are they subject to  
but their (own wishful) fancies;  
nought do they, but self-deceive.

67 He it is who made the night  
for you to rest in  
and the day to let you see.  
In both of those are miracles  
for a people who perceive.

وَمَنْ حَصْرُكَ يُفْضِلُونَ عَلَى اللَّهِ يَوْمَ  
يَقُولُ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ  
وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ⑤  
وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ  
مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ  
إِنْ كُنَّا عَلَيْكُمْ شُعُوبًا أُذُنًا لَقَدْ فُعِلْنا مِنْ قَبْلُ  
وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ نَسْنَالُ  
ذَرِّفْ فِي الرِّيحِ وَلَا فِي السَّمَاءِ وَلَا  
أَصْحَرُ مِنْ ذَلِكَ وَرَأَى الْكِبْرَ فِي  
كَيْفِ مُبِينٍ ⑥

أَلَمْ يَرَأِ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ⑦  
أَلَمْ يَرَأِ أَنَّهُمْ يُفْعَلُونَ ⑧  
لَهُمْ الشُّرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ  
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ⑨  
وَلَا يَحْزَنُكَ فَعَلَهُمْ لَنْ الْخَيْرِ لِلَّهِ  
يَجِيءُ هُوَ الْيَوْمَ الْعَزِيمُ ⑩  
أَلَمْ يَرَأِ الَّذِينَ فِي السَّمَوَاتِ وَمَنْ فِي  
الْأَرْضِ وَمَا يَبْعَثُ الَّذِينَ يَبْعَثُونَ  
مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَسْجُدُونَ  
إِلَّا الظَّنَّ وَلِنْ هُمْ إِلَّا يَخْرُجُونَ ⑪  
هُوَ الَّذِي جَعَلَ لَكُمُ الْيَلَّ لَيْسَ كُنَّا  
فِيهِ وَالْتِمَازُ بِمَجْزَأِ إِنْ فِي ذَلِكَ لَا يَتِ  
لَهُمْ يَسْمَعُونَ ⑫  
قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْفَعْلُ  
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ  
عِنْدَ كُودٍ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ  
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ⑬

68 They say,  
"Allah hath chosen  
(for himself) a son?"  
Glory be to Him! Beyond that is He!  
His is all there is  
in the heavens and the earth.  
No right have ye to say this!  
Would you blasphemously prattle  
of things beyond your ken?

قُلْ لَا أَمْلِكُ لِنَفْسٍ ضَرًّا وَلَا نَفْعًا  
إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ  
إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْذِنُونَ  
سَاعَةً وَلَا يَسْتَعْفِفُونَ ⑭  
قُلْ أَرَأَيْتُمْ إِنْ أَشْرَكْتَ بِكُمْ بِبَنَاتِكُمْ  
أَوْ بَنَاتِكُمْ أَوْ بَنَاتِكُمْ أَوْ بَنَاتِكُمْ  
أَوْ بَنَاتِكُمْ أَوْ بَنَاتِكُمْ أَوْ بَنَاتِكُمْ  
وَقَدْ كُنْتُمْ بِهِمْ كُفْرًا فَتَسْتَعْجِلُونَ ⑮  
ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ  
الْعُلِيِّ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ  
تَكْسِبُونَ ⑯  
وَيَسْتَعْجِلُونَ أَنْ يَكُونَ لَهُمْ  
إِلَهُ كَمَا كُنْتُمْ تُعْجِلُونَ ⑰  
وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ  
لَفُتِحَتْ بِهِمْ أَسْرَارُ السَّمَاوَاتِ  
رَأَوْا الْعَذَابَ وَتُصِفُ بِهِمْ بِالْقَبْرِ  
وَهُمْ لَا يُظْلَمُونَ ⑱  
أَلَمْ يَرَأِ يَوْمَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
أَلَمْ يَرَأِ وَعَدَ اللَّهُ نَارَ الْجَهَنَّمَ  
لَا يَكُونُونَ ⑲  
هُوَ الْحَيُّ الْقَيُّومُ وَإِلَيْهِ تُرْجَعُونَ ⑳  
يَا أَيُّهَا الَّذِينَ آمَنُوا قَدْ جَاءَكُمْ قُرْآنٌ  
مِنْ رَبِّكُمْ وَشَيْءٌ يَمُنُّ فِي "صُدُورِ  
وَهْدَى وَرَحْمَةً يَمُنُّ مِينَ ㉑  
قُلْ يَفْضِلُ اللَّهُ وَرَحْمَتِهِ قَبْدًا يَكُ  
فَلْيَفْزَحُوا هُوَ خَيْرٌ مِنْهُ يَجْعَلُونَ ㉒  
قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ  
رَبِّكَ يَجْعَلُهُمْ مِنْكُمْ سَرَامًا وَحَدَّثَهُ قُلْ  
أَنْتُمْ أَتُونَ لَكُمْ أَمْرًا عَلَى اللَّهِ تَقْرُونَ ㉓



69 Say thou,  
 "Verily those who  
 bring false charges on Allah,  
 will never prosper!"

70 Enjoyment for a while,  
 then to Us they return.  
 We shall make them taste  
 chastisement  
 for their blasphemies.

7 \*\*\* 247

71 Relate to them the case of *Nuh*.  
 To his people pleaded he:  
 "O my People!  
 If it is unbearable to you  
 that I should stand among you  
 and remind you of the signs of Allah  
 then I can only trust in Allah.  
 Gather ye (for counsel)  
 your own chiefs  
 and your equals  
 (clarify your own designs)  
 let not what you want  
 be obscure to yourselves.  
 Pass your sentence on me—  
 do ye not procrastinate.

72 "If ye should turn (to me,  
 remember ye) I ask no wage—  
 my wages are from Allah only—  
 and I have been instructed  
 to acquiesce with humility."

73 But they ignored all his pleas.  
 So We rescued him,  
 and those who sided with him,  
 in a boat  
 and made them their survivors.  
 Drowned We those  
 who did ignore our signs!  
 Behold—the end of those  
 who had been warned.

74 Then, after him We raised  
 Apostles 'mong the progeny.  
 They pointed out the truth  
 but they would not accept

that which had been rejected  
 by their forebears.  
 Thus seal We the hearts  
 of the obstinates.

75 Then We commissioned  
*Musa* and *Harun*  
 to *Fir'aun* and his hosts  
 with Our credentials—  
 but they disdained—  
 they were an unjust people.

76 For when the truth  
 did dawn on them from Us  
 they (only) said,  
 "This is simply casuistry!"

77 *Musa* said,  
 "When truth has dawned on you  
 is this how you circumvent?  
 Is this casuistry?  
 But casuists (you know),  
 can never hold for long!

78 They said, "Hast thou come to us  
 to make us turn away  
 from the path  
 we found our fathers following?  
 Would ye have the land  
 acknowledge only both of you?  
 You two we never will believe!"

79 *Fir'aun* decreed:  
 "Gather unto me  
 all the learned in debate!"

80 When those enchanters had assembled  
*Musa* told them:  
 "Propound ye  
 what ye would propound!"

81 When they had had their say,  
*Musa* said,  
 "What ye put forth  
 is quibbling chicanery.  
 Anon will Allah nullify it.  
 Allah doth not, indeed,  
 rectify the efforts of those who would deceive!

- 82 Allah proveth to be true  
only what is true  
according to His law.

however irksome that might be  
to those inclined to error."

8 \*\*\* 248

- 83 None did acknowledge *Musa*  
—except a few among  
his own people—  
for fear that *Fir'aun* and his hosts  
would persecute them.  
Truly, *Fir'aun* was mighty  
in the land and one  
who would transgress all bounds.

- 84 And *Musa* called,  
"O, my people,  
if ye have faith in Allah  
put your trust in Him  
if you would be true *muslims*."

- 85 They responded,  
"We trust in Allah!  
O, Our Lord,  
make us not victims  
of this cruel people—

- 86 "Save us, through thy grace,  
from these infidels!"

- 87 We counselled *Musa*  
and his brother,  
"Both of you make dwellings  
among your people—  
in *Misr* itself  
and make your dwellings  
into meeting places—  
establish ye communal prayers  
and thus enhearten ye  
the faithful!"

- 88 And *Musa* prayed,  
"Our Lord! Thou hast, indeed,  
on *Fir'aun* and his people  
bestowed pomp and wealth  
in the immediate present  
and hence, Our Lord,  
they lead astray

أَن يَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ  
وَمَا نَحْنُ لَكُمُ بِمُؤْمِرِينَ ۝

وَقَالَ فِرْعَوْنُ الْتَوَيْتُ بِالْحَيْرِ عَالِيَهُ ۝  
فَلَمَّا جَاءَ الْحَزَنُ قَالَ لَهُمْ مَوْسَى الْفُلَا  
مَا أَنْتُمْ بِمُفْلِحُونَ ۝

فَلَمَّا أَلْقَا قَالَ مُوسَى مَا جِئْتُكُمْ بِدُ  
الْحَيْرِ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا

يُضِلُّ عَمَلُ الْمُفْسِدِينَ ۝  
وَيُحْيِي اللَّهُ الصُّحُفَ بِحِكْمَتِهِ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ ۝

فَمَا أَمَنَ لِمُوسَى إِلَّا ذُرِّيَّةُ بَنِي قَوْوِهِ  
عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ  
أَن يَفْتَرِيَهُمْ ۚ وَإِنَّ فَزَعُونَ لَلْأَلِ فِي

الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ۝  
وَقَالَ مُوسَى يَقْرَأُ لَكُمُ الْكِتَابَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن لَّكُمْ مَعَهُ مِثْقَالُ  
فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا اجْعَلْنَا  
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ۝

وَجَنَابِ مَحَبَّتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ۝  
وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ

لِقَوْمِكُمَا بِمِصْرَ بَنِي إِسْرَءِيلَ ۚ وَاجْعَلُوا  
بَيْنَكُمْ وَأَخِيهِمُ الصَّلَاةَ وَابْتَغُوا الْوَسِيلَةَ  
وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ

وَمَلَائِكَتَهُ زَيْنَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا  
رَبَّنَا أَخْرِجْنَا مِنْهَا ۚ إِنَّهَا بِرَبِّنَا عِلْبَسٌ  
عَلَى أَمْوَالِهِمْ ۚ وَاجْعَلْهُمُ الْغُلَامَ

فَلَا يُؤْمِنُونَ ۚ وَاجْعَلْهُمُ الْغُلَامَ ۚ وَاجْعَلْهُمُ  
قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا  
وَلَا تَتَّبِعِنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ۝

قُلْ إِنَّا الَّذِينَ يَفْعَلُونَ عَلَى اللَّهِ كَذِبًا  
لَّا يُفْلِحُونَ ۝

مَسْأَلِي فِي الدُّنْيَا نَحْنُ الْغَنَى ۚ وَنَحْنُ  
نُزِّلُهُمُ الْعَذَابَ الشَّدِيدَ ۚ مَا كَانُوا  
يَكْفُرُونَ ۝

وَأَن لَّيْلَتُهُمْ نَبَأُ نَوْجٍ ۚ وَإِذْ قَالَ لِقَوْمِهِ يَفْعَلُونَ  
إِنْ كَانَ كِبْرُ عَالِيَتِهِمْ فَفَعَلُوا ۚ وَتَدَكَّرُوا  
يَا أَيُّهَا اللَّهُ عَلَى اللَّهِ تَوَكَّلْتُ فَأَجِئُوا

أَمْرًا وَتَشْرِكُوا ۚ لَمْ تَكُنْ لَكُمْ أَمْرًا عَلَيْهِمْ  
عُتَّةٌ ۚ فَكُنُوا أَتَى وَلَا تُنْظَرُونَ ۝

فَإِنْ تَوَلَّيْتُمْ ۚ فَمَا سَاءَ لَكُمُ مِنَ الْعَمَلِ ۚ  
إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُورِثُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ۝

فَإِذْ بَوَّأَهُ فِتْنَتَهُ ۚ وَهُوَ مَعَ فِي الْفَالِغِ  
وَجَعَلَهُمْ خَلِيفَةً وَأَعْرَفْنَا أَن يَتَّبِعُوا  
كَذِبُوا بِأَيَّتِهِ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُتَكَبِّرِينَ ۝  
ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ  
فَجَاءَهُمْ بِالْبَيِّنَاتِ ۚ فَمَا كَانُوا بِالْمُؤْمِنِينَ

يَمَّا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَلِكَ نَطْبَعُ  
عَلَى قُلُوبِ الْمُتَكَبِّرِينَ ۝  
ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَى وَهَارُونَ

إِلَى فِرْعَوْنَ وَمَلَئِهِ ۚ بِأَيَّتِنَا فَأَسْتَكْبَرُوا  
وَكَانُوا أَقْوَمًا مُّجْرِمِينَ ۝  
فَلَمَّا جَاءَهُمْ أَخْبَرُوا مِنْ عِندِنَا قَالُوا

إِنَّ هَذَا الْيَهُودِيَّ ۝  
قَالَ مُوسَى أَتَقُولُونَ بِالْحَقِّ لَمَّا جَاءَكُمْ  
أَخْبَرُكُمْ ۚ هَؤُلَاءِ يُلْفِئُونَ السَّاجِدُونَ ۝

قَالُوا أَجِئْتَنَا بِبَيِّنَاتٍ ۚ وَجَدْنَا عَلَيْهِ

(men) from Thy path.

Our Lord!

Obliterate their wealth.

Let their hearts be stricken

because believe they will not

until they face affliction dire."

- 89 He said,

"Accepted is the prayer

of both of ye.

But (thou and thy people)

ye both stand firm

and follow not the path

of those who have no knowledge."

90 We led the *Bani Isra'il*  
 across the sea—  
*Fir'aun* and his hosts  
 followed them  
 in anger and in hate  
 until the waters overwhelmed them—  
 He said, "Believe I now in Him.  
 No deity is there but He  
 whom the *Bani Isra'il*  
 believe in.  
 I (too to Him) submit!"

91 "Ah, ah! thou wert  
 a while ago rebellious,  
 bent on mischief!

92 "We shall today  
 save thy body only  
 so that thou mayest be  
 example to posterity.."  
 But, oh! How many  
 from among mankind  
 are heedless of Our signs!

9 \*\*\* 249

93 We then settled  
 the *Bani Isra'il*  
 in goodly settlements  
 and provided them  
 with healthy nourishment.  
 Nor wrangled they until  
 they had acquired learning!  
 Thy Lord alone will settle  
 on the day of reckoning  
 that on which they quarrel!

94 If thou art (still) in doubt  
 regarding what We have  
 bestowed on thee  
 ask thou of those who  
 read the Scriptures  
 that preceded thee.  
 In truth it comes to thee  
 from thy Lord.  
 Be thou, in no-wise,  
 among the doubters.

95 Nor be thou among those  
 who deny Allah's revelations.  
 For, thou thyself  
 will be among the losers.

96 Verily, those to whom applies  
 the sentence of thy Lord  
 will not believe in it—

97 Even if  
 all the signs are brought  
 before them—  
 until they're face to face  
 with dire affliction.

98 (If that were not so)  
 why did then no city  
 accept belief  
 to its own advantage—  
 except the tribe of *Yunus*?  
 When they believed  
 We cleansed them of the scourge  
 of shame, and,  
 in the current times  
 We enriched them for a while.

99 If thy Lord had so desired—  
 all those on earth  
 would have a common faith.  
 Wouldst thou then compel  
 all men to one belief?

100 None can acquire faith  
 except by Allah's leave.  
 But He debaseth (only) those  
 who will not (try to)  
 understand.

101 Cry thou (as thou may):  
 "See! see all that is  
 in heaven and earth!"  
 But, neither what they see,  
 nor those who warn,  
 can enlighten those  
 who are averse to truth.

102 What then can these expect  
 but (evil) days  
 like those which came upon  
 the ones who passed away  
 before them?  
 Say thou, "Wait ye then.  
 I too, with you, shall wait."

103 Thus do We rescue  
 Our Messengers and those of faith.  
 (In fact) it is incumbent on Us  
 to rescue men of faith.

## 104 Announce thou (plainly)

"Hear ye, O men,  
if ye are (still) in doubt  
about my creed :  
I pay no homage  
to those whom you pay homage  
beside Allah.  
I serve only Him  
who doth recall you.  
I have been bidden that  
I be among the Faithful."

105 And also : "Stand firm to  
the creed of the upright! ?  
Be not among the deifiers!106 "Nor call on any  
beside Allah—  
such can neither profit thee  
nor harm thee.  
If thou dost ever do this  
thou shalt, indeed, transgress.107 "If Allah should allow  
some harm to even touch thee  
none can cure thee except He.  
If He should wish thee good  
none can screen His blessings :  
Confers them He  
on whomsoever of His servants  
He wishes.  
He is the great Forgiver,  
He the Merciful."

## 108 Say thou, "O ye men!

Verily, there has come to you  
true guidance from the Lord.  
He who would be guided  
will be guided for his self.  
And he who preferred still  
to stray,  
would lead himself astray—  
I am not appointed  
to control you."

حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿١٠٤﴾  
وَمَا كَانَ لَنُفْسٍ أَنْ تُوْصِيَ إِلَّا بِأَنْ يَكُونَ  
يُحْيِي الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٥﴾  
فَلِأَنْظُرُ مَا نَدَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا  
تُعْلِي الذِّبْتُ وَاللَّهُ رَعْنُ حُومٍ لِّمُؤْمِنِينَ ﴿١٠٦﴾  
فَهَلْ يَنْظُرُونَ إِلَّا رُحْلَ أَيَّامِ الدُّنْيَا  
خَالُوا مِنْ تَبْلِيهِمْ فَلِأَنْظُرُ مَا نَدَا  
مَحْكَمِينَ الْمُتَّبِعِينَ ﴿١٠٧﴾  
ثُمَّ لِيُخَيِّرَنَّ لَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ  
حَقًّا عَلَيْنَا نَحْمَدُ اللَّهَ الْمُسْتَبِينَ ﴿١٠٨﴾  
قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ  
مِنْ دِينِي فَإِنِّي أَتَعْبُدُ اللَّهَ الَّذِي تَعْبُدُونَ  
مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي  
يَتَوَكَّلُكُمْ وَأَبْرَأْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٩﴾  
وَأَن أَوْفِدَ فَتُحَكِّمَ لِلدِّينِ حُكْمًا وَلَا  
تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿١١٠﴾  
وَلَا تَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا تَنْفَعُكُمْ وَلَا  
يَضُرُّكُمْ فَإِن فَعَلْتُمْ تَالِفًا لِّإِقَارِ الْعَالَمِينَ ﴿١١١﴾  
وَأَن تَسْأَلَ اللَّهَ بِحُجَّتِكَ فَلَا كَاشِفَ لَهَا  
إِلَّا هُوَ وَإِن يُرِيدَ بِكَ خَيْرًا فَلَا رَاسِيَ  
لِعِصْيَانِهِ يَعْصِي بِهِ مَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَهُوَ الْعَفُورُ الرَّحِيمُ ﴿١١٢﴾  
قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ نُورٌ مِنَ  
رَبِّكُمْ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي  
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ  
وَمَا أَنَا عَلَيْكُمْ بِمُكْبِلٍ ﴿١١٣﴾  
وَأَتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ  
حَتَّى يَخُصِمَ اللَّهُ وَهُوَ خَبِيرٌ  
الظَّالِمِينَ ﴿١١٤﴾

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَيْنَهُمْ  
فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعُدُوًّا حَتَّى  
إِذَا أَدْرَكَهُ الْعَرِيُّ قَالَ آمَنْتُ أَنَّهُ  
كَذَّابٌ إِلَّا الْكَذِبَ آمَنْتُ بِهِ بَنِي  
إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١١٥﴾  
أَتَى وَكَذَّ عَصَيْتَ قَبْلَ وَكُنْتُ  
مِنَ الْمُفْسِدِينَ ﴿١١٦﴾  
فَأَيُّكُمْ يُخَيِّكُ بِرَبِّكَ إِنْ كَانَ لِمَنِ  
خَلَقْنَا آيَةً ۚ وَإِنِ كُنْ مِنْ النَّاسِ  
عَنِ الْيَتِيمِ الْغَافِلِينَ ﴿١١٧﴾  
وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَوْعِدًا وَبَوَّأْنَا  
فِرْعَوْنَ وَهَامَانَ مِنَ السَّاطِنِينَ ۚ فَمَا أَغْنَىٰ  
حَتَّى جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَعْلَمُ  
بِمَنَافِعِهِ ۚ وَاللَّهُ يَهْدِي مَن يَشَاءُ  
وَإِن كُنْتَ فِي شَكٍّ مِّمَّا نَزَّلْنَا إِلَيْكَ  
فَتَسْأَلِ الَّذِينَ يَفْقَهُونَ الْكِتَابَ مِنْ  
قَبْلِكَ ۚ لَقَدْ جَاءَهُ الْحَقُّ مِنْ رَبِّكَ فَلَا  
تَكُونُ مِنَ الْمُنْكَرِينَ ﴿١١٨﴾  
وَلَا تَكُونُوا مِنَ الَّذِينَ لَدُّوا بِأَيِّ  
اللَّهِ فَنُكِّلُوا مِنَ الْخَيْرِ ۚ إِنَّ  
إِنَّ الَّذِينَ خَلَقَتْ عَلَيْهِمْ كَيْدَ رَبِّكَ  
لَا يُؤْمِنُونَ ﴿١١٩﴾  
وَلَوْ جَاءَهُمْ نُورٌ مِنْ رَبِّكَ حَتَّى يَسِيرُوا  
الْعَذَابَ الْأَلِيمَ ﴿١٢٠﴾  
فَلَوْ كَانَتْ قَرْيَةٌ آمَنْتَ فَنَفَعَهَا  
إِنَّمَا أَكْثَرُ النَّاسِ كُفْرًا ۚ لَمَّا آمَنُوا  
كَتَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ  
الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٢١﴾  
وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ  
كُلَّهُمْ تَجْمَعًا ۚ إِنَّا كُنَّا مُنْذِرِي النَّاسِ

## 109 (And as for thee :)

Follow thou what thou art bid.  
Wait thou patiently  
until He doth command.  
None can command as He.

\*

SURA : *HŪD*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 251

**ALIF! LAM! RA!**

(O, MUHAMMAD!)

Here comes the Revelation :  
precise in command  
and then explaining—  
direct from One  
who is Wise, Omniscient :

- 2 "Ye shall worship  
none but Allāh.  
I am unto you, from Him,  
(both) a warner  
and a herald  
of glad tidings
- 3 "Seek ye forgiveness of your Lord  
then turn to Him—  
He will requite you  
with a worthy requital  
for the present  
and bestow (lasting) grace  
on those deserving grace.  
But if ye turn away  
(from Him) I fear for you  
lasting punishment.
- 4 "Towards Allāh ye will all  
(eventually) return  
and He hath power o'er all."

- 5 See how they double-fold  
their garments  
as if they would hide  
the contents of their hearts!  
However much they hide  
their evil thoughts  
He knoweth well  
what they would hide,  
what they would show.  
He is aware of all  
within their hearts.

- 6 No creature crawls on earth  
whom Allāh doth not nourish  
He knoweth its (essential) nature  
and its (varying) forms—  
every detail has its place  
in the obvious Plan.

- 7 He it is who made  
the heavens and the earth  
in definite stages.  
His domain extendeth  
o'er the waters—  
that He may test you  
as to who is best among you.  
But shouldst thou say  
"Ye shall, indeed, be resurrected  
after death,"  
the pagans would surely say :  
"This is plain delusion!"

- 8 And if We postpone  
punishment a while  
for a certain group  
they say, "What hinders it?"  
Aye! On the day  
it comes to them  
none shall avert it—  
that at which they taunted  
shall them envelop.

2 \*\*\* 252

- 9 If We let man taste  
of Our blessing  
and then withdraw it from him  
lo, he despairs and blasphemes!
- 10 And if We let him taste  
our benediction,  
after distress hath touched him,  
he boasts :  
"Evil keeps away from me!"  
How exulting, vain is he!

- 11 But there are some who display  
fortitude and perseverance  
in good—  
for them there is forgiveness  
and a rich reward.

- 12 Wouldst thou withhold  
a part of what has been  
revealed to thee?  
Wouldst thou shrink or shrivel  
lest they say,  
"What wealth has he to back him?  
What guardian angel to defend him?"  
But, verily, thine is but to warn.  
It is Allah, who controls all things.

- 13 Do they say,  
"He himself invents it?"  
Tell them,  
"Then invent ye just one tenth  
of a Sura like it  
and call to aid  
whom you like,  
apart from Allah,  
if you would be  
among the truthful."

- 14 If they fail to respond  
(to the challenge)  
know ye then  
that this is from Allah  
and that there is no deity  
but He.  
Will ye not submit (to Him)?

- 15 He who'd rather have  
current enjoyment  
and all its glitter,  
We shall compensate him  
for his labours—  
such will not be cheated.

- 16 They are the ones for whom  
nothing lies beyond  
but disillusionment:  
Vain whatever excuse  
they may make; of no avail  
what they have done.
- 17 Are they the same as one  
who stands upon clear evidence  
from his Lord  
and brings a witness—

وَلَيْسَ أَذَقْنَا الْإِنْسَانَ مِثْلَ خُبْرٍ  
فَرَضْنَا مِثْلَهُ أَثَقْلًا يُؤْتَسَّرُ ①  
وَلَيْسَ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ مُسَاءٍ مَشْنَعَةٍ  
لَقَدْ كُنَّا أَفْجَاءَ لَنُفُوتٍ ②  
لَقَدْ رَجَعْنَا ③

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ④  
فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوْحَىٰ إِلَيْكَ  
وَضَائِكُ رِيهٌ صَدْرُكَ أَنْ يَقُولُوا الْوَحْيُ  
أَنْزَلَ عَلَيْهِ كُتُبًا وَجَاءَ مَعَهُ مَلَائِكَةٌ  
إِنَّمَا أَنْتَ نَذِيرٌ ⑤ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ⑥

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأَنذَرْتُكُمْ  
سُورَةَ الْغَاثِ ⑦ مُفْتَرِيَةٍ وَأَنذَرْتُكُمْ  
سُورَةَ الْغَاثِ ⑧ دُونَ الْغَاثِ لَكُمْ صَدْرُكَ  
فَالْتَمِمْ يَوْمَئِذٍ الْغَاثَ ⑨ فَاعْلَمُوا أَنَّمَا  
أَنْزَلْنَا بِحُجَّةٍ لَّهُمْ وَأَنَّ الْآلَاءَ الْآخِرَةَ  
تُفْصَلُ ⑩ أَنْ تَكْفُرُوا بِمَا كُنْتُمْ  
مِنْ كَانِ يَوْمَئِذٍ الْحَيَاةَ الدُّنْيَا  
رَبِّكُمْ يَأْتِي الْغَاثَ ⑪ أَعْمَاءُ الْغَاثِ  
وَحُجَّةٌ فِيهَا لَا يَخْشَوْنَ ⑫

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ  
إِلَّا النَّارُ ⑬ وَحِجَّتْ مَا صَنَعُوا فِيهَا  
وَنَبِذُوا مَا كَانُوا يَعْمَلُونَ ⑭  
أَفَمَنْ كَانَ عَلَىٰ يَمِينٍ مِنْ رَبِّهِ  
يَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كُتُبٌ  
مُتُونٌ ⑮ إِمَامًا وَرَحْمَةً ⑯ إِلَيْكَ يُلَاحِظُونَ  
يَا ⑰ وَمَنْ يَلْقَ رَبَّهُ مِنَ الْخِزَابِ ⑱ فَالْآنَا  
مُؤَيَّدَةٌ ⑲ فَلَا تَأْكُلُ فِي مَرِيضَةٍ مِنْهُ  
رَبُّهُ ⑳ أَحَقُّ مِنْ رَبِّكَ وَلَكِنْ أَكْثَرُ  
النَّاسِ لَا يُؤْمِنُونَ ㉑

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كُنْتُمْ أَحْكَمَتْ آلِيَهُمْ ثُمَّ  
فُضِّلَتْ مِنْ لَدُنْ حَكِيمٍ  
خَبِيرٍ ①

أَلَا تَعْبُدُونَ إِلَّا اللَّهَ ② الْإِنشَاءَ لَكُمْ مِنْهُ  
نَذِيرٌ وَبَشِيرٌ ③

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُؤَدُّوا إِلَيْهِ  
مِثْلَهُمْ فَتَبَا ④ أَحْسَنَ إِلَىٰ أَجْلِ نَسِيٍّ  
وَيُؤْتِي مَنْ يُوْحَىٰ فَضْلَهُ ⑤ وَكَانَ  
تُؤَدُّوا إِلَيْهِ أَتَاكَ عَيْنُكَ عَدَدًا ⑥

يَوْمَئِذٍ ⑦ إِلَى اللَّهِ مَرْجِعُكُمْ ⑧ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ⑨

أَلَا أَنْتُمْ يَشْعُرُونَ ⑩ صَدْرُكُمْ لِيَسْخَفُوا  
مِنْهُ ⑪ الرَّحِيمِينَ يَسْتَغْفِرُونَ زِيَادَةً  
يَعْلَمُونَ مَا يُعْلِمُونَ ⑫ وَمَا يُعْلِمُونَ  
إِنَّهُ عَلَيْهِمْ يَذَابُ الصُّدُورِ ⑬

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا  
عَلَى اللَّهِ رُكُوعًا ⑭ وَيَعْلَمُ مُسْتَقَرَّهَا

وَمُسْتَوْدِعَهَا ⑮ كُلٌّ فِي كِتَابٍ مُبِينٍ ⑯  
وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ  
يَبْسُطُ كُرْسِيَهُ ⑰ أَحْسَنُ عَسَاوَةً وَلَوْ أَنَّ  
إِنَّمَا يُعْمِلُونِ مَنْ يُعَدُّ الْمَوْتَ لَيُؤْتُونَ  
الَّذِينَ كَفَرُوا ⑱ هَذَا إِلَّا بَصَرٌ مُبِينٌ ⑲

وَلَيْسَ أَخْرَجْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أَمْتِهِ  
مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ⑳ الْيَوْمَ  
يَنْتَبِهُونَ ㉑ لَيْسَ مَعَهُ رَدْدَةٌ ㉒ وَحَاقَ بِهِمُ  
مَا كَانُوا بِهِ يَسْتَفْتِرُونَ ㉓

وَلَيْسَ أَخْرَجْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أَمْتِهِ  
مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ⑳ الْيَوْمَ  
يَنْتَبِهُونَ ㉑ لَيْسَ مَعَهُ رَدْدَةٌ ㉒ وَحَاقَ بِهِمُ  
مَا كَانُوا بِهِ يَسْتَفْتِرُونَ ㉓

وَلَيْسَ أَخْرَجْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أَمْتِهِ  
مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ⑳ الْيَوْمَ  
يَنْتَبِهُونَ ㉑ لَيْسَ مَعَهُ رَدْدَةٌ ㉒ وَحَاقَ بِهِمُ  
مَا كَانُوا بِهِ يَسْتَفْتِرُونَ ㉓

وَلَيْسَ أَخْرَجْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أَمْتِهِ  
مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ⑳ الْيَوْمَ  
يَنْتَبِهُونَ ㉑ لَيْسَ مَعَهُ رَدْدَةٌ ㉒ وَحَاقَ بِهِمُ  
مَا كَانُوا بِهِ يَسْتَفْتِرُونَ ㉓

like the Code of Musa  
which preceded it—  
to guide and bless?  
They have full faith in it.  
But men who would deny  
for them is misery.  
Doubt thou not therefore:  
it is in truth from thy Lord—  
no matter if  
the people disbelieve.

18 Who can transgress more  
than one who would ascribe  
falsely to Allah?

When mustered  
in the presence of their Lord,  
those who had heard them (charge):  
"There stand the ones who  
attributed falsely  
to their Lord!  
The curse of Allah  
be on such transgressors

19 "Who others turn away  
from the path of Allah  
and make it appear crooked—  
heeding not the evil  
that must follow!"

20 None in the land do they deceive.  
No helpers have they  
beside Allah.  
Two-fold, therefore,  
is their punishment:  
they can neither feel, nor see!

21 They are the ones  
who inflict loss upon themselves;  
and that which they invent  
leadeth them astray.

22 And doubtless in the end  
they are the greatest losers.

23 But those who possess faith  
and do good work  
humbly for their Lord—  
in heaven shall they dwell  
and dwell for long.

24 The difference between them  
is like unto the difference  
between the dumb and deaf  
and those who see and hear.  
Can those be (trusted) equally?  
Why then will ye not heed?

3 \*\*\* 253

25 Sent We *Nuh* to his people:  
"I come in truth,  
to warn you plainly:

26 That ye should serve no deity  
apart from Allah—  
(for otherwise)  
I fear for your distress  
and evil days.

27 The pagan elders  
'mong his people said:  
"We see in thee  
none but a man  
like unto us.  
And 'mong thy followers  
we none do find  
but lowly men of little insight.  
We see in thee no merit  
to accept thee as above us.  
In fact, we think  
Your Honour an imposter!"

28 He said, "O, my people!  
Suppose,  
I come to you with clear evidence  
from my Lord  
and that on me  
He hath bestowed His blessings  
which ye cannot see.  
Can you be convinced  
if ye are disinclined to it?

29 "O, my people!  
I ask of you (for myself)  
no wages,  
no recompense is due to me  
except from Allah.  
But I shall not forsake  
those who believe (in me);  
for they aspire to meet  
(the wishes of) their Lord,  
while ye, I see, are obstinate!





- 38 The bark begins he to construct;  
the leaders 'mong his people,  
every time they pass by,  
snigger at him.  
He says, "Smile ye now.  
We too shall smile at you  
even as ye smile.
- 39 "Anon, ye'll come to know  
on whom calamity and shame descend;  
on whom they longer linger."
- 40 And then came Our command:  
The ovens were afire—  
We called, "Embark therein  
in pairs—by twos.  
Thy household—  
except the one who has been barred—  
and those who have believed!"  
But few there were who did believe!
- 41 He said,  
"Embark ye in the name of Allah!  
Be it floating, be it still,  
My Lord is Gracious, Merciful!"
- 42 And lo, it floated  
'midst the waves  
each (rising) like a mountain.  
*Nuh* called out  
to his son who lingered,  
"O my son! Embark with us,  
linger not among the faithless!"
- 43 He answered, "I shall take myself  
to a mountain  
which will safeguard me  
from the waters."  
Warned he,  
"Nothing can today safeguard  
a person from the word of Allah  
unless He himself shows mercy!"  
And lo, the waves between them came  
and he was as if drowned!
- 44 In time, came word:  
"O earth! Absorb thy waters.  
And cease! O Sky!"  
The floods receded.  
The crisis passed.

And calm returned.  
"Good riddance," it was said,  
"of an evil people!"

- 45 Prayed *Nuh* to his Lord:  
"O, my Lord, my son, indeed,  
is my own blood—  
Thy promises are true.  
And Thou,  
Thou art the final judge."
- 46 He answered:  
"O, *Nuh*, he is indeed  
not of thy kind.  
This act (of his) was  
incorrect.  
So ask not thou  
for that of which  
I warn thee lest thou be  
(classed among) the stupid."
- 47 He said, "O my Lord!  
I do, indeed, beseech Thy grace  
lest I (again) surpass  
my bounds of knowledge.  
And unless Thou forgive me  
and be merciful  
I shall, indeed, be lost!"
- 48 It was announced:  
"O, *Nuh*! Land thou  
assured of peace from Us.  
Blessings be on thee  
and on the progeny of some  
who're with thee.  
Others—some shall prosper  
and some, from Us,  
will earn  
severe chastisement."
- 49 These are among the narratives  
of by-gone times  
which We communicate to thee.  
Thou didst not know—  
thou nor thy people before this—  
Do thou (therefore, likewise)  
persevere—  
success eventually doth crown  
those who are mindful!

5 \*\*\* 255

- 50 And to 'Ad We sent  
their kinsman Hud.  
He said: "O, my people!  
Serve ye Allah—  
No deity is there for you  
but He.  
(All others) ye yourselves invent.

- 51 "O my people!  
I ask of you no wage—  
no wage is there for me  
but from Him who created me.  
Will ye never understand?!

- 52 "O, my people!  
Seek ye pardon from your Lord  
and turn ye in repentance  
to Him.  
He will make the heavens  
send you copious rain, He  
will make you strong and  
still more strong.  
Turn ye not as ingrates:!"

- 53 They countered,  
"Oh, Hud!  
Thou hast brought no clear proof.  
And we are not the ones  
to forsake all our deities  
upon thy word.  
(In fact) we (just) do not  
believe thee.

- 54 "We cannot even say  
that one of our own deities,  
hast not inflicted thee!"  
He said, "Allah I call upon  
to witness,  
and ye, yourselves to witness,  
that I hold myself aloof  
from that which ye would worship

- 55 "Beside Him!  
So scheme against me  
all of you together  
and then delay not—

مَا لَيْسَ بِكُمْ بِهِ عِلْمٌ وَإِلَّا تَخَفِرُونَ  
وَقَدْ مَنَّ اللَّهُ عَلَى النَّاسِ إِذْ أَنْشَأَ مِنْكُمْ  
قَبِيلَ هُودٍ لِيُتْلِيَ عَلَيْهِمْ سُلُوكَ دَرَجَاتِهِ  
وَيُخَوِّفَهُمْ فِي سُلُوكِهِمْ وَلَهُمْ آيَاتُ الْكِتَابِ  
وَلَهُمْ نَذِيرٌ مُبِينٌ ۝٥٠  
عَذَابَ الْآلِئِمِ ۝٥١

يَا أَيُّهَا النَّبِيُّ الْغَيْبُ مُوجِبٌ لِيَا أَيُّهَا  
مَا كُنْتَ تَعْلَمُ أَنْتَ وَلَا قَوْمُكَ مِنْ  
قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ۝٥٢  
وَالَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقُولُونَ  
أَعْبُدُوا اللَّهَ مَا لَكُم مِّنَ اللَّهِ عِلْمٍ وَلَا  
إِنْ أَنْتُمْ إِلَّا مُفْرَوُونَ ۝٥٣

يَقُولُونَ اسْأَلُوا آلَهُمْ عَلَيْهِمْ أَجْرًا إِنْ  
أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا  
تَعْقِلُونَ ۝٥٤  
وَلَقَدْ مَنَّا فَاصْبِرْ وَارْكَبْ لَّحْمَةَ فُلٍ  
فِي الْيَمِّ يُبْرِئُكُم مِّنَ الْيَمِّ الْكَافِرِ وَارْكَبُوا  
بِرْدِكُمْ ثُمَّ لَا تَعْتَدُوا ۝٥٥  
مُجْرِمِينَ ۝٥٦

قَالُوا لِهَودٍ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ  
بِنَارِكَ الْيَهُودَ تَأْتِيهِمْ نَذِيرٌ وَكَانُوا  
لَهُ قَوْمًا مُّؤْمِنِينَ ۝٥٧  
إِنْ تَقُولُ إِلَّا اعْرَابُكَ بَعْضُ الْيَهُودِ  
يَمُودُ قَالَ إِنِّي أَشْهَدُ بِاللَّهِ لَمَّا جَاءَنِي  
آيَةُ رَبِّيَ إِنَّمَا اتَّبَعْتُ نَوْءَ اللَّهِ  
مِنْ دُونِهِ فَكَيْدُ نَفْسٍ بَاطِلَةٍ ۝٥٨  
لَا تَنْظُرُونِي ۝٥٩  
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ  
مَا مِنْ دَابَّةٍ إِلَّا أَهْوَأُ أَجْمَلٌ بِهَا وَمَا  
أَنَا بِمُتَّبِعٍ لَهَا ۝٦٠

وَصَبْرًا فَعَالًا ۝٦١  
مِنْ قَوْمِهِ يَخْرُؤُا مِنْهُ قَالُوا إِنْ تَخْرُؤُا  
مِنْهُ فَاتَّخِذُوا مِثْلَهُمْ كَمَا تَخْرُؤُونَ ۝٦٢  
فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ  
عَجِيلٌ يُجْزِيهِ وَيَعْلَمُ عَلَيْهِ عَذَابُ الْمُجْرِمِ ۝٦٣  
حَتَّى إِذَا جَاءَهُمْ أَطْرَافُ الْقَارِعَةِ فَظَنُّوا  
أَنَّهُمْ فِيهَا مِنْ كُلِّ زُجْجٍ قَاسٍ ۝٦٤  
وَأَهْلَكَ الْقَارِعَةُ مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ  
وَمَنْ أَمِنَ وَمَا أَمِنَ مَعَهُ إِلَّا  
قَلِيلٌ ۝٦٥

وَقَالَ الْيَهُودُ اتَّخَذَ اللَّهُ جَبْرِيئِيلَ  
وَمُرْسِيًا إِنَّا رَبُّكَ نُغْفِرُ رَجِيمًا ۝٦٦  
وَجِيءَ يَحْيَىٰ بِمِثْلِهِ مُوَسَّىٰ ۝٦٧  
وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ  
يَبْنَئُ الْوَكْدَ مَعَنَا وَلَا تَكُن مَعَهُ الْكَافِرِينَ ۝٦٨  
قَالَ سَآوَيْتُنِي إِلَىٰ جَبَلٍ يَعْصِفُ مِنْهُ  
الْمَاءُ قَالَ لَا عَاقِبَةَ لَّيَوْمٍ مِنْ أَمْرِ اللَّهِ  
إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ ۝٦٩  
فَكَانَ مِنَ الْمَغْرُوبِينَ ۝٧٠

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَارْتَبِعِي  
أَنْهَارِي وَخُضِّي الْمَاءَ وَعُصِي الْأَمْرُ ۝٧١  
اسْتَوَىٰ عَلَى الْجُبِّ وَذُكِرَ لِعَادٍ  
لِّلْقَوْمِ الظَّالِمِينَ ۝٧٢

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي  
مِنْ أَهْلِي وَإِنَّ وَعْدَكَ لَشَيْءٌ وَأَنْتَ  
أَحْكَمُ الْحَاكِمِينَ ۝٧٣  
قَالَ يُؤْمِرُ اللَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ  
عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ  
لَكَ بِهِ عِلْمٌ إِنِّي أَعْطِكَ بِأَن تَكُونَ  
مِنَ الْغَافِلِينَ ۝٧٤  
قَالَ رَبِّ إِنِّي أَخُو دَاوُدَ أَنْتَ الْغَفُورُ  
الْكَرِيمُ ۝٧٥

- 56 "I put my trust in Allah—  
my Lord and your Lord—  
There is no creature  
whom He holds not  
by the forelock.  
Indeed, my Lord  
befriendeth ever  
those on the correct path.

57 "If ye turn away—  
I have, at least conveyed to you  
that with which  
I was commissioned.  
My Lord will make another people  
succeed you as His agents  
In no way  
will ye obstruct His purpose.  
Indeed, my Lord  
against all exigencies  
holdeth power."

58 So when Our decree  
was enforced  
We rescued *Hud*  
and those with him  
who did believe  
in grace from Us.  
We saved them from  
a rugged scourge!

59 There lie the '*Ad* !  
They had denied the signs  
of their Lord.  
Rejected they His Envoys  
and followed at the bidding  
of every headstrong tyrant.

60 Crushed in the transient  
and cursed forever!  
O how firm the '*Ad*  
had stood against their Lord!  
Where are now the '*Ad*,  
the people who had defied *Hud*?

6 \*\*\* 256

61 And to *Thamud*  
their kinsmen *Salih* :  
He said, "O my people!  
Serve ye Allah.  
No deity is there for you  
but He.  
He it is who raised you  
in the land  
and made you grow therein.  
Seek ye, therefore, pardon,  
from your Lord  
and turn ye in repentance.  
My Lord is ever-near  
and ready to respond."

62 They said, "O *Salih*!  
Thou wert, heretofore.  
one of us—  
a centre of our hopes—  
and now!  
Dost thou ask us not to worship  
those whom our fathers worshipped?  
We are, indeed, surprized  
and that to which you call us,  
causes us misgiving!"

63 He said, "O my people!  
Do ye not see  
that I am clearly  
guided by my Lord  
and that from Him  
blessings pour on me?  
Who then will succour me  
against my Lord  
if I were  
to sin against Him?  
Would ye then  
enhance my loss?

64 "O my people!  
Here is the camel  
dedicated-to-Allah  
as a test to you.  
Let her freely graze  
on Allah's earth.  
Let harm not touch her;  
otherwise, shortly will calamity  
seize you."

65 But they hamstrung her—  
He murmured :  
"Prosper in your homes  
but for a while,"  
That is a saying  
not to be believed!

66 So when Our decree came to pass,  
We rescued *Salih*  
and those who did believe with him,  
through grace from Us,  
from the passing scourge.  
In truth,  
thy Lord is Sovereign, Powerful.



75 Really, *Ibrahim*  
was gentle; tender-hearted  
and devout.

76 "O *Ibrahim*!  
Desist from this!  
Thy Lord hath thus decreed.  
Affliction now descends on them  
and cannot be reverted!"

77 And when Our Messengers  
came to *Lut*  
he was troubled, helpless.  
Said he (to himself)  
"This is a sorry plight!"

78 His people crowded on him—  
they were used to evil deeds.  
He pleaded, "O my people!  
My daughters  
are more meet for you.  
Fear ye Allah.  
Cast not shame on me—  
molest ye not my guests.  
Is there not a single  
righteous man among you?"

79 They said, "Well dost thou know  
we do not claim thy daughters.  
Thou knowest well what we desire."

80 He said, "Would that I  
had power to subdue you  
or could resort  
to some one powerful."

81 They advised: "O, *Lut*,  
We bring thee comfort  
from thy Lord.  
They shall not tarnish thee.  
Hie thee with thy family  
while darkness yet prevails.  
Let none among you tarry  
—except thy spouse  
she will suffer what they suffer—  
morning is the appointed time:  
is not the morning night?"

82 So when Our decree  
came upon them

the highest  
came to be the lowest!  
We rained upon them  
showers of stones  
layers upon layers

83 Bearing thy Lord's stamp!  
Nor is such punishment,  
from transgressors,  
ever far!

8 \*\*\* 258

84 *Shu'aib*, their cousin,  
We sent to the people of *Madyan*.  
He said, "O my people!  
Serve ye Allah;  
no deity is there for you  
apart from Him.  
Stint not in your measures  
or your weights.  
I find you prosperous,  
but fear for you a day  
when evil will envelop you.

85 "O, my people,  
Measure ye and weigh ye  
with generosity  
tempered with reason.  
Stint not to men  
in goods accruing to them.  
Spread not corruption  
in the land.

86 "What Allah leaves  
is best for you—  
if only ye did know—  
I cannot be (perpetually)  
your guard!"

87 They said, "O *Shu'aib*,  
Dost thy creed bid thee  
to have us quite forsake  
those whom our fathers  
worshipped?  
And that we do not spend  
our wealth as we pleased?  
Thou art, indeed,  
most modest and considerate!"

88 He said, "Judge for yourselves,  
O people mine,  
how I am clearly ordained  
and how my Lord himself  
doth nourish me  
with goodly nourishment!  
In restraining you  
I have no wish  
merely to oppose you.  
Aspire I only to improve you  
to the extent of my power.  
No guidance to success  
doth come except from Allah only.  
In Him alone I trust,  
to Him alone I plead.

89 "O my people!  
Let not your umbrage  
against me  
lead you to iniquity  
lest ye too deserve  
the suffering which came  
upon the people  
of *Nuh* of *Hud*, of *Salih*  
and of *Lut*  
who were not far removed.

90 "So seek ye refuge  
with your Lord  
and turn repentant to Him.  
My Lord is, indeed,  
Merciful, and full of love."

91 They said, "O *Shu'aib*!  
Much of what thou sayest  
we do not understand.  
Indeed, we see thee weak  
amongst us:  
if it were not  
for your coterie  
we would have stoned you.  
Thou hast thyself  
no standing amidst us."

92 He said, "O my people,  
is my coterie of more import  
to you than Allah?  
Would ye overlook Him  
as if He were not there?  
My Lord, indeed, encompasseth  
all that ye do.

وَيَقُولُوا أَأَنزَلَ إِلَهُكَ الْكِتَابَ وَالْإِنشَاءَ وَالْإِسْمَاءَ وَالْأَنْزِيلَ  
وَلَا تَجْعَلُ الْوَسْطَى وَالْأَسْمَاءَ وَالْأَنْزِيلَ وَالْإِسْمَاءَ وَالْأَنْزِيلَ  
فِي الرِّبْضِ مُفْسِدِينَ ۝  
بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ ۝ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ ۝  
قَالُوا لَبِيعْبَابُ أَسْلَوْنَاكَ تَأْمُرُكَ أَنْ  
تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا وَإِن لَّفَعْلٌ  
فِي أُمُورِنَا مَا نَشَاءُ إِنَّكَ لَا تَت  
الْعِلْمَ الرَّشِيدَ ۝  
قَالَ يَقُولُونَ كَذِبًا إِن كُنْتُمْ عَلٰى بَيِّنَةٍ  
مِّنْ رَبِّكُمْ فَذَرْهُمْ وَمَنْ يَّرْتَقِبْ يَرِثْهُمُ اللَّهُ  
وَمَا أَرِيدُ أَنْ أَخْلِفَ لَكُمْ إِلَى مَا  
أَنْهَيْكُمْ عَنْهُ إِن أَرِيدُ إِلَّا  
الْإِسْلَامَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي  
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ  
أُتِينُ ۝  
وَيَقُولُوا لَا يَجْعَلُكُمْ شِقَاقِي إِن يُصِيبَكُمْ  
بِغَلٍّ مَا أَصَاب قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ  
أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ۝  
وَنَسْتَفْخِرُ وَارْتَبِكُمْ لِمَ تُؤْتُوا إِلَيْهِ إِن  
رَبِّيَ رَحِيمٌ وَدُودٌ ۝  
قَالُوا لَبِيعْبَابُ مَا نَفَقَةُ كَثِيرٍ وَمَا نَقُولُ  
وَأَنَّا لَنُرِيكَ ذِيْنًا حَكِيمًا ۝ وَلَوْلَا رَهْطُكَ  
لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ۝  
قَالَ يَقُولُوا لِمَ تَعْرِضُكُمْ قَوْمِنَا لِلَّهِ  
وَالْحَدِّ لَمَوَدَّةٍ وَرَأَى كَثَرُ ظَهْرًا مَّا دَانَ رَبِّي  
بِالْعَمَلُونَ خَفِيضٌ ۝  
وَيَقُولُوا لِمَ تَعْرِضُكُمْ قَوْمِنَا لِلَّهِ  
سَوَاءٌ لَّعَلَّكُمْ مِّنْ يَّأْتِيهِمْ عَذَابٌ مُّخْتَلِفٌ  
وَمَنْ هُوَ كَاوِبٌ وَارْتَقِبُوا إِلَيْنَا مَعَكُمْ نَزِيلٌ

إِن يَرْزُقْهُمْ تَحْلِيمًا ۝ وَأَوَاةٌ مُّبِينٌ ۝  
يَا بَرِئِينَ عَنِ الْقَوْمِ هَذَا إِلَهُكَ قَدْ  
جَاءَ أَمْرُ رَبِّكَ وَرَأَيْتَ كَيْفَ يَمُوتُ عَذَابٌ  
غَيْرُ مُرَدَّدٍ ۝  
وَلَمَّا جَاءَتْ رُسُلًا لَّوْطًا رَّسَىٰ بِهِمْ  
صَاقٍ بِهِمْ ذُرْعًا وَقَالَ هَذَا مِنْ  
عَذَابِي ۝  
وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ  
قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ  
يَقُولُ هَؤُلَاءِ عِبَادِي هُنَّ أَهْلُكُمْ  
فَأَعْلُوا اللَّهَ وَلَا تَخْشَوْنَ فِي حَقِّي النَّاسَ  
مِنْكُمْ رَجُلٌ رَّشِيدٌ ۝  
قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنِيكَ مِنْ  
حَقٍّ ۝ ذَلِكُمْ تَعْلَمُونَ مَا تُرِيدُ ۝  
قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ إِيَّايَ إِلَى  
رَبِّ شَدِيدٍ ۝  
قَالُوا لَئِنْ لَمْ يَنْزِلْ رُسُلُكَ لَفُتِنَ لَّكَ  
إِنَّكَ فَاسِقٌ ۝ فَطَمَعُكَ فِي الْإِسْلَامِ  
وَلَا تَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا إِنَّ  
إِنَّكُمْ مُصِيبُهُمْ أَمَّا أَصَابَهُمْ لَنْ مَوْعِدُهُمْ  
الطُّغْيَانُ الْيُسُ الطُّغْيَانُ الْيُسُ  
فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَاقِلَهَا  
وَأَمَطْنَا نَاعِلَهَا جَارَةً ۝ وَمِنْ يَحْتَسِبُ  
مَنْ صَوَّمَهُ عَذَابِي ۝ وَمَا هِيَ مِنْ  
الظَّالِمِينَ بِبَعِيدٍ ۝  
وَالَّذِينَ مَدَّ يَدَهُمْ شِعَابَهُ قَالَ  
يَقُولُوا غِبْ وَاللَّهُ مَا لَكُمْ قَوْمِنَا إِلَهٍ  
غَيْرُهُ ۝ وَلَا تَقْصُوا الْكَيْلَ وَاللَّيْلَ  
إِنِّي أَرَى كَثْرَ الْخَيْرِ ۝ وَالَّذِينَ كَفَرُوا  
عَذَابُ يَوْمٍ مُّحِيطٌ ۝

93 "So, O my people!  
Do ye what ye can  
I shall do (my part):  
soon shall ye know  
on whom ignominy descends  
and who it is that lies.  
Watch ye as I, with you,  
am watching."

94 And when Our decree  
came to pass,  
We rescued *Shu'aib*  
and those who believed  
with him, through Our grace.  
But those who transgressed  
an evil wind did seize :  
At dawn they lay  
as corpses in their homes

95 As if they never had  
moved about therein.  
Thus were the *Madyan*  
cast away  
even as were cast away  
the *Thamud*!

9 \*\*\* 259

96 We sent *Musa* with clear signs  
and credentials from Us

97 To *Fir'aun* and his chiefs  
but they obeyed  
the orders of *Fir'aun*  
and the orders of *Fir'aun*  
were not righteous.

98 Foremost will he be  
among his people  
on the day of judgment too—  
he will lead them  
to the fire!  
Dismal destination!  
Dismayed they who reach it!

99 Cursed here and cursed  
on the judgement day!  
Miserable bequest!  
Pitiable the recipients!!

100 Thus do we narrate to thee  
the lessons from of yore;  
some are still extant—  
others to oblivion lost.

101 We wronged them not!  
On the contrary,  
it was they  
who wronged themselves!  
The deities on whom

they called  
beside Allah,  
did not profit them  
in the least  
when there fell on them  
thy Lord's decree!  
Nought did they enhance  
for them  
but their frustration!

102 Thus doth thy Lord  
seize upon communities  
when they transgress—  
His grasp, indeed,  
is firm and painful!

103 In these, indeed, are lessons  
for those who would beware  
of what must follow  
at the time when men must  
gather unto Him  
with their scrolls of deeds.

104 Postpone We not that day  
but for a definite time!

105 When that day comes  
not a soul shall speak  
unless He permits!  
Among them there will be  
both the wicked  
and the virtuous!

106 The wretches—to perdition :  
therein for them  
nought but sighs and sobs!

107 Lingering therein  
till heaven and earth endure—  
unless thy Lord  
will otherwise—  
thy Lord, indeed,  
effecteth what He wisheth!

108 Those who are (deservedly)  
the blest  
for them is paradise  
they dwell therein  
till heaven and earth endure  
—unless thy Lord  
will otherwise :  
gift in perpetuity!

- 109 So be not thou in doubt  
as to what  
these people really serve :  
none do they serve  
but them whom their fathers  
served before them :  
We shall return to them  
their dues without discount !

10 \*\*\* 260

- 110 And it was We, indeed,  
who gave the Law to *Musa*  
but they quibbled on it;  
and if it had not been  
for a promise of thy Lord,  
(to respite them,  
and allow for differences)  
a settlement  
would have been decreed !  
They are still in doubt  
concerning it !

- 111 Presently thy Lord  
will recompense  
every one of them  
fully for their deeds :  
He is well aware  
of what they do.

- 112 Therefore, stand thou firm  
as thou hast been commanded—  
thou and those who, with thee,  
have renounced.  
But do not over-do your part :  
for He, indeed, observeth  
all ye do.

- 113 Lean ye not,  
lest ye be singled,  
on those who would transgress.  
No friends have ye  
beside Allah  
and none to rescue you.

- 114 Be at thy duty  
when the dawn doth break  
and even when the night doth spread.

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

وَمَا جَاءَ أَمْرُنَا بِجُنْدٍ أَعْيَبَ ۖ وَذَلَّلَ  
أَمْرُنَا مَعَهُ ۖ وَرَحِمَهُ يَوْمَ ۚ وَآخَذَ  
الَّذِينَ ظَلَمُوا الصَّيْغَةَ فَاتَّبَعُوا فِي  
بَيِّنَاتٍ ۖ وَتَجَنَّبُوا ۖ وَتَجَنَّبُوا ۖ

Remember :  
good deeds make amends for evil deeds.  
That is something  
to be kept in mind  
by those who mind !

- 115 And persevere thou patiently.  
For Allah never maketh fruitless  
endeavours of the righteous.



116 Would that there had been  
among the generations  
preceding you  
men of understanding  
who would save the land  
from iniquity;  
but there were only few  
and these We rescued:  
but they who would transgress  
followed their whims  
and remained iniquitous!

117 Thy Lord is not the one  
to annihilate a town  
for minor lapses  
if it's dwellers  
(on the whole)  
lead a life of rectitude.

118 Had thy Lord so wished  
He could have made  
all mankind  
one community:  
but even so  
they would have  
differed 'mong themselves

119 —Excepting those  
whom thy Lord blessed.  
This is what He made them for.  
Fulfilled will be  
the sentence of thy Lord:  
"Hell will be filled  
with the simple  
and the clever  
mingled all together."

120 It is to give thee confidence  
that We relate to thee  
these stories  
of (former) Envoys;

وَمِنْ الْجَنَّةِ وَالنَّارِ أَجْمَعِينَ ۝  
وَكُلٌّ لَّهُمْ خَلْقٌ عَلَيْكَ مِنْ أَبْنَاءِ الرَّسُلِ  
مَا نَتَّبِعُ بِهِ فَوَاقِدُكَ وَجَاءَكَ فِي هَذِهِ  
أُنْحَى وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ۝  
وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَغْمَاؤُا عَلَى  
مَكَانَتِكُمْ إِنَّا نَعْمَدُونَ ۝  
وَانظُرُوا إِنَّا مُنْتَظِرُونَ ۝  
وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَالْأَشْيَاءِ  
يُوجِدُهَا لَا تُرَى لَهَا قَابِضٌ ۝  
تَوْكَلْ عَلَيْهِ ۝ وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ۝

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكَ  
أُولُو بَهْتَكٍ يَنْهَوْنَ عَنِ الْمَعَاوِي  
الْأَرْضِ إِذَا كُنَّا لِلْأَرْضِ حَافِئِينَ ۝  
وَأَكْبَرُ الَّذِينَ ظَلَمُوا مَا أَشْرَقُوا  
فِيهِ وَكَانُوا مُبْعِدِينَ ۝  
وَمَا كَانَ رَبُّكَ لِيُفْلِكَ الْقُرَى بِظُلْمٍ  
وَأَهْلُهَا مُصِلِحُونَ ۝  
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً  
وَاحِدَةً ۝ وَلَئِنْ رَأَوْا كِسْفًا مِنَ  
السَّمَانِ مَطْرًا لَدَبُّوا إِلَيْكَ وَلَوْ  
بَلَغَ إِلَيْكَ أَمْرُهُمْ لَبَلَغُوا إِلَيْكَ  
وَلَوْ أَنَّ كَلِمَةَ رَبِّكَ أَكْثَرُ مِنْ كَلِمَتِهِمْ

there come to thee in them  
the facts  
as well as precepts:  
points to ponder  
for those who realize.

121 Tell thou those  
who will not realize:  
"Do ye what ye can,  
we too shall do (our part)."

122 "Or wait ye;  
we too shall wait  
and see ..."

123 The future of all that is  
in heaven and earth  
is known to Allah only;  
to Him all matters  
are referred.  
So, serve thou Him  
and put thy trust in Him  
Thy Lord is not unmindful  
of your efforts.

\*

## SURA : YŪSUF

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 261

**ALIF! LAM! RA!**

(O, MUHAMMAD!)

Here comes testimony  
from the records clear.

- 2 We send it as a declamation  
in Arabic  
so that ye may understand.
- 3 Relate We unto thee  
the best among the stories  
that We have yet revealed to thee  
in this Qur'an;  
ere now Thou too had paid it  
no attention :

\*

- 4 *Yusuf* tells his father,  
"O, my Father!  
I saw eleven stars  
and sun and moon :  
and I saw them all  
bow down to me!"
- 5 He said, "My son!  
Relate thee not thy dream  
unto thy brothers,  
lest they bear thee ill!  
And *Shaitan* is an vowed enemy  
of man.
- 6 "Thus doth thy Lord  
choose thee  
and doth prepare thee  
to foretell the future  
on the basis of the past;  
He will perfect thee,  
—through His grace—  
and the house of *Ya'qub*  
even as he perfected  
thy forefathers

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ  
تَابِئِلِ الْوَحْيِ وَيُزَكِّي نَفْسَكَ عَلَيَّكَ  
وَعَلَى آلِ يٰقُوبَ كَمَا أَتَمَّ عَلَىٰ آبَوَيْكَ  
مِنْ قَبْلُ إِنَّهُمْ لَحَسْبُ إِنَّ رَبَّكَ  
عَلِيمٌ حَكِيمٌ ①  
لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَةٌ  
لِّلْعَالَمِينَ ②  
إِذْ قَالَ يُوسُفُ لِأَخِيهِ أَهْبِ إِلَيَّ  
أَقْتَاتًا مِّنْ ثَمَرِ هَذِهِ بَلْ أُفْهِمُكَ  
وَأَخْبَرُكَ بِأَلْوَسَ مَا أَتَمَّ ③  
لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَةٌ  
لِّلْعَالَمِينَ ④  
يٰٓأَيُّهَا يُوسُفُ أَنْصِرْ إِلَىٰ وَطَنِكَ  
وَأَبْنِي عِندَ أَهْلِكَ ⑤  
لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَةٌ  
لِّلْعَالَمِينَ ⑥  
يٰٓأَيُّهَا يُوسُفُ أَنْصِرْ إِلَىٰ وَطَنِكَ  
وَأَبْنِي عِندَ أَهْلِكَ ⑦  
لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَةٌ  
لِّلْعَالَمِينَ ⑧  
يٰٓأَيُّهَا يُوسُفُ أَنْصِرْ إِلَىٰ وَطَنِكَ  
وَأَبْنِي عِندَ أَهْلِكَ ⑨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ إِلَيْنَا الْكِتَابَ الْعَرَبِيَّ الْعَلِيمَ ①  
إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ  
تَعْقِلُونَ ②  
عَن قَصَصٍ عَلَيْكَ أَحْسَنَ الْقَصَصِ  
بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ③  
إِن كُنْتَ مِنْ قَوْمِهِ لَمَنِ الْغَافِلِينَ ④  
إِذْ قَالَ يُوسُفُ لِأَخِيهِ يَا بَنِي آدَمَ إِنِّي رَأَيْتُ  
أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ  
رَأَيْتُهُمْ لِي سَاجِدِينَ ⑤  
قَالَ يٰٓيُوسُفُ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ  
إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ  
الشَّيْطَانَ لِلْإِنسَانِ عَدُوٌّ مُّبِينٌ ⑥

before thee :  
*Ibrahim* and *Ishaq*.  
Omniscient is the Lord,  
and Wise!"

2 \*\*\* 262

- 7 Indeed,  
in *Yusuf* and his brothers  
lies an apt example  
for those who think.
- 8 (Among themselves)  
they counselled :  
"*Yusuf* and his brother  
are dearer to our father  
than ourselves :  
though we are of one flock!  
Our father is, indeed, obsessed.
- 9 "Let us slay *Yusuf*  
or rid the land of him,  
so that your father's favours  
be bestowed on you :  
then you can pose to be  
among the innocent."

10 Among them one spoke up :  
 "Slay not *Yusuf*;  
 if something you must do,  
 cast him  
 into the dried-up well;  
 he will be picked up  
 by some caravan."

\*

11 They said, "O, father ours,  
 why dost thou not trust us  
 with *Yusuf*?  
 We can surely be his wardens.

12 "Send him with us  
 on the morrow,  
 he will enjoy himself  
 and play  
 and we shall take  
 good care of him."

13 He said,  
 "It would, indeed, worry me  
 to have you take him.  
 I fear the wolf  
 will devour him  
 while ye are inattentive  
 to him."

14 They said,  
 "If a wolf were to attack  
 and we were all aflock  
 we shall all be lost!"

\*

15 Eventually, they took him,  
 and, all together,  
 cast him  
 in the dried-up well.  
 We put the thought in him :  
 "Thou wilt (one day)  
 chasten them  
 for this their deed  
 while they are unaware!"

16 At dusk they went back,  
 weeping, to their father.

\*

17 They wailed "O father ours,  
 we were racing 'mong ourselves  
 and *Yusuf* we had left  
 to guard our things.  
 The wolf devoured him.  
 But thou wilt not believe us  
 however truthful we may be!"

18 They came forth with his shirt  
 falsely stained with blood  
 He said,  
 "Nay, ye have concocted  
 'mong yourselves  
 a story which doth seem  
 plausible to you :  
 Patience only is becoming.  
 Allah alone is to be sought  
 against the stand ye jointly take."

19 There passed a caravan;  
 they sent their scout  
 for water;  
 a bucket was let down.  
 "What luck!" he cried,  
 "Here is a lad!"  
 So they hid him  
 as their merchandise.  
 But Allah knoweth  
 what they do.

20 They sold him cheaply  
 for a paltry sum  
 a few *dirhams* only :  
 for, of him  
 they would rather be  
 unburdened.

3 \*\*\* 263

21 In *Misr*,  
 the man who bought him  
 told his wife,  
 "Treat him kindly  
 in our midst.  
 May be, he will bring us luck ;  
 or we may take him  
 for a son."  
 Thus did We settle  
*Yusuf* in the Land  
 to teach him how to forecast  
 on the basis of the past.

Allah doth overcome  
all obstacles  
but most men do not realize

- 22 And when he reached  
his manhood  
We bestowed on him  
judgment, knowledge.  
Thus do We reward  
the good.
- 23 She, in whose house he lived,  
desired him for his person—  
she closed the door  
and beckoned him.  
He said, (to himself)  
“Allah be my refuge!  
My master has reposed  
his trust in me.  
And those who transgress  
escape not punishment.”
- 24 She strove for him,  
he strove against her—  
*Had he not felt  
the presence of his master?!*  
*There! Sure enough!*  
Thus We saved him  
from evil and ignominy;  
for, indeed, he was  
among Our sincere devotees!
- 25 Raced they both  
to the door:  
(in her fright)  
she wrenched his shirt  
from his back:  
faced they both,  
at the door,  
her lord!  
(Breathlessly) she raved,  
“What punishment  
is there  
for one who doth insult  
thy wife,  
except imprisonment  
or chastisement severe?”

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْيَمَ  
أَكْرِمِي مَعْرُوفَهُ عَلَى أَنْ يَقْنَعَا فَوَدَّعْنَاهُ  
وَكُنْ أَوَّلَ ذَاكَ مَكْنًا لِيُؤْتِيَهُ فِي الْوَعْدِ  
وَلِيُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ  
غَالِمٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٢٢﴾  
وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا  
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٣﴾  
وَرَأَوْنَاهُ إِذْ الْبُحْيُ فِي بَيْتِهَا عِنْدَ نَفْسِهِ  
وَعَلَّقَ الْأَكُوبَ وَقَالَتْ هَيْتَ لَكَ  
قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَحَاطَى  
إِنَّهُ لَا يَفْهِمُ الظَّالِمُونَ ﴿٢٤﴾  
وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ  
رَأَاهَا رَبُّهُ لَكُنْ لَكَ لُصُوفٌ عَنْهُ  
الشَّيْءُ وَالْفُتُنَاءُ إِنَّهُ مِنْ عِبَادِنَا  
الْمُخْلِصِينَ ﴿٢٥﴾  
وَأَسْقَى الْيَابُ وَقَدَّتْ قَيْصُصَهُ مِنْ  
دُبُرِهِ أَلْفَيْ سَنَةٍ عَازِلَ الْيَابِ قَالَتْ  
مَا بَرَأَ لَكُمْ أَنْ تَرَوْا بِأَهْلِكُمْ سُوءَ إِلَّا  
أَنْ يَجِيئَ أَوْعَدَ الْيَوْمِ ﴿٢٦﴾  
قَالَ هِيَ رَأَوْنِي عَنْ تَقْيِي وَشَهِدَ  
شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَبِيصُهُ  
فَدَمِنْ بَعْضٍ فَصَدَّقَتْ وَهُوَ مِنَ  
الْكَاذِبِينَ ﴿٢٧﴾  
وَلِنْ كَانَ قَبِيصُهُ فَدَمِنْ بَعْضٍ فَكُنْ  
وَهُوَ مِنَ الضَّالِّينَ ﴿٢٨﴾

قَالَ قَائِلٌ مِنْهُمْ لَا تَصْلُوا يَوْسُفَ وَ  
الْقَوْلُ فِي تَعْيِينِ الْحَبِّ يَلْقَظُهُ بَعْضُ  
النَّبِيِّاتِ إِنَّ تَعْيِينَهُمْ لِيُؤْتِيَهُ  
قَالُوا يَا بَنَاتَ مَا لَكُمْ لَتَأْمَأَعْلَ يَوْسُفَ  
وَأَنَّا لَهُ لَنَاصِحُونَ ﴿٢٩﴾  
أَرْسِلْهُ مَعَنَا غَدًا يَزِلْهُ وَيَلْعَبْ وَلَمَّا  
لَهُ لَحْظُونَ ﴿٣٠﴾  
قَالَ لَوْ لِيُغْفِرَ لِي أَنْ تَذْهَبُوا بِهِ وَ  
أَعَاثَ أَنْ يَأْكُلَهُ الْبَشَرُ وَأَنْتُمْ  
عِنْدَهُ غَائِبُونَ ﴿٣١﴾  
قَالُوا لَنْ آكُلَهُ الْبَشَرُ وَنَحْنُ خُصْمَةٌ  
إِنَّا إِذَا تَخَسَّرُونَ ﴿٣٢﴾  
فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْهَدُوا  
فِي عَيْبِ الْحَبِّ وَأَوْحَيْنَا إِلَى مُوسَى  
يَأْمُرْهُمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٣٣﴾  
وَجَاءَهُ أَبَاهُ عِشَاءً يَبْكُونَ ﴿٣٤﴾  
قَالُوا يَا بَنَاتَ إِنَّا كَذَبْنَا سَيِّئًا وَنَرْتَضَا  
يُؤْسَفُ عِنْدَ مَا عَاثَا فَآكُلَهُ الْبَشَرُ  
وَمَا أَنْتَ بِمِنْ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٣٥﴾  
وَجَاءَهُ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ  
بَلْ سَوَاتُ لَكُمْ أَنْتُمْ أَمْرًا فَصَبْرٌ  
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٣٦﴾  
وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ  
فَادْلَى دُونَهُ قَالَ يَبْشُرِي هَذَا الْعِلْمُ  
وَأَسْرُوهَ بِضَاعَةً وَاللَّهُ عَلَيْهِمْ كَيْمَا  
يَعْمَلُونَ ﴿٣٧﴾  
وَسَرَّوْهُ بِمَنْ يَبْشُرُ دَرَاهِمَ مَعْدُودَةٍ  
وَكَاؤُافِيهِ مِنَ الزَّاهِدِينَ ﴿٣٨﴾

- 26 He murmured, "It was she  
who sought my person."

One of her companions  
suggested a solution:

"If his shirt is rent  
in front,  
she speaks the truth,  
and he doth lie!

- 27 "But if his shirt is rent  
in the rear,  
then she doth lie  
and he is truthful!"

28 So when he saw his shirt  
rent in the rear,  
he said,  
"This is women's guile.  
And women's guile is great!"

29 "O, *Yusuf*, let this pass!  
And thee, ask thou pardon  
for thy sin :  
thou hast, indeed, done wrong!"

4 \*\*\* 264

30 Women of the neighbourhood  
gossipped 'mong themselves :  
"The noble wife  
desires her slave  
for his person :  
he hath, indeed,  
aroused her passion : clearly,  
she has gone astray!"

31 When she heard of their malice  
she invited them to prepare a feast;  
to every one of them  
she gave a blade.  
Then called to him,  
"Come out, attend to them!"

So when they saw him,  
they were all absorbed  
in him—  
and bruised their hands!  
They murmured :  
"May Allah save us!  
He is no mortal!  
None but a noble angel!"

32 She said, "There is the one  
regarding whom you blamed me!  
Indeed, I craved his person,  
but he was adamant. Still,  
if he will not do my bidding,  
he will be be-schooled  
and made to yield!"

33 He mused : "My Lord!  
The dungeon is more welcome  
than that to which  
they now invite me!

263-264

Unless Thou dost save me  
from their wiles  
I shall succumb to passion  
and be myself  
among the impetuous!"

34 His Lord did hear him  
and removed him  
from their wiles.  
Verily, He hears! He knows!

5 \*\*\* 265

35 Now when they saw such signs  
(of virtue and intelligence)  
they thought it best  
that he should be  
sent to a lyceum  
for a time.

36 There had entered with him  
in the lyceum  
two other youths.  
Said one of them : "I dreamt  
that I was pressing wine."  
The other said, "I dreamt  
I carried bread upon my head  
and birds did eat thereof.  
Forecast for us the future,  
for, we see  
that thou excellest."

37 He said, "These (dreams)  
forebode no food  
that you will eat;  
but I shall tell you  
what they presage  
before it comes to pass.  
That is because  
my Lord (Himself)  
has taught me.  
I have rejected  
the mores of a people  
who have no faith  
in Allah,  
and who deny the future.

38 "I conform to the creed  
of my fathers,  
*Ibrahim* and *Ishaq* and *Ya'qub*  
We must never, never  
join aught with Allah!

264-265



That is the grace  
which Allah has bestowed  
on us and on mankind  
but most men are not grateful.

- 39 "Fellow students!  
Is it better to have  
many lords or only One  
who governs strictly?
- 40 "Leaving Him aside  
ye worship naught  
but names which ye  
yourselves have coined,  
ye and your fathers;  
Allah hath provided  
no authority for this.  
It becometh none but Allah  
to command!  
And He hath ruled  
that ye serve  
none but Him.  
That is the eternal reckoning!  
But most men do not understand.

- 41 "Fellow students!  
One of you  
will serve the wine-cup  
to your master.  
The other will be crucified  
and the birds will eat  
from off his head—"  
That is how he disposed of  
their twin enquiries.

- 42 And to the one  
whom he considered saved,  
he said,  
"Mention me to your lord."

*Shaitan* had made him  
overlook his (own) Lord!  
So he was retained  
in the Lyceum  
for some years.

6 \*\*\* 266

- 43 The king said,  
"I saw a vision :

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْفِقُ بِهِ إِلَّا  
بِنَاؤِكُمَا يَأْتِي بِطِيلٍ قَبْلَ أَنْ يَأْتِيَكُمَا  
ذَلِكَ كَمَا مِثْلًا عَلَيْنِي رُفْقًا ۖ إِنْ  
تُرْكِبْتُمَا وَكُفَّتُمَا عَنْ يَوْمَئِذٍ  
يَأْتِيَكُمَا هَهُنَا تَبَعًا ۝

وَأَقْبَعَتْ وَكُلَّ أَبَاؤِي إِبْرَاهِيمَ وَآخِمْ  
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ تَشْرَكَ بِاللَّهِ  
وَمِنْ قَبْلُ ۚ ذَٰلِكَ وَمَنْ يُضِلَّ اللَّهُ فَمَا  
لَهُ ۚ وَلَكِنَّ أَكْثَر النَّاسِ لَا  
يَشْكُرُونَ ۝

يُصَاحِبِي الْجَنِّ ۚ أَرَأَيْتَ مُتَّبِعُونَ  
خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝  
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ  
بَدْعٍ لَهُمْ ۖ إِنْ تَعْبُدُونَهُمْ أَفَلَا لَكُمْ  
أَنْتُمْ بِهِمْ مِنْ شُعُنٍ ۚ إِنَّكُمْ إِذْ  
تَدْعُوهُمْ قَدْ دَلَّ عَلَىٰ أَنَّهُمْ  
لَا يَعْلَمُونَ ۝

يُصَاحِبِي الْجَنِّ ۚ أَمَّا أَحَدُكُمَا  
فَيَسْجُدُ لَهُ رُفْقًا ۚ وَالْآخَرُ فَصَلْبٌ  
فَتَأْكُلُ الطُّيُورُ مِنْ رَأْسِهِ ۚ فَخُذْ  
الَّذِي فِي يَدَيْكَ فَتَقَبَّلْهُ ۝  
وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاقِلٌ مِنْهُمَا  
أُذْكَرُ فِي عُنْدَ رَبِّكَ فَقَالَ لَنْفُسِهِ  
الشَّيْطَانُ وَكَذَّبَ بِهِ فَلَبِسَ فِي السَّجْنِ  
بِضْعَ سِنِينَ ۝

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ  
رَسَمَانٍ يَأْكُلْنَ سَبْعَ عَجَائٍ وَسَبْعَ  
سُنْبُلَاتٍ خُضَرٍ وَأَخْضَرِيضٍ يَأْكُلْنَ  
أَلْفًا ثَلَاثِينَ ۚ فَرُويَ إِنْ لَمْ يَلْمُ لِلرُّومِ  
تَعْبُرُونَ ۝

فَلَمَّا رَأَيْتُمَا مِثْلًا قَبْلَ أَنْ يَأْتِيَكُمَا  
وَمِنْ كَيْدِكُمَا إِنْ كُنْتُمْ  
عَظِيمِينَ ۝

يُوسُفُ أَخْبَرُ عَنْ هَٰذَا ۚ وَاسْتَفْهِمِي  
لِيُتَبَيَّنَ ۚ أَتَكْفِي مِنَ الْخَطِيئِينَ ۝  
وَقَالَ يُوْسُفُ فِي الْمَدِينَةِ ۚ أَمْرًا لِّلْعَزِيزِ  
تُرَادُ فَتَبَاغَنَ لَهَا ۚ قَدْ شَفَعَهَا أَحَبُّ  
إِلَّا تَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۝

فَلَمَّا جَعَلَ بِمُكْرَمِينَ أَرْسَلَ إِلَيْهِمْ  
وَأَعْتَدَ لَهُمْ مُمْتَكًا ۚ وَأَتَتْ كُلَّ  
وَاحِدَةٍ مِنْهُمْ بِسِكِّينٍ ۚ وَقَالَتِ  
أَخْرَجْتُمُوهُنَّ ۚ فَكَلَّمَهَا يَنْفَعُ الْكَيْدُ  
وَقَطَّعْنَ أَيْدِيَهُنَّ ۚ وَقُلْنَ حَاشَ لِلَّهِ  
مَا هَٰذَا بَشَرًا ۚ إِنْ هَٰذَا إِلَّا مَكْرٌ  
كَرِيمٌ ۝

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۚ وَ  
لَقَدْ رَأَوْهُ ۚ عَنْ نَفْسِهِ فَاسْتَعْصَمَ  
وَلَكِنْ لَّا يَفْعَلُ مَا أَمَرُهُ لِيُجَنَّبَنِي  
وَلِيَكُونَ مِنَ الْضَّالِّينَ ۝

قَالَ رَبِّ الْجَنِّ أَحَبُّ إِلَيَّ مِنْ النَّاسِ  
إِلَّيَّ ۚ وَلَا تَصْرُفْ عَنِّي كَيْدَهُنَّ  
أَصْبَحَ إِلَيْهِ ۚ وَأَكْنُ مِنْ الْجَاهِلِينَ ۝  
فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ  
كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝  
ثُمَّ بَدَأَ لَهُمْ ۚ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ  
لِيُجَنَّبَهُ عَنْ حَبِيبٍ ۝

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيْنٌ ۚ قَالَ  
أَحَدُهُمَا إِنِّي أَرَأَيْتُ عِصْمًا ۚ وَقَالَ  
الْآخَرُ إِنِّي أَرَأَيْتُ أَحْمَاسًا ۚ قَوْلُ رَأْيِي  
خَيْرٌ ۚ إِنَّا كُلُّ الْفَرِيدِ ۚ وَمَنْ يَنْفَعُنَا  
بِأُولَٰئِكَ إِنْ تَرَكْنَا مِنَ الْمُحْسِنِينَ ۝

seven fat kine  
were being eaten up  
by seven lean ones :  
seven green ears of corn  
and others withered !  
O ye, assembled in my court !  
Expound to me its meaning  
if visions ye can read."

44 They said,

"Tangled reveries!  
We are not learned  
in forecasting  
from such dreams."

45 He who had passed  
(through the lyceum)  
reflected for a moment  
and then said,  
"I shall inform your honour:  
of its meaning,  
if ye will  
spare me for a while."

46 "Yusuf, trusty friend,  
explain to us a vision:

*Seven lean kine eat up  
the seven fat,  
seven green ears of corn  
and others withered:*

So that I may soon go back  
to the people  
and they may comprehend."

47 He said, "For seven years  
ye shall sow with care  
and the harvest that ye reap,  
leave it in the ear,  
except the little which ye eat.

48 "Then, after these,  
will come seven droughts;  
they will eat up  
what ye will have laid by  
for them—except the little  
that you have safeguarded.

49 "Then, after that,  
will come a year:  
men will rejoice  
and press the grape!"

7 \*\*\* 267

50 The prince said,  
"Bring him to me!"  
But when the messenger  
came to him, he said,  
"Return thou to thy Lord  
and ask him,  
"What about the women  
who bruised their hands?  
My lord doth need to be aware  
of all their wiles."

51 He inquired  
(from his women-folk):  
"What is this about  
your having tried  
to seduce Yusuf?"  
They exclaimed: "Allah help us!  
We entertained  
no evil thoughts for him."  
His own wife spoke up:  
"Truth must be out:  
It was I who wanted him  
for his person.  
He is, indeed,  
among the trustworthy"

52 "Thus (say I) in order that  
he may know  
I have not been false to him  
deceiving him  
in his absence.  
Allah guideth not  
the stratagems  
of the deceitful!

53 I claim not conquest over  
self; for self is prone to  
evil—excepting those  
to whom my Lord has shown  
mercy.  
Verily, my Lord is the  
Forgiver, the Merciful."

- 54 The prince said,  
"Bring him to me.  
I shall keep him to myself."  
And when he spoke to him  
he said,  
"Truly from this day  
thou art absolved  
and trusted."
- 55 He said, "Set me  
o'er the granaries,  
I shall guard them carefully."
- 56 And thus did We establish  
Yusuf in the Land;  
he lived therein  
as and where he pleased.  
Thus do We bestow Our grace  
on those We like:  
never are neglected  
the deserts of the virtuous!
- 57 Bright is the final prospect  
of those who do believe  
and are forever careful.
- 8 \*\*\* 268
- 58 Then came Yusuf's brethren,  
entered they his presence,  
he recognized them,  
but, no awareness  
did they show of him.
- 59 When he had loaded them  
with their loads,  
he said,  
"Bring to me your brother  
whom ye have from your father.  
Do ye not see  
I give full measure  
and extend to you all courtesy?
- 60 "If ye will not bring him,  
no measure shall ye have  
from me; come not  
even near me."
- 61 They said,  
"We shall ask his father

الْحَارِثِينَ ۝  
وَمَا أَيْسَرُ نَفْسِي إِنَّ النَّفْسَ  
لَأَفْكَارَةٌ بِالسُّؤْرِ إِلَّا مَا رَجَعْتُ ۝  
إِنَّ رَبِّيَ غَفُورٌ رَحِيمٌ ۝  
وَقَالَ الْمَلِكُ الْيُوسُفُ بِمَ اسْتَغْلَصْتَهُ  
يَقْنِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ  
لَدُنِّي مُكَرَّمٌ مَأْمُونٌ ۝  
قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ  
إِنِّي خَوْفٌ عَلَيْكَ ۝  
وَلَذَلِكَ مَنَّ اللَّهُ يُوْسُفَ فِي الْأَرْضِ  
يَتَوَّأَمُّهَا حَيْثُ شَاءَ لِيُجِيبَ رِجْوَانًا  
مِّنْ نَّشَأَ وَلَا يَظْهَرُ لَهُ الْيُوسُفُ إِلَّا لِلْمُحْسِنِينَ ۝  
وَلِخَزَائِنِ الْأَرْضِ خَيْرٌ لِّدُنِّي أَمْوَالًا  
كَأَنِّي تَقْوُونَ ۝  
وَجَاءَ إِخْوَتُهُ يَتُوسِفَ فَعَلُوا عَلَيْهِ  
فَعْرَهُمْ وَهُمْ لَهُ مُنْهَرُونَ ۝  
وَلَمَّا رَأَوْهُ كُمُومًا يَهْتَابُونَ قَالَ الْيُوسُفُ  
بِأَنفُسِكُمْ أَفَلَا تُدْرِكُونَ أَنِّي  
أَتَى الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ۝  
فَإِنْ لَّمْ يَأْتُوا فِي بَیْءٍ فَلَا كَيْلَ لَكُمْ  
عِنْدِي وَلَا تَقْرَبُونِ ۝  
قَالُوا اسْمِعْنَا وَنُعَلُّهُ أَبَاهُ وَرَأَيْنَا  
لِقَاءَهُ ۝  
وَقَالَ لِفَتَاهِهِ اجْعَلُوا لِي بِضَاعَتَهُمْ  
فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا  
إِذَا انْشَقَّتْ رَأْسَهُ إِلَى أَهْلِهِمْ فَسَمِعَتْهُمْ  
يَرْجِعُونَ ۝

قَالُوا أَصْعَدُكَ خَلْدًا وَمَا نَحْنُ بِتَأْوِيلِ  
الْخَلْدِ بِطَبْلِينَ ۝  
وَقَالَ الَّذِي نَجَّاهُ مِنَّا وَادَّكَرَ بَعْدَ  
أَمْرِهِ أَنَا الْمُنْجِي لَهُ تَأْوِيلُهُ فَأَرْسَلُونَا  
يُوسُفَ أَكْبَاهَا الصِّدْقُ أَفَلَا تَتَذَكَّرُ ۝  
فَقَرَّبَ إِسْمَاعِيلَ يَدَاكَ لَهُمْ سَبْعَ عِجَافٍ  
وَسَبْعَ مَسَلِكٍ خُفْرًا وَخَرَجَ إِسْمَاعِيلُ  
لَعَلَّيْهِ أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ  
قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا  
فَمَا حَصَدْتُمْ فَذَرُونَهُ فِي سَبْعِ سِنِينَ  
إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ۝  
ثُمَّ رَأَيْنَا مِن بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ  
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُمْ إِلَّا قَلِيلًا  
مِّمَّا تَحْصِلُونَ ۝  
ثُمَّ رَأَيْنَا مِن بَعْدِ ذَلِكَ عَامًا فِيهِ  
يَأْكُلُ النَّاسُ وَفِيهِ يَعْصِرُونَ ۝  
وَقَالَ الْمَلِكُ الْيُوسُفُ بِمَ كَلَّمَا  
جَاءَكَ الرَّسُولُ قَالِ أَرْجِعْ إِلَى  
رَبِّكَ فَسَأَلَهُ مَا بَالَ الْغَثْوِ الرِّجْئِ  
قَطَعْنَا أَيْدِيَهُمْ إِنْ رَبِّي يَكْفِيهِمْ  
عَلَيْكُمْ ۝  
قَالَ مَا خَطْبُكُمْ أَيُّهَا وَدَّعْتُ يُوْسُفَ  
عَنْ نَفْسِهِ فَلَنْ حَاشَ اللَّهُ مَا عَلَيْنَا أَلُوهُ  
مِنْ سَوْءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّفْسُ  
حَصَصَ الْحَقُّ أَنَا رَأَوْدَتْ عَنْ  
نَفْسِهِ وَلَكِنَّ لِي مِنَ الضُّعْفِ ۝  
ذَلِكَ لِجَعَلْنِي إِلَى رَحْمَتِهِ وَأَلْفَيْتُ  
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ

to let him come with us,  
we shall do our best."

- 62 Said he to his servants,  
"Put the goods they brought  
(for barter)  
back in their saddles,  
so that they discover them  
when they have reached  
their folks.  
Mayhap they will return!"



63 Returning to their father,  
they announced,  
"Father ours!  
Forbidden is more grain to us;  
so send with us our brother  
to get more.  
We shall be his guardians."

64 He said, "Shall I trust you  
with him any more  
than I did trust  
his brother with you?  
But Allah is the Protector  
and He, above all, is Merciful."

65 Then when they unloosed  
their bags,  
they found their goods  
returned to them.  
They exclaimed,  
"Father ours!  
What more can we want?!  
Here is the price  
returned to us!  
We shall enrich ourselves  
and guard our brother.  
Full camel-loads we'll bring.  
To get full-measure there  
is easy!"

66 He said, "By no means  
will I send him with you,  
until ye pledge  
in Allah's name  
to bring him back to me  
unless it is beyond  
your power."  
And when they had  
thus pledged themselves he said,  
"May Allah witness be  
on what we have agreed!"

67 "O, my sons," he said,  
"Enter ye not all together  
through one gate  
but through different gates;  
though nothing can  
put you beyond the pale  
of Allah's will.

In Him I trust;  
and all who trust  
can only trust in Him!"

68 They entered as their father  
had bade them;  
but that did not put them  
beyond the pale  
of Allah's will.  
*Ya'qub* had merely given vent  
to his affectionate concern.  
He was wise, indeed,  
for We had endowed him  
with wisdom—  
although most men do not know.

9 \*\*\* 269

69 When (next) they entered  
in *Yusuf's* presence,  
he took his (younger) brother  
unto him aside and whispered,  
"I am thy brother  
so be not thou distressed  
at what they do (anon)!"

70 Lo, when their loads  
were being loaded,  
he hid the standard measure  
in his brother's sack:  
and lo! a crier  
cried aloud:  
"Sojourners! Ye are thieves!"

71 Turning to them suddenly,  
they asked,  
"What is it ye miss?"

72 They said, "We miss  
the measure of the king.  
A camel load to him  
who finds it!  
I shall be the guarantee!"

73 Averred they strongly:  
"By Allah! ye know well,  
we have come not  
to pilfer in the Land  
and, by no means,  
are we thieves!"

- 74 "And what indemnity?"  
he asked,  
"if ye be liars?"

- 75 They answered,  
"Indemnity!  
Let him whose sack  
reveals it,  
be himself indemnity!  
Thus do we punish those  
who do transgress!"

- 76 So he began  
with their own sacks  
before his brother's  
and finally,  
he extracted it  
from his brother's sack!  
Thus We made *Yusuf* kid!

According to the law  
prevailing in the land,  
he could not take his brother,  
unless Allah willed.

Exalt We in degree  
whom We will.  
And over all is He  
who is Omniscient!

- 77 (Digustedly), they said,  
"(No wonder) he has stolen;  
his brother too preceded  
him in stealing!"

But *Yusuf* kept his feelings,  
to himself,  
revealing nought to them;  
he only said,  
"Ye are in evil plight  
and Allah only knows  
what ye are talking of."

- 78 They pleaded,  
"O exalted one!  
He has an aged,  
revered father  
(who will grieve for him)  
so take thee into custody  
any one of us.

فَلَمَّا رَجَعُوا إِلَىٰ أَيْتَمِهِمْ قَالُوا يَا بَنَاتِنَا مِيرَ  
وَمَا الْكَيْلُ قَالُوا بَلْ نَارِيْلُ مَعَنَا أَخَانَا نَكْتَلُ  
وَلَمَّا تَلَوْنَهُ لَظَفُوا لَهُ ۖ ﴿٣٧﴾  
قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا  
آمَنُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ثُمَّ قَالَتْ  
خَدِّفُوا نَوْاسِيَكُمْ وَسَوْفَ يَجِدُوا إِسْمَاعِيلَ ۚ ﴿٣٨﴾  
وَلَمَّا خَفَّوْا مَنَّا وَجَدُوا إِسْمَاعِيلَ ۚ وَجَدُوا  
رُؤُوسَ الْبَنِينَ قَالُوا يَا بَنَاتِنَا إِنَّا تَعْلَمْنَ  
بِضَاغَتِنَا وَرُؤُوسَ الْبَنِينَ وَأَمْزَجْنَاهُمَا  
فَخَفَّوْا أَخَانَا وَنَزَادَا كَيْلَ بَعْضُهُمَا لِبَعْضٍ  
كَيْلَ بَعْضٍ ۚ ﴿٣٩﴾  
قَالَ تَنْ أَرْسِلُهُ مَعَكُمْ خِفَىٰ تُؤْتُونِ  
مَوْثِقَاتِنَ اللَّهُ لَشَأْنِي بِهِنَّ إِلَّا أَنْ  
يُعْطِيَهُنَّ يَتِيمَتُهُنَّ فَلَمَّا أَوَّكَهُ مَوْثِقَهُمْ قَالَ  
اللَّهُ عَلَىٰ مَا نَعْمَلُ وَكِيلٌ ۚ ﴿٤٠﴾  
وَقَالَ يَبْنَوتِي لَكَ تَبْلُغُوا مِنْ بَابِي وَاجِبِي  
وَأَدْخُلُوا مِنْ أَبْوَابِ مُتَعَرِّقَةٍ وَمَا أُغْنِي  
عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَرَادَ الْحُكْمُ إِلَّا اللَّهُ  
عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۚ ﴿٤١﴾  
وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أُلْقُوا فِيهَا  
مَآكِنَ يُبْغِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ  
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا  
وَأَنَّهُ لَدُوْلَجِلْمَا عَلَّمْنَاهُ وَلَكِنَّ  
الْأَعْيُنَ لَا يَخْلُصُونَ ۚ ﴿٤٢﴾  
وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَدَّىٰ إِلَيْهِ  
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ  
بِمَا كَانُوا يَعْمَلُونَ ۚ ﴿٤٣﴾

We see that thou art  
of the gracious!"

- 79 He said, "Allah forbid!  
That we should chastise  
any other than the one  
with whom we found  
our property.  
We should then transgress!"

10 \*\*\* 270

80 Despairing his release,  
they conferred:  
The eldest said,  
"Do ye remember not  
how your father  
took a pledge of you on Allah  
and how, ere this, ye failed him  
with regard to *Yusuf*?  
I will not, therefore,  
leave the Land  
until my father permits me  
or Allah doth command me!  
He is the best to judge.

81 "Go ye back to your father  
and tell him,  
'Oh, our father,  
thy son committed theft!  
We vouch for naught  
but what we saw.  
We could not guard  
against the unforeseen!

82 " 'Inquire thou in the city  
where we were,  
or of the caravan  
which has preceded us,  
we tell, indeed, the truth.' "

83 He only said,  
"Nay, ye have concocted  
'mong yourselves  
a story which doth seem  
plausible to you:  
Patience alone is becoming!  
May be Allah will  
restore them to me  
all together:  
He is, indeed, the knower  
and the Wise!"

84 He turned aside lamenting,  
"*Yusuf! Yusuf!*"  
His eyes were dulled  
through grief;  
he was oppressed  
with silent sorrow.

85 They fumed, "By Allah!  
Wilt thou not cease  
to talk of *Yusuf*  
until thou dote or die?"

86 He murmured,  
"Only to Allah complain I  
of my anguish and my grief!  
What I know of Allah,  
ye do not know!

87 "O my sons!  
Return ye and inquire  
about *Yusuf* and his brother.  
Despair ye not of Allah's  
guidance  
None but heathens  
do despair  
of Allah's guidance"

88 So when again they were  
before him, they said,  
"O, exalted one!  
Distress has seized us  
and our kin;  
we come with little  
of our own;  
be generous with the scales  
and bestow charity on us!  
For Allah doth reward  
those who display charity."

89 He said, "Do ye remember  
how ye dealt with *Yusuf*  
and his brother,  
in your ignorance?"

90 Exclaimed they,  
"Art thou really *Yusuf*?!"  
He answered,  
"I am *Yusuf*,  
this is my brother.  
Allah has been gracious to us.

**Those that keep from evil  
and endure with fortitude,  
Allah never holdeth back  
the wages of the righteous!"**

- 91 "By Allah!", they gasped,  
"He has raised thee above us!  
It was, indeed, we  
who had erred!"

- 92 He said, "Let no reproach  
be cast on you this day.  
May Allah forgive you.  
He is Most Merciful!"

- 93 "Return ye  
with this shirt of mine,  
cast it on my father's face;  
he will regain his sight.  
Come ye back together  
with all your families."

11 \*\*\* 271

- 94 When the caravan approached  
their father said,  
(to those about him),  
"I seem to feel the scent  
of Yusuf!  
Though fun you'll make of me!"

- 95 They said, "By Allah!  
Thou art yet beset  
with thy old delusion!"

- 96 Lo! the herald comes.  
Joy beameth in his face!  
His eyes begin to shine!  
He says, "Did I not tell you,  
that I know of Allah  
what ye do not know?"

- 97 Gladly they confess,  
"O, father ours!  
Ask pardon for our sins,  
we were, indeed, at fault."

- 98 He said, "Gladly  
shall I pray to Allah  
to forgive you,  
He is both the Pardoner  
and the Merciful!"

قَالَ هَلْ عَلَيْكُمْ مَا لَمْ يَكُنْ لَكُمْ  
وَأَخْبِي إِذْ أَنْتُمْ جَاهِلُونَ ①  
قَالُوا إِنَّكَ لَآتٍ بِيُوسُفَ ②  
أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ  
اللَّهُ عَلَيْنَا إِنَّكَ مِنْ يَتِيٍّ وَفَصِّرْ  
قَالَ اللَّهُ لَا يُغْنِي عَنْكَ الْجَاهِلُونَ ③  
قَالُوا إِنَّا كُنَّا نُتَرَكُ وَهَلْ نَحْنُ  
وَلَكِنَّا كُنَّا خُطُوبِينَ ④  
قَالَ لَا تَثْرِبَنَّ عَلَى كُفْرِهِمْ  
يَغْفِرُ اللَّهُ لَهُمْ وَهُوَ أَرْحَمُ  
الرَّاحِمِينَ ⑤

إِذْ هَبُوا نَفَسًا فَقَالَ هَذَا أَفْقُهُ عَلَى  
وَجْهِ أَبِي يَأْتِي بَصِيرًا وَأَوْدَى إِلَيْهِمْ  
أَجْمَعِينَ ⑥  
وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي  
لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدِينَ ⑦  
قَالُوا اللَّهُ أَفْكَارُكَ لَبِئْسَ لِلدَّانِيَةِ  
فَلَمَّا أَنْ جَاءَ الْبَصِيرُ الْفَقْدَ عَلَى  
وَجْهِهِ تَارَكَ بِصِيرًا ⑧ قَالَ الْكَافِرُونَ  
لَكُمُ الرَّحْمَةُ مِنْ اللَّهِ مَا تَعْلَمُونَ ⑨  
قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا  
كُنَّا خُطُوبِينَ ⑩  
قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ ⑪  
فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ  
أَبُوهُ وَقَالَ ادْخُلُوا مَعِيَ إِنَّمَا  
اللَّهُ أُمِينٌ ⑫

فَلَمَّا السَّائِلُونَ مِنْهُمْ خَطْبُوا بِحَبْلٍ قَالُوا  
كَيْدُهُمْ أَكْبَرُ مَقَالَهُمْ أَنْ يَأْتِيَهُمْ  
أَخَذَ عَلَيْهِمُ الْقُرْآنُ مِنْ لَدُنْهِ وَمَنْ  
قَبْلَ مَا كُتِبَ لَهُ فِي يُسُفَ فَكَانَ  
أَمْرًا لِرَبِّهِمْ فَذَكَرُوا يُوسُفَ أَنْ  
يَخْلُقَ اللَّهُ فِي وَهْوَةٍ الْحَكِيمِينَ ①  
رَاجِعُونَ إِلَى أَبِيكَ فَقَالُوا يَا أَبَانَا إِنَّ  
الْبَنَانَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا  
عَلَيْنَا وَمَا كُنَّا لِنُخْبِرَ حَفِظِينَ ②  
وَمَنْ لَنَا الْقَرْيَةُ الَّتِي كُنَّا فِيهَا وَالْغَيْرِ  
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَبِيرُونَ ③  
كَانَ بَيْنَ سُلَيْمَانَ وَكُفْرِهِمْ أَنْفُسُهُمْ  
أَمْرًا فَصَرَّفَ بَيْنَ الْعَاسِي وَالْعَاسِي  
يَأْتِيهِمْ بِهِمْ حَبِيرًا إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ ④  
وَقَالَ لَهُمْ قَالُوا يَا سَلَامٌ عَلَى يُوسُفَ  
وَأَبِئْتُمْ عَنْهُ مِنْ أَعْزَانِ هَمْزٍ كَبِيرٍ ⑤  
قَالُوا إِنَّا كُنَّا نَقْتُولُ أَنْ لَوْ كَانَ لَكُمْ  
عِلْمٌ مِنْ رَبِّكُمْ لَأْتِيَ الْوَيْلُ مِنَ الْوَيْلِ ⑥  
قَالَ إِنَّمَا أَشْكُوا بِنُسْؤِهِمْ فَخِزْيَ إِلَى  
اللَّهُ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ⑦  
يَسْتَبِينَ أَهْوَاهُ أَتَقْتَسِمُونَ بِيُوسُفَ  
وَأَخِيهِمْ وَلَا تَأْتِيهِمْ مِنْ رَبِّهِمْ  
إِنَّهُ لَا يَأْتِيهِمْ مِنْ رَبِّهِمْ إِلَّا الْقَوْمُ  
الْكَافِرُونَ ⑧  
فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ  
مَسْنَا وَأَهْلُنَا الْمَعْرُوفُ وَجَنَّتْ بَصَارُهُ  
فَكُنْجُو قَالُوا بَلَى لَنَا الْكَيْلُ وَكَسَدَتْ  
عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُفْسِدِينَ ⑨

- 99 When they reached Yusuf  
he lodged his father  
with himself, saying,  
"Welcome ye to *Misr*!  
Here, Allah willing,  
ye will be in peace!"

100 He raised his father  
to the dais;  
they all bowed down to him.  
He said, "O my father!  
Fulfilled is now  
that early dream.  
Allah has made it all  
come true.  
He has been gracious:  
He called me  
from the lyceum;  
He brought you here  
from the desert  
after all the discord  
sown by *Shaitan*  
between me and my brothers.  
Indeed, my Lord is gracious  
to whom He wills.  
He is the Knower and the Wise!

101 "O Master mine!  
Thou hast given me power!  
Thou hast taught me  
to predict the future  
from the past!  
O Creator  
of the heavens and the earth!  
Thou art my friend  
in the present and the future.  
Let me die  
submitting to Thy will;  
admit me Thou  
among the righteous!"

\*

102 This is an instance  
from the lessons of the past  
which We commune to thee.  
Thou wast not with them  
when they gathered  
secretly and planned.

103 But, however much  
thou mayest wish,  
few will believe!

104 Thou dost not ask of them  
a fee for this!  
'Tis nothing but  
a moral for all peoples.

12 \*\*\* 272

105 How many, many instances  
(of the working of Our law),  
in the heavens and the earth,  
do they not come across?!  
And yet, from them,  
they turn aside!

106 And few believe in Allah  
without associating  
others with Him!

107 Are they sure  
that Allah's wrath  
will not come  
to envelop them?  
Or that a gobbling moment  
will not descend on them  
while they are unprepared?!

108 Say thou,

"This is my way :  
To Allah I invite you  
on the basis of  
the obvious itself!  
I and those who follow me :  
Glory be to Allah!  
I am not  
among the quibblers!"

109 Sent We no Messenger

before thee  
who was not human!  
We communed with none  
but those who were  
from 'mong themselves!  
Do they not travel  
o'er the land?  
Do they not themselves see  
what was the end of those  
before them?

If they would only use  
their common sense  
they would understand  
that future happiness  
is for those  
who are circumspect.  
Will ye never understand?

110 When at last,

apostles have despaired  
and even think  
that they have been beguiled,  
there reaches them  
Our help!  
We rescue those We wish!  
Nor ever is Our punishment  
withheld  
from a people who transgress!

أَفَلَا تَذَكَّرُونَ ۚ أَن تَأْتِيَهُمْ بَأْسٌ مِنْ عَذَابِ اللَّهِ  
أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝

قُلْ هِيَ بَأْسِي لِلَّهِ أَذْعُوهُ إِلَى اللَّهِ  
عَلَى بَصِيرَةٍ أَوْ نَافِرٍ أَتَّبَعُوا أَتَّبَعُوا وَبِئْسَ

الْفِرَقَ ۚ وَمَا أَتَيْنَاهُمُ الْمَلَأَ ۚ وَعَلَّمْتَنِي

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا

نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۚ أَفَلَمْ

يَعْلَمُوا أَنِّي لَا أَغْنِي عَنْهُمْ كَيْفَ

كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَكِنْ

الَّذِينَ يَخْتَفِرُونَ فِي الْأَرْضِ أَفَلَا تَعْلَمُونَ ۝

حَتَّىٰ إِذَا اتَّسَقَ النَّاسُ عَلَى الرَّسْلِ وَكَانَ

أَعْيُنُهُمْ كَالَّذِينَ يُرَاجِعُونَ مِرْيَاتٍ

فَوُتِّي مِنْ مَنَاسِكَ ۚ وَلَا يَرْجِعُونَ ۝

الْقَوْمِ الْمُبْغِضِينَ ۝

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ ۚ لَئِذَا

أَلْقَى الْبَابَ مَا كَانَ حَدِيثًا يُفْتَرَىٰ ۚ

لَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ

تَقْوِيلٌ ۚ كُلُّ شَيْءٍ وَهْدَىٰ وَرَحْمَةٌ

لِقَوْمٍ يُؤْمِنُونَ ۝

وَرَحْمَةً أَبَوِي عَلَى الْعَرْشِ ۚ وَعَنْ

مُجَدِّدٍ ۚ وَقَالَ يَا بَنِي هَذَا تَابُوا

رُءْيَايَ مِنْ قَبْلِ قَدْ جَاءَهُمْ فِي سَحَابٍ

وَقَدْ أَحْسَنَ فِي إِذْ أَخْرَجْتَنِي مِنَ الرِّجَمِ

وَجَاءَ بِكَ قَوْمَ الْبَدُونِ مِنْ بَعْدِي ۚ

تَرَىٰ الشَّيْطَانَ يَنْفِي وَيَمْنُ أَخُو قِي ۚ

إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ

الْعَلِيمُ الْحَكِيمُ ۝

رَبِّ قَدْ أَتَيْتَنِي مِنَ الْمَلَأَ ۚ وَعَلَّمْتَنِي

مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَلَمَّا رَأَىٰ

فَالْأَرْضَ ۚ أَنْتَ وَلِيٌّ فِي الدُّنْيَا ۚ

الْآخِرَةِ ۚ تَوَكَّلْ عَلَىٰ مُسْلِمًا ۚ وَالْحَقُّ

بِالضُّلُوحِ ۝

فَالَّذِينَ مِنَ الْغَيْبِ يُخْبِرُونَ إِلَيْكَ

وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ

وَهُمْ يَنْتَرُونَ ۝

وَمَا أَكْثَرَ النَّاسَ وَلَوْ رَحِمْتَ مُمْسِكِينَ

وَمَا كُنْتَ لَهُمْ عَلَيْهِمْ مِنْ أَجْرٍ ۚ إِنَّ هُوَ

إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

وَكَايُنَ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ

يَعْلَمُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ

مُشْرِكُونَ ۝

111 Their stories only serve

as lessons to those who understand.

They are not invented tales.

Confirmed, are they by evidence

before you,

giving more details,

as guidance and as grace

to a people who believe!

\*

## SURA : RA'D

In the name of Allah the Most Gracious the Most Merciful

1 \*\*\* 273

**ALIF! LAM! MIM! RA!**

(O MUHAMMAD!)

Here are the flashes from the Book.  
And that which is revealed to thee,  
from thy Lord, is truth :  
but the majority of men  
do not believe.

2 Allah is He  
who raised the heaven  
without pillars visible.  
His reign He then established over all  
harnessed He the sun, the moon,  
each doth revolve  
according to a fixed time;  
ordained He all in wisdom  
and made He plain His signs  
so that convinced ye may be  
of the glory of your Lord!

3 And He it is  
who has outspread the earth  
and gave to it  
its hills, its rivers;  
every fruit He made  
through pairing  
of two principles;  
with night He doth enveil the day—

In all of these  
are surely proofs  
for those who would reflect.

4 And on the earth  
are variegated tracts—  
gardens of grapes,  
and furrowed fields,  
date palms  
with clusters and without,  
enlivened all  
by the same waters, and yet,

some more delectable  
to eat than others!

In all of these  
are surely proofs  
for those who think!

2 \*\*\* 274

5 Well dost thou marvel :  
strange, indeed,  
is what they ask :  
"When we have turned to dust  
shall we be made anew?"  
These are the ones  
who would deny their Lord.  
Shackles wear they  
round their necks;  
wallow they  
in (self-made) hell  
and long will they  
therein remain.

6 They will have thee hasten  
evil more than good;  
and that despite  
their having instances  
before them :  
thy Lord for long forbears  
the sins of men  
and (only then)  
is stern in punishment.

7 And those who would  
deny thee, say,  
"Why are not portents  
revealed to him  
by his Lord?"

But, thou, indeed,  
art no more  
than a Warner  
and a Guide  
for all communities.

3 \*\*\* 275

- 8 It is only Allah who doth know  
what each woman bears  
or when the wombs  
are sterile or fertile.  
All things with Him  
are correlated.
- 9 The real Knower  
of the hidden or the seen  
the Great, the Self-Exalted.
- 10 Alike to you  
is one who veils his words  
and one who speaks out plainly;  
he who skulks at night  
and he who comes forth  
at the break of dawn.
- 11 For there are guardians  
before them and behind them  
protecting them  
at the bidding of Allah.
- Verily Allah alters naught  
for a people  
until they have wrought  
something by themselves.  
And when upon a people  
His wrath is turned,  
naught can resist it!  
Nor is there for them,  
beside Him,  
a rescuer.
- 12 He it is who flasheth  
lightning  
inspiring fear and hope—  
and rolleth He the laden clouds.
- 13 The thunder claps  
at His command.  
Silenced angels are  
in fear of Him.  
The thunderbolts He sends  
to strike down whom He wills!
- And these:  
against Allah  
would show fight—  
against His great Majesty?

رَبِّكَ لَذُوْ سَعْفَرٍ لِلنَّاسِ عَلَى غُلُومٍ  
وَرَبُّكَ لَشَدِيدُ الْعِقَابِ ①  
وَيَقُولُ الَّذِينَ كَفَرُوا لَوْ كُنَّا  
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ  
وَلِكُلِّ قَوْمٍ هَادٍ ②  
اللَّهُ يَتْلُو مَا تُخْتَلَى كُلَّ نَفْسٍ وَ  
تَوَيْسُ الْأَرْحَامِ وَمَا تَرْجَاوُ كُلَّ  
شَيْءٍ عِنْدَهُ بِهِ خَلْقُهُ ③  
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ④  
سَوَاءٌ يَنْصُرُكُمْ أَمْ يَسِّرَ الْقَوْلَ وَنَمَنَّ  
بِهِمْ وَمَنْ هُوَ مُنْصَفٍ بَيْنَ الْأَعْيُنِ  
وَسَائِرُ بَيِّنَاتٍ ⑤  
لَهُ مَعْقِبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ  
خَلْفِهِ يُحِيطُونَ بِهِ مِنْ أَمْرِهِ إِنَّ  
اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا  
مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ  
سُوءًا فَكُنَّا لَهُمْ مَكْرُولًا ⑥ وَمَا لَهُمْ مِنْ دُونِهِ  
مِنْ وَّالٍ ⑦  
هُوَ الَّذِي يُرِيكُمْ إِلَهُكُمْ فَتَعَوَّذُوا  
بِهِ ⑧ وَيُنَزِّلُ الْغَابَ الْمُتَنَقِّلَ ⑨  
وَيَسْمِعُ الرِّعْدَ يَحْذَرُهُ الْمَلَائِكَةُ مِنْ  
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ تَسْمُو بِهَا  
بَيْنَ أَيْمَانٍ وَبَيْنَ أَيْمَانٍ وَهُمْ يَخْلَعُونَ فِي  
اللَّهِ وَهُمْ يَسْتَدِينُونَ لِلْمَحَالِ ⑩  
لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَلِيطٍ  
كَذِبُوا إِلَى اللَّهِ لِيُبْلِغَهُنَّ آثَامَهُنَّ  
وَيَاذَعُوا الْكَافِرِينَ إِلَّا الَّذِينَ هَلَلُوا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي كَتَبَ الْكِتَابَ وَالَّذِي  
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ  
الْكَافِرِينَ لَا يُؤْمِنُونَ ①  
اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ  
تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَ  
تَحْتَ الشَّمْسِ وَالْقَمَرِ كُلٌّ فِي أَجْرٍ  
يَحْكُمُ الْيَوْمَ بِالْحَقِّ يَدْعُ بِهِ الْإِسْمَ يُقْضَى  
الْأَلْيَبُ لِلْأَشَدِّ يُلْقَاؤُهُ رَبِّكُمْ  
تُؤْمِنُونَ ②  
وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا  
رَوَابِي وَالْأَنْهَارَ وَمِنْ كُلِّ الشَّجَرِ  
جَعَلَ فِيهَا زَوْجَجِينَ النَّارِ يُغْفِرُ  
الَّذِينَ هَلَلُوا فِي ذَلِكَ لَا يَلِيقُ  
بِقَوْمٍ يَعْلَمُونَ ③  
وَفِي الْأَرْضِ قُطُوفٌ مُجْتَمِعَةٌ وَجَنَّاتُ  
مِنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ مُسَوَّمَةٌ  
وَعَجَرٌ شُجُرٌ يُغْفَى بِهَا وَوَجْهٌ  
يُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَعْيُنِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ④  
وَلَنْ نَجْعَبَ لَهُمْ جُنُودًا بِأَعْيُنِنَا  
وَنُرَايَا أَتَى عَلَى الْخَلْقِ حَدِيثٌ بَدِيعٌ  
الَّذِينَ كَفَرُوا فِي رَبِّهِمْ وَأُولَئِكَ  
الَّذِينَ هَلَلُوا فِي أَعْيُنِهِمْ وَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ ⑤  
وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ  
وَقَدْ خَلَقْتَ مِنْ قَبْلِهِمُ الْمُثَلَّثَ وَإِنَّ

- 14 To Him alone  
are prayers justified;  
for, those beside Him,  
whom they call upon,  
can fulfil naught.

It is like raising hands  
to inert water  
expecting it to rise  
and fulfil thirst—  
it can not rise.

The prayers of heathens  
are in vain.



15 All that is  
in the heavens and the earth,  
zealously or grudgingly,  
does obeisance to Allah—  
even as the shadows  
that lie prostrate  
at dusk as well as dawn.

4 \*\*\* 276

16 Ask : "Who is the Lord  
of heaven and earth?"  
Answer : "Allah!"  
Add thou, "Is it not Allah?"  
Then ask : "Would ye then,  
apart from Him,  
resort to others who can do,  
for their own selves  
no harm nor good?"  
  
Ask thou : "Are they who see,  
and those who cannot, equal?  
Why then do ye (who see)  
equate the light with darkness?"

Or have they ascribed equals  
unto Him  
because those others too  
have created things  
resembling His creations?

Say thou : "Allah alone creates  
He is the One, the Irresistible!"

17 He sends down water  
from the skies;  
the lowlands hold  
to their capacity;  
the surplus and the refuse  
pass as overflow—

The ore they melt on fire  
for armaments of war  
therein too a scum arises.  
Thus doth Allah distinguish  
the real from the spurious.  
The useless  
passes off as froth  
and that which is  
of benefit to man  
the earth absorbs!  
Thus doth Allah  
strike analogies.

275-276

18 For those who  
respond to their Lord  
awaiteth good;  
but those who respond not—  
had they all  
that earth contained,  
and twice as much,  
they would surely offer all  
as ransom!

They are the ones who'll have  
an evil reckoning :  
hellish their abode.  
comfortless their bed.

5 \*\*\* 277

19 Is then one who is convinced  
that what has been  
revealed to thee  
from thy Lord  
is truth,  
is he like one who's blind?

Only those who understand perceive—

20 (i) Those who fulfil  
the role expected by Allah,  
and fail not  
in their plighted word;

21 (ii) Those who keep together  
what Allah hath enjoined  
should be together;

(iii) those who hold their Lord in awe  
and fear an adverse reckoning;

22 (iv) Those who faith maintain  
in the benevolence  
of their Lord;

(v) who fulfil their duties

(vi) who secretly and openly  
give of what  
We have provided them;

(vii) who subdue  
(others') evil with (their) good—  
for such awaits success.

276-277





29 Those who have faith  
and who act righteously  
for them the summit,  
for them their cherished goal!

30 Thus have We sent thee  
amongst a people—  
before whom many peoples  
passed away—  
so that thou convey to them  
that which We reveal to thee.

They are adverse (only)  
to *Rahman*;  
say thou,  
"He is my Lord!  
There is no deity but He.  
In Him I trust.  
To Him alone I turn."

31 Could not this Qur'an  
have crumpled up the mountains?  
(Could it not) have spread  
over all the earth?  
(Could it not)  
have raised to life  
the very dead?  
But all command  
is with Allah.

**Do not, (at least) the faithful,  
understand  
that if Allah had so wished  
all mankind would be  
guided (to the path)?**

Calamities will not cease  
to fall upon the wicked  
for their dire deeds, or  
cease to pester them  
by lying close, until  
the time that Allah promised comes.  
Allah, verily, postponeth not  
fulfilment of His promises.

7 \*\*\* 279

32 Indeed, scorned were Messengers  
before thee;  
but I forebore for long  
with their traducers;  
then My scourge overtook them!  
How awesome was their end!

33 Is it not (only) He  
who doth ensure to every soul  
the wages it has earned?  
And (yet) to Allah  
they ascribe partners!  
Say thou: "Summon them!  
Would ye to His knowledge  
of the world add something  
which He knoweth not?  
Or, is this calling (on others beside Allah)  
merely (ritual) meaningless?  
Fair seem their ways to these deceivers  
and stand they in the way  
of their salvation—  
But he whom Allah leads astray  
for him there is no guide.

34 For them is pain today  
and greater pain tomorrow.  
To help them against Allah  
there is none.

35 The like of heaven itself  
is promised to the wary.  
Beneath it rivers flow,  
perpetual its produce  
permanent its shade.  
Such is the requital  
of those who fear Allah,  
The requital of the spurners :  
fire!

36 Those on whom We have  
bestowed the Book  
rejoice at what has been  
revealed to them;  
some only of the clans  
deny it partly.  
Say thou,  
"Indeed, instructed I have been  
that I serve Allah  
and join no others with Him  
To Him alone I call.  
To Him alone I turn."

37 Thus have We revealed it  
as an injunction  
in Arabic itself  
(so that there may be  
no ambiguity for thee)

If thou wert then  
to be affected by their vanities  
after knowledge  
has thus come to thee  
no helper nor defender  
would there be for thee  
from Allah!

8 \*\*\* 280

- 38 We did, indeed, send Messengers  
before thee;  
We gave them wives and progeny,  
never was foretelling by a sign  
incumbent on a messenger  
except by Allah's leave.  
For every epoch is a Law.**

- 39 Effaceth or maintaineth He  
what He wills  
In Him doth vest  
the (eternal) source of Law.**

- 40 Whether We let thee see  
a part of that  
which We have promised them  
or We recall thee to Us—  
yours it is only to announce.  
It is for Us to reckon.**

- 41 Do they not see  
that We have been reducing  
their proud domain  
in its periphery?  
When Allah doth decree  
none can reverse  
what He decrees.  
And He is swift  
in calling to account.**

- 42 Those before them,  
they too schemed  
but Allah's scheme  
prevails o'er all.  
He knoweth what  
each one hath earned;  
and soon the faithless ones  
will come to know  
who in the end  
doth reach  
the goodly goal.

يَجْرِي مِنْ تَحْتِهَا الْمَاءُ أَكُنْ لَهُمَا  
دَارًا مَدِينَةً لَكَ عَفَى الذَّيْنِ  
اتَّقُوا اللَّهَ وَعَفَى الْكَافِرِينَ النَّارُ ﴿٥٠﴾  
وَالَّذِينَ آمَنُوا مِنْكُمْ يُكْرِهُونَ أَنْ  
تُزِيلَ إِلَيْكَ وَرِمَ الْكَافِرِينَ يُتَذَكَّرُ  
بَعْضُهُمْ لِبَعْضٍ أَنَّهُمْ مُوَدَّعُونَ أَنَّ  
أَعْيُنَ اللَّهِ وَكَذَلِكَ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يُدْعَوْنَ إِلَى الْإِسْلَامِ مِنْ بَنِي آدَمَ  
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ  
بِأَمْرٍ مِنْ رَبِّهِ أَنْ يَبْذُرَ فِي  
أَرْضِهِمَا نَارًا فَابْتِغَى الْكَافِرِينَ  
وَمَا كَانَ لِنُوحٍ أَنْ يَتْلِيَ مِنْ دُونِ  
الْقُرْآنِ الْكِرَامَ كَذَلِكَ يَضَعُ  
اللَّهُ الذُّلَّ عَلَى الَّذِينَ يَكْفُرُونَ  
وَيُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا وَيُزَكِّيهِمْ  
وَيُخْرِجُهُم مِّنَ ظُلُمَاتٍ إِلَى  
نُورٍ بِإِذْنِ اللَّهِ وَتُحْمَلُهُمُ  
الْأَنْجَالُ فِي السَّحَابِ ﴿٥١﴾  
وَقَدْ مَكَرَ الَّذِينَ مِن دُونِهِمْ  
أَلَّا يَكُونَ لَهُمُ الْجَنَّةُ وَأَلَّا تُلَاقَى  
الْأَنْجَالُ فِي السَّحَابِ بِأَمْرِ رَبِّهِمْ  
فَوَقَّعَ اللَّهُ فِيهِمُ الْغِيظَ وَالنَّارَ  
وَمَا يَكُونُ لَهُمُ مِنَ اللَّهِ عَاقِبَةٌ  
إِلاَّ فِي الصُّلْحِ وَإِن تُبَدِّلْ سَحَابَهُ  
مَدَّ يَدَهُمْ فَيَقْبِضُوا بِهِ السَّحَابَ  
فِي ظُلُمَاتٍ لَّيْلٍ مُّضِيَّةٍ وَهُوَ  
مُتَوَكِّفٌ ۚ يَخْلُكُ مَا يَشَاءُ وَيَخْتَارُ  
لَوْ أَنَّ لِكُلِّ قَوْمٍ بِزِينَةٍ  
أَنْجَالُ يَسْعَوْنَ فِي الْأَرْضِ فَجَرًا  
وَلَهُمْ فِيهَا مَنَاقِبُ إِنَّ لِكُلِّ  
قَوْمٍ أَجْرٌ يَكُونُ لَهُمْ وَهُمْ  
بِهِ لَا يَخْتَارُونَ ﴿٥٢﴾

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مَلَكُوتِي  
لَهُمْ وَحْشٌ مَّاءٌ ۝  
كَذَلِكَ أَسْلَمْنَا فِي آيَةِ قَدْ خَلَتْ  
وَمِنْ قَبْلُهَا أَمْثَلُ لِمَنْ آمَنَ مِنْهُ الْوَجْهَ  
أَوْ حَسْبُكَ الْوَجْهَ وَمَنْ يَكْفُرُنَ بِالْإِيمَانِ  
فَالْهُوَ رَيْفٌ إِلَى اللَّهِ هُوَ عَلَيْهِ  
تَوَكَّلْتُ عَلَيْهِ وَنَاصِي ۝  
وَلَوْ أَنَّ قُلُوبَنَا كَانَتْ مِثْرَ الْبَحْرِ أَوْ  
تَلْعَفَتْ بِهَا الْأَرْضُ أَوْ كَانَتْ مِثْرَ الْوَجْهِ  
بَلْ بَلَّغْنَاكُمْ رَحْمَةً مِنْ رَبِّكَ إِلَى الَّذِينَ  
آمَنُوا إِنَّ رَبَّنَا اللَّهُ لَعَلَى النَّاسِ شَهِيدٌ  
وَلَا يَزَالُ الَّذِينَ يُلْقُونَ فِيهِ الْغَيْبُ لَهُمْ  
بِمَا صَنَعُوا قَائِمَةٌ تَوَعَّلَّ عَنْ رِجَالِهِ  
وَلَهُمْ حُجَّتٌ بِيَوْمِ وَعَدَ اللَّهُ إِنَّ اللَّهَ  
لَا يُخْلِفُ الْمِيعَاتِ ۝  
وَلَقَدْ اسْتَمَعْتُ مِنْ رُسُلٍ مِنْ قَبْلِكَ  
فَأَمِلْتُ الَّذِينَ يُلْقُونَ فِيهِ الْغَيْبُ لَهُمْ  
فَلَيْفٌ كَانَ عَقَابُ ۝  
أَمْسَ هُوَ قَائِمٌ عَلَى نَفْسٍ بِمَا  
كَسَبَتْ وَجَعَلُوا فِيهِ قُرْآنًا فَلَمْ  
يَسْمَعُوهُ أَمْ بَلْ عَقِبْتُمْ بِمَا لَا يَعْلَمُ  
فِي الْأَرْضِ أَمْ يَرْبَاهُمْ مِنَ الْقَوْلِ  
بَلْ يُزَيِّنُ الَّذِينَ كَفَرُوا أَمْ كَرِهُوا  
وَصَدَّ عَنْهُ السَّبِيلَ وَمَنْ يَصْلَحْ  
اللَّهُ فَامَّا لِمَنْ هَؤُلَاءِ ۝  
لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ  
الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ  
وَأَقْبِ ۝  
فَسَلِّ الْحَقَّ الْبَرَّ وَعَدَ الْمُتَّقِينَ

- 43 The faithless ones  
keep on saying,  
“He is no Envoy!”**

**Say thou,  
"Sufficient witness is Allah  
between yourselves and me—  
and those who know the Law."**

✱

SURA : *IBRĀHĪM*

In the Name of Allāh the Rahmān the Rahīm

1 \*\*\* 281

**ALIF! LAM! RA!**

(O MUHAMMAD!)

Descends on thee  
the Revelation  
so that thou mayst lead them  
from darkness into light  
by the grace of their Lord,  
to Him who is the Sovereign  
and the one Worthy of Obeisance!

2 Allah is He for whom  
is all that is  
in heaven and earth.  
And woe to those  
who have no faith  
and linger in perdition.

3 Those who give preference  
to the immediate present  
over that which is  
more lasting in the future,  
and bar the way to Allah  
or give to truth a twist!  
They are the ones who are  
utterly misguided.

4 No Messenger We sent  
who spoke not  
in the language of his people  
so that he may clarify  
(the message).  
Allah confoundeth whom He wills  
and guideth whom He wills  
He is the Sovereign  
He the Wise!

5 Of yore We sent *Musa*  
with signs from Us:  
"Deliver thou thy people  
out of darkness into light  
and tell them  
of the glories of Allah."

In that, indeed,  
are lessons  
for the patient  
and the grateful.

6 (Remind them of the time)  
when *Musa* told his people:  
"Remember ye  
the favours of Allah  
when He delivered you  
from the people of *Fir'aun*—  
they heaped upon you  
cruel tasks,  
they killed your sons,  
preserved your daughters—  
in all of this there was  
a trial great  
from your Lord."

2 \*\*\* 282

7 (Remind them of the time)  
when your Lord  
announced:  
"If ye are cognizant  
I shall give you more.  
But if ye are insensible,  
retribution is, indeed, severe."

8 And *Musa* had told them:  
"If ye and all  
the dwellers of the earth  
should show ingratitude  
it matters not to Allah;  
unaffected  
is His Sovereignty."

9 Has no story reached you  
of people who preceded you?  
The folks of *Nuh*—  
of *'Ad* and of *Thamud*?  
Of those who followed them  
—none but Allah knows them all.  
Their Envoys came to them  
one by one

with inspiration,  
but they only gagged them  
and persisted :  
“We just deny  
that you are sent by Allah  
and entertain we doubts  
about the path  
to which you call us.”

- 10 Their Envoys asked,  
“Would you doubt in Allah  
the Creator of the heavens  
and the earth?  
It is He who calleth you  
so that He may  
retrieve you from your sins  
and respite you—  
for an appointed time!”  
They said :  
“Nay, ye are  
no more than human  
like ourselves!  
Ye want us to forsake  
those whom our fathers served!  
Bring ye then  
convincing credentials.”

- 11 Answered them their Messengers :  
“(’Tis true that)  
we are only human  
like yourselves.  
But Allah bestows grace  
on whom He wills  
among His servants;  
'tis not for us  
to bring some credentials  
unless Allah doth provide.  
It is in Allah that  
believers put their trust.

- 12 “How can we help  
putting our trust in Allah?  
He has, in truth,  
launched us on our path  
and helped us to withstand  
the hurts  
which you inflict on us.  
They trust in Allah only—  
those who trust.”

وَقَالَ مُوسَى إِنَّ كُفْرَكُمْ وَآ أَنْتُمْ وَمَنْ  
فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَفِيرٌ  
حَسِيمٌ ٥

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِن قَبْلِكُمْ  
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ وَالَّذِينَ  
مِن بَعْدِهِمْ أَلَا يَعْلَمُ اللَّهُ  
جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا  
أَعْيُنَهُمْ فِي آفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا  
بِمَا أُرْسِلْتُم بِهِ وَإِنَّ إِلَهَنَا لَشَيْءٌ مِّمَّا  
تَدْعُونَ إِلَهُ مَرِئِي ٥

قَالَتْ رُسُلُهُمْ إِنِّي أَنَا شَقَّ قَاطِرُ  
الْعَمَلِ وَالَّذِينَ يَدْعُونَ لِيُخْرِجَكُمْ  
مِن دِيَارِكُمْ وَيُخَيِّرَكُمْ إِلَى أَجَلٍ  
مَّشْكُونٍ قَالُوا إِنَّا أَنْتُمْ إِلَّا تَتَفَرَّقُونَ  
فِرْيَادُونَ إِنْ لَكُمْ نَصْرٌ مِّنْ رَبِّكُمْ  
فَأَبَاةُنَا قَالُوا نَبِئْنَا بِبَيِّنَاتٍ ٥

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ لَّكُمْ إِلَّا  
يَتَذَكَّرُونَ وَلَكِنَّ اللَّهَ يُعَذِّبُ عَلَى مَنْ  
يَشَاءُ وَمَنْ يُعَذِّبْهُ فَإِنَّهُ  
يَتَذَكَّرُ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْ  
أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا وَيُخْرِجَكُمْ  
مِن دِيَارِكُمْ وَيُخَيِّرَكُمْ إِلَى أَجَلٍ  
مَّشْكُونٍ قَالُوا إِنَّا أَنْتُمْ إِلَّا تَتَفَرَّقُونَ  
فِرْيَادُونَ إِنْ لَكُمْ نَصْرٌ مِّنْ رَبِّكُمْ  
فَأَبَاةُنَا قَالُوا نَبِئْنَا بِبَيِّنَاتٍ ٥

وَمَا لَنَا أَتَى تَتَوَكَّلُ عَلَى اللَّهِ وَقَدْ هَمَمْنَا  
مُتَلَمِّسِينَ وَلَنَصْرِفَ عَنْ مَا دُبِّرْنَا  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ٥  
وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ  
لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ  
فِي مِلَّتِنَا فَأَوْسَى إِلَهُهُمْ رَبَّهُمْ  
لَنُبَلِّغَنَّكُمْ فِي الظَّلَامَةِ ٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَسْمَاءُ أَنْتُمْ لَنَا إِلَهُ الْغَفِيرُ الْقَسْر  
مِنَ الظَّلَامَةِ إِلَى الْغُورَةِ بِأَذْنِ رَبِّهِمْ  
إِلَى صَوَارِطِ الْعَرْشِ الْعَلِيِّ ٥  
اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَذَوِي الْعَرْشِ الْعَلِيِّ وَمِن  
عَدَابِ شَدِيدٍ ٥

يَا أَيُّهَا الَّذِينَ يَسْتَجِيبُونَ الْغُورَةَ الدُّنْيَا  
عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ  
اللَّهُ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي  
ضَلَالٍ بَعِيدٍ ٥

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ  
قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ  
يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ٥

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ  
قَوْمَكَ مِنَ الظَّلَامَةِ إِلَى النُّورِ وَذَكِّرْهُمْ  
بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ  
حَسِيرٍ كَاذِبٍ ٥

وَلَاذْ قَالَتْ مُوسَى لِقَوْمِهِ إِذْ كُنْتُمْ بِالْعِمَّةِ  
اللَّهُ عَلَيْكُمْ إِذْ أَجْمَعَكُمْ قَوْمًا إِلَى فِرْعَوْنَ  
يَسْأَلُكُمْ عَنْ سِوَةِ الْعَذَابِ وَيَذَرُكُمْ  
أَهْبَاءً كُفْرًا وَتَسْخَرُونَ مِنْكُمْ وَفِي  
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ٥  
وَلَاذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ  
لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي  
لَشَدِيدٌ ٥

3 \*\*\* 283

- 13 Those who are pagans  
said to their Messengers :  
“Either to our creed  
shall you return  
or, we will turn you out  
from our land!”  
But their Lord communed :  
“We shall destroy  
these transgressors!”

14 "And We shall, after them,  
make you abide  
instead."  
This for him  
who keeps in mind My laws  
and fears retribution.

15 They cried for help  
and lo!  
Crushed was every one  
that would suppress.

16 Hell faced him  
while in brackish water  
wallowed he—

17 He gulps and yet  
he cannot swallow.  
Death doth encompass him  
and yet he does not die.  
Before him lies  
intense affliction—

18 A simile  
of those who are oblivious  
of their Lord :  
their deeds as ashes are  
on which the wind doth blow  
on a tempestuous day!  
Nothing of what  
they have achieved  
remaineth with them  
so grossly have they gone astray!

19 See ye not that Allah  
has made  
the heavens and the earth  
with a purpose?  
If He wills  
He could obliterate you  
and come out  
with a new creation.

20 But that will matter little  
to Allah  
the Sovereign Lord.

21 Together they are all  
mustered before Allah.

The ones who yielded,  
to those who had commanded,  
do complain :  
"We had indeed obeyed you :  
will ye be then  
of no avail at all  
against the scourge of Allah?"  
They answer :  
"If Allah had  
shown us the way  
we too would have  
guided you aright.  
Alike to us it is today  
if we protect or we endure—  
there is no way of escape!"

22 *Shaitan*,  
when 'tis all decided  
will absolve himself :  
"It was Allah's promise  
that was true  
I too had promised you  
in order to mislead you  
but I, o'er you  
had no authority.  
I only called you  
and lo! you did respond!  
So blame me not  
but blame yourselves.  
Now I can be  
of no avail to you  
nor can you be  
of any help to me.  
I now regret outright  
your erstwhile  
mixing me with Allah!  
Those who transgress  
for them is suffering in store."

23 But those of faith  
and righteousness  
they enter gardens  
wherein  
streams meander—  
they dwell therein  
permitted by their Lord  
enjoying life in peace.

4 \*\*\* 284

- 24 Hast thou not come across  
that divine proverb—  
“A goodly word  
is like a goodly tree :  
its roots reach deep  
its branches soar to heights.
- 25 It gives forth sustenance  
perpetually  
at the instance of its Lord.”  
Allah strikes out similes  
so that they may  
oft consider.
- 26 An evil word  
is like an evil plant—  
easily uprooted  
from the earth  
and having no stability.
- 27 Allah firmly will establish,  
those whose faith  
is firm,  
in the immediate present.  
and for long in future.  
And Allah will  
allow to stray  
those who transgress!  
Allah doth achieve what He wills!
- 28 Hast thou not seen  
those who, through ingratitude,  
have forfeited Allah's grace  
and made their people  
deserving of a lowly state?
- 29 In hell itself they burn  
and awful is their dwelling.
- 30 And for Allah himself  
they set up symbols  
misleading (others)  
from the path!  
Say thou, “Please yourselves  
for a while—  
ye are leading straight  
for hell. . .”

إِنِّي لَكُنْتُ بِمَا أَشْرَكْتُم مِّنْ قَبْلُ  
إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ④  
وَأَدْخِلْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا لَا يَدْخُلُ فِيهَا رِيحٌ شَرٌّ وَلَا يَبْسُطُ  
الْحَرُّ فِيهَا قُورٌ مِنَ اللَّهِ مَثَلًا لِّكَلِمَةٍ  
طَيِّبَةٍ كَشَجَرٍ طَيِّبٍ أَصْلُهَا ثَابِتٌ  
وَفُرُوعُهَا فِي السَّمَاءِ ⑤  
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا  
وَيُغِيبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ⑥  
وَمَثَلُ كَذِبَةٍ حَسِينَةٍ كَشَجَرٍ خَشَنٍ  
يُجْتَنَبُ مِنَ قَوِيٍّ مِنَ الْأَرْضِ مَا لَهُ  
مِنْ ثَمَرٍ ⑦  
يُحِبُّ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ  
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَهُوَ  
اللَّهُ الْعَلِيمُ ⑧ وَيَعْلَمُ اللَّهُ مَا يَشَاءُ  
أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نَفْسَهُمُ  
اللَّهُ كُفْرًا إِذَا أَسْلَمُوا فَأَوْفَوْهُمُ  
دَارَ الْبَوَارِ ⑨  
جَهَنَّمَ يَصْطَلُونَ فِيهَا وَيُسْقَوْنَ فِيهَا  
وَجَعَلُوا إِلَهًا آتِذَا يُبْعَثُونَ ⑩  
سَبِّحْهُ قُلْ سَمِعُوا وَإِنْ مَوْجِبُهُ  
إِلَى النَّارِ ⑪  
قُلْ لِّعِبَادِي الَّذِينَ آمَنُوا يُقِيمُوا  
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَهُمْ يُؤْمِنُونَ  
وَعَلَى رِجْلِهِمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمُهُمُ  
لَا مَنَعٌ فَبِئْسَ دَلِيلًا ⑫

وَلَا يَسْتَكْبِرُونَ فِي الْأَرْضِ مِمَّنْ يَبْدُوهُمْ  
ذُلًّا وَلَئِنْ جَاءَتْ مَغَافِرٌ وَخَالَاتُ  
دَعْبِدُ ⑬  
وَالسَّافِقُونَ وَخَالَاتُ جَبَّارٍ عَنِيدٍ ⑭  
مِّنْ وَرَأَيْهِ جَهَنَّمُ وَمَنْ يَغْفِرُ مِنَ اللَّهِ  
صَدِيدٌ ⑮  
يَجْعَلُهُ وَلَا يَكْذِبُ فِيهِ وَلَا يَأْتِيهِ  
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمُتَّبِعٍ  
وَمَنْ وَرَأَيْهِ عَذَابٌ غَلِيظٌ ⑯  
مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ  
كَوْمًا وَاشْتَدَّتْ بِهِمُ الرِّجْزُ فِي يَوْمِهِمْ  
عَاصِفٍ لَا يَقْدِرُونَ مَعَاكُوسًا عَلَى  
شَيْءٍ ذَٰلِكَ هُوَ الظَّلُّ الْبُعِيدُ ⑰  
أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
الْأَرْضَ بِالْحَقِّ إِنَّ يَافِثُ ذُهِبُهُ  
وَيَأْتِي بِحُلِيِّ جَدِيدٍ ⑱  
وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ⑲  
وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الصُّعْقُونَ  
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لُكُومًا  
فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ  
اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّ بَنَا اللَّهُ  
لَهَدَيْنَاكُمْ سَوَاءً عَلَيْنَا أَرَبُغَا أَنْ  
صَبْرًا مَا لَنَا مِنْ مَّحْيِيصٍ ⑳  
وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ  
اللَّهِ وَعْدُهُ كَذِبٌ وَعَدْتُكُمْ  
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ  
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي  
فَلَوْلَا تَوْفِيقِي لَكُنْتُمْ مِنَ الْخَاسِرِينَ  
مَا أَتَاهُمْ مِنْ عَذَابٍ وَمَا أَنْتُمْ بِمُصْرِحِينَ

- 31 And to My servants  
who believe in Me, call thou,  
“Arise ye to your duties  
and give  
secretly or openly  
from what We have  
bestowed on you—  
before the day arrives  
when there will be  
no buying, no bargaining.



- 32 Allah is He  
 who made the heavens  
 and the earth.  
 He showereth water  
 from the clouds  
 and from it raises fruits  
 for your sustenance.  
 He has given you boats  
 which, at His bidding  
 skim the seas.  
 And rivers too  
 He has provided you.
- 33 For you He makes  
 the sun, the moon revolve  
 incessantly.  
 For you He has created  
 the night, the day.
- 34 He bringeth to you  
 all that you desire of Him  
 and if ye were  
 to try to count  
 all His favours  
 ye would never cease.”  
 (And yet) man is, indeed  
 ungrateful,  
 loath to acknowledge favours.

5 \*\*\* 285

- 35 Lo, *Ibrahim*, he prayed :  
 “Master mine!  
 Make Thou this town  
 believe (in Thee)  
 and make Thou me  
 and my progeny  
 strangers to idolatory.
- 36 “Master mine!  
 They have, indeed,  
 deluded many  
 among the people;  
 only those who follow me  
 are really mine.  
 And those who obstruct me—  
 well, Thou art, in truth,  
 Forgiving, Merciful.
- 37 “Sustainer ours!  
 I have settled

284-285

some of my family  
 in a barren valley  
 in the precincts of Thy  
 hallowed House  
 in order that  
 they may be able  
 to establish worship.  
 Soften thou the hearts  
 of men towards them  
 and provide them with  
 the fruits of earth—  
 so that they may live  
 contentedly.

- 38 “Our Lord!  
 Indeed Thou knowest  
 what we hide  
 and what we do declare!  
 Naught on earth or heaven  
 can be hidden  
 from Allah!
- 39 “Praise be to Allah  
 who, in my old age,  
 has given me  
*Isma'il* and *Ishaq*!  
 My Lord, indeed,  
 is one who responds  
 to our prayers.
- 40 “My Lord!  
 Provide for me a place  
 in worship as also to  
 some of my progeny.  
 Our Lord!  
 Fulfil Thou my prayer!
- 41 “Master ours!  
 Forgive me, my ancestors,  
 and the faithful,  
 on the day of final reckoning!”

6 \*\*\* 286

- 42 Deem not thou that Allah  
 is oblivious  
 of transgressions.  
 He only respites them  
 till the day when  
 eyes are open wide  
 in horror—

285-286





SURA : *HIJR*

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 287

**ALIF! LAM! RA!**

(O MUHAMMAD!)

Here come renditions  
from the Book—  
the manifest Qur'an :

- 2 Anon, those who (still) reject  
will wish  
that they too had believed!
- 3 Leave them thou  
to eat and enjoy life;  
let their delusion  
beguile them—  
soon they'll come to know.
- 4 No people did We punish  
except according to a law.
- 5 No people can forestall  
their time nor hasten it.
- 6 They say, "O thou to whom  
the message is revealed!  
Truly thou art  
possessed by a *jinn*!
- 7 "Why dost thou not  
show us angels  
if thou art truthful?"
- 8 We send no angels,  
unless needed;  
nor, if they come,  
can they be seen.
- 9 It is We  
who send the Messenger  
and it is We who guard him.
- 10 Indeed, We sent  
such Messengers  
to preceding groups.

- 11 But, no Messenger  
comes to them  
but they of him  
make fun.
- 12 That is how We make  
the hearts of the wicked  
to react.
- 13 They will not acquire faith afresh  
and older faiths are obsolete.
- 14 If we had opened for them  
heaven's door  
and they ascended  
higher and more high,
- 15 They will still say,  
"Our eyes deceive us,  
we have been bewitched."

2 \*\*\* 288

- 16 It is We  
Who have set forth  
in the heavens  
shining stars  
enchanted to behold.
- 17 And We protect them  
from all cursed devils.
- 18 And even he who, stealthily,  
would hear  
is pursued by a bolt of fire.
- 19 And the earth  
We have spread wide  
and raised upon it hills—  
therein all things  
grow in harmony.
- 20 Therein We provide  
sustenance for you  
as also  
for those whom it is not  
for you to feed.

# بسم الله الرحمن الرحيم

21 And there is nothing that  
We possess not in abundance,  
but We release it  
in measured quantities.

22 We send the fertilizing winds;  
then, from the heavens  
We send rain  
by which We flush your thirst—  
you certainly did not  
control its storage.

23 It is, indeed,  
We who make you live,  
We who make you die,  
and We alone  
are your inheritors.

24 To Us, in truth, is known  
which one among you  
doth precede;  
We know who follows.

25 And, 'tis your Lord  
who gathers them;  
He is the Wise  
He is the Knowing.

3 \*\*\* 289

26 Evolved We citizens  
from black tilth;

27 And denizens,  
We had earlier forged them  
out of desert flames.

28 And when thy Lord  
addressed the angels:  
"I shall raise a being  
from lowly clay

29 "And when I have  
instilled in him  
My power  
ye shall all be subject to him  
and render him obeisance!"

30 All angels bowed  
collectively  
and did obeisance—

وَحَفِظْنَا مِنْ كُلِّ شَيْءٍ رَجِيذًا  
إِلَّا مِنْ أَمْرٍ أَتَى النِّعَمَ فَاتَّبَعَهُ  
وَهَبْنَا مِنْ بَيْنِ أَيْدِيهِمْ  
وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا  
رَوَابِي وَأَنْثَقْنَا فِيهَا مِنْ كُلِّ شَيْءٍ  
مَوْزُونًا ⑤

وَجَعَلْنَا لَكُمْ فِيهَا مَعَالِيشَ وَمِنْ لَدُنْكُمْ  
لَهُ بَرَكَاتٌ ⑥  
وَلَنْ تَمُوتَ مِنْ شَيْءٍ إِلَّا عِنْدَ تَاخَرَاتٍ ⑦  
وَمَا تَكُونُ لَهُ إِلَّا عَقْدًا يُعْلَمُونَ ⑧

وَأَرْسَلْنَا الرِّيحَ لَوَاحِشًا لَنَاوِينَ  
السَّمَاءَ مَاءً فَاسْتَفْتَحُوا سَحَابًا ⑨  
لَهُ عَذَابٌ ⑩  
وَأَنَّا لَنَبْغِي وَهَيْتَ وَمَنْ لَوْ لَوَّحِينَ ⑪  
وَلَقَدْ عَلِمْنَا الْمُسْتَفْتِدِينَ مِنْكُمْ ⑫  
وَلَقَدْ عَلِمْنَا الْمُسْتَأْذِنِينَ ⑬

وَأَن رَّبَّكَ هُوَ يَجْزِيهِمْ وَكَائِمْ  
عَلَيْهِمْ ⑭  
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ  
مِنْ حَمَإٍ مَسْنُونٍ ⑮  
وَالْبَاقِيَ خَلَقْنَاهُ مِنْ قَبْلِ مِنْ تَارٍ ⑯  
السَّمُورِ ⑰

فَإِذَا قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَالِقٌ  
بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ⑱  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي  
فَسُجَّدُوا لَهُ بَاطِنًا ⑲  
فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ⑳

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ  
السَّاجِدِينَ ㉑  
قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ  
السَّاجِدِينَ ㉒

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِبَعٍ  
الْأَوَّلِينَ ㉓  
وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا  
بِهِ يَسْتَكْبِرُونَ ㉔  
كَذَلِكَ نَسْلُكُ فِي قُلُوبِ الْمُجْرِمِينَ ㉕  
لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ  
الْأَوَّلِينَ ㉖

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ㉗  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ㉘  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ㉙  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ㉚

الرَّسْمِ الْإِيسَاءِ الْكُنُوزِ ①  
رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ  
كَانُوا مُسْلِمِينَ ②

دَرَهُمْ يَأْكُلُوا وَيَشْتَبِعُوا وَيُلْهِمُهُمُ  
الْمَلَكُ كُلٌّ يَعْلَمُونَ ③  
وَمَا أَهْلُكُمْ نَاعُونَ فَرِيحًا إِلَّا وَلَهُمَا  
كِتَابٌ يَعْلَمُونَ ④

مَا أَصْبَحُ مِنْ أَتَمِّ أَجَلَهَا وَمَا  
يَسْتَأْذِرُونَ ⑤  
وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ  
إِنَّكَ لَمَجْنُونٌ ⑥

لَوْ مَا تَأْتِيَنَا بِالْمَلِكَةِ إِنْ كُنْتَ  
مِنَ الصَّادِقِينَ ⑦  
مَا نَزَّلُ الْمَلِكَةَ إِلَّا بِالْحَقِّ وَمَا  
كَانُوا إِلَّا مُنْظَرِينَ ⑧

إِنَّا نَعْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ  
لَحَافِظُونَ ⑨  
وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِبَعٍ  
الْأَوَّلِينَ ⑩  
وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا  
بِهِ يَسْتَكْبِرُونَ ⑪

كَذَلِكَ نَسْلُكُ فِي قُلُوبِ الْمُجْرِمِينَ ⑫  
لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ  
الْأَوَّلِينَ ⑬

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

وَلَوْ تَفَحَّنَا عَلَيْهِمْ بِآيَاتِنَا مِنَ السَّمَاءِ  
فَلَقَالُوا فَيَعْبَهُونَ ⑭  
لَقَالُوا إِنَّمَا سِحْرٌ مُبِينٌ ⑮  
نَحْنُ مُؤْمِرٌ فَسَخَّرْنَاهُمْ ⑯  
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا  
لِلنَّظِيرِينَ ⑰

31 Except Iblis!  
Refused he altogether  
to be among the ones  
who bowed.

32 He said, "O Iblis!  
what ails thee  
that thou art not  
among the ones who bow?"

- 33 He answered,  
 "I am not the one  
 to bow to one  
 whom Thou hast raised  
 from mere clay!"
- 34 He said,  
 "Get thee hence!  
 Thou art expelled!"
- 35 "And cursed shalt thou be  
 until the day of reckoning!"
- 36 He pleaded,  
 "Master mine!  
 Let me watch o'er them  
 till the day they rise."
- 37 He said,  
 "Thou may keep  
 watch on them
- 38 "Until the very moment  
 of the appointed day!"
- 39 He said "Master,  
 since Thou hast cast me out  
 I shall appear to them  
 so fair on earth  
 that I shall outcaste all!
- 40 "Except the really genuine ones  
 among Thy servants!"
- 41 He said,  
 "Theirs is the path  
 leading straight to Me.
- 42 "Upon My servants  
 thou shalt have no power  
 unless they themselves  
 become outcastes;
- 43 "And hell itself  
 is promised  
 for all such."
- 44 It has its seven entrances;  
 to each a group of sinners  
 is assigned—
- 45 The righteous surely shall be  
 midst fountained glades:
- 46 "Welcome ye,  
 and be in peace."
- 47 We shall efface  
 from their hearts  
 what rancour there remains;  
 they shall dwell as brothers  
 enjoying luxury—
- 48 No ennui shall touch them  
 nor shall they unwelcome feel.
- 49 Explain thou then  
 to My servants  
 I am Forgiving, Merciful;
- 50 And (also) my punishment  
 is punishment severe!
- 51 Narrate to them  
 about the guests of *Ibrahim*
- 52 When they appeared before him  
 and said (suddenly),  
 "Peace be on you!"  
 He said,  
 "You frighten and alarm us!"
- 53 They answered,  
 "Be not alarmed!  
 We bring thee tidings  
 of a son endowed with wisdom!"
- 54 He asked "Do ye  
 these tidings bring  
 although old age has touched me?  
 Wherefore do ye raise  
 (our) hopes?"
- 55 They said,  
 "Tidings true we bring:  
 Be not among the hopeless!"

4 \*\*\* 290

56 He said,

"Who can lose hope  
in Allah  
except the cynical?!"

57 "(But, tell me),  
on what exact errand  
have ye come  
O, Messengers?"

58 They said,  
"We have been sent  
to a criminal tribe—

59 "Only the family of *Lut*—  
them we are to rescue,

60 "Except his wife,  
we have surmised  
that she remains behind."

5 \*\*\* 291

61 Eventually the Messengers  
arrived among *Lut's* people.

62 He said, "Ye seem to be  
utter strangers here."

63 They answered,  
"Nay, we have  
come to (rescue) thee  
from that which they ignore.

64 "We come to thee in all sincerity  
and we do speak the truth.

65 "Set forth with thy family  
at midnight  
and do thou follow behind them.  
Let none among you turn around  
but go straight on  
as ye are commanded."

66 Thus We decreed for him  
because the last of them  
was to be left behind  
when morning dawned.

إِنَّا مِنْكُمْ دَجَلُونَ ﴿٥٦﴾  
قَالُوا لَا تَزِرُكُمُ الْعَذَابُ عَنْ عِلْمِ رَبِّكُمْ ﴿٥٧﴾  
قَالَ الْغَائِبِينَ ﴿٥٨﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٥٩﴾  
فَقَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٠﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦١﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٢﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٣﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٤﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٥﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٦﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٧﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٨﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٦٩﴾  
قَالَ رَبِّ قَوْمِي عَلَىٰ أَنْ يَمْسُوكَ الْكَافِرُونَ ﴿٧٠﴾

قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٥٦﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٥٧﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٥٨﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٥٩﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٠﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦١﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٢﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٣﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٤﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٥﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٦﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٧﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٨﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٦٩﴾  
قَالَ لِمَ أَتَاكُمْ مِنْكُمْ دَجَلُونَ ﴿٧٠﴾

67 The people of the town gathered  
as if they had received  
glad tidings.

68 He pleaded  
"These are, in truth, my guests  
molest them not!"

69 "Fear ye Allah  
and disgrace me not!"

70 They said,  
"Did we not forbid thee  
to plead for all and sundry?"

- 71 He groaned,  
"Here are my daughters  
if ye must enact!"
- 72 By thy life (O, MUHAMMAD)!  
they milled around  
as if dead drunk,
- 73 Until there seized them  
the blast  
before the east was bright!
- 74 We turned them  
upside down  
and rained upon them  
showers of stones.
- 75 In these are surely signs  
for those who ponder.
- 76 (The remnants of) their (cities)  
linger still by the high road!
- 77 Provide they lessons striking  
for those  
who will be righteous.
- 78 So also were  
the Peoples-of-the-Wood  
transgressors.
- 79 We overwhelmed them  
with retribution.  
Both stand  
as glaring landmarks  
along the open road!
- 6 \*\*\* 292
- 80 The people dwelling  
in the stony tracts of *Hijr*—  
they too did spurn their Envoys.
- 81 Our proofs We brought before them  
but they evaded issues.

- 82 Out of mountains hewed they houses  
and thought they were secure.
- 83 But torment seized them  
before it dawned.
- 84 Of no avail to them  
was aught they wrought.
- 85 Not in vain  
have We created  
the heavens and the earth  
and that which lies between.  
  
Their hour is nigh.  
So tolerate them thou  
with graceful tolerance.
- 86 Thy Lord is, indeed,  
Creator-Supreme.  
He knoweth all.  
  
\* \* \* \* \*
- 87 We have revealed to thee  
in two (portions)  
the seven itemed miniature  
(to be oft repeated)  
and the great Qur'an.  
  
\* \* \* \* \*
- 88 Cast thou not longing eyes  
on blessings We have given  
to (other) couples  
nor give in thou to grief,  
Extend thy wings  
over the faithful.
- 89 Assure them: "It is plain,  
I am myself a warner.
- 90 "Like those who were  
sent down to men  
who were divided;

91 "And who split  
the truth announced, to bits.

92 "Thy Lord will question  
them for all

93 "That they have done."

94 Announce thou publicly  
what thou art bid  
and break away  
from these deifiers.

95 Sufficient unto thee are We  
against the scoffers.

96 Those who elevate  
idols to the level of  
the Deity! O, soon,  
they'll come to realize!

97 Well are We aware: at times  
thy heart is stricken  
at what they say.

98 But strive thou on  
at the bidding of thy Lord  
and be among  
those who silently obey.

وَلَقَدْ آتَيْنَاكَ سُبُحَاتِ الْمَكَانِ وَ  
الْقُرْآنَ الْعَظِيمَ ۝

لَا تَجْعَلْ عَيْنُكَ إِلَى مَا مَتَعْنَا رَبِّهٖ  
تَوَّابًا وَنُفَعْدُكَ الْحَزْنَ عَلَيْهُمُ

الْخَفِيفُ جَنَّاتِكَ لِلْمُؤْمِنِينَ ۝

وَكُلُّ لَيْلٍ أَتَانَا نِيرَانُ السَّيِّئِينَ ۝

كَمَا أَتَيْنَا عَلَى الْمُفْتِرِينَ ۝

الَّذِينَ جَعَلُوا الْقُرْآنَ عِثِينَ ۝

قُورَيْكَ أَتَيْنَاكَ أَتَجْعَلُونَ ۝

عَنَّا كَاؤًا يَعْمَلُونَ ۝

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ  
الْمُفْسِدِينَ ۝

إِنَّا كُنَّا بَيْنَكَ الْمُسْتَعِزِّينَ ۝

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

فَسَوْفَ يَجْعَلُونَ ۝

وَلَقَدْ نَعْلَمُ أَنَّكَ يَحِيقُ صَدْرُكَ

بِمَا يَفْعَلُونَ ۝

فَصَبِّرْ بِحُكْمِ رَبِّكَ وَكُنْ مِنَ  
السَّاجِدِينَ ۝

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَبْرُكَ إِلَيْكَ الْيَقِينَ ۝

قَالَ هُوَ رَبِّي إِنَّمَا تُشْرِكُونَ ۝  
لَعَنُوا رَبَّ هُمْ فِي سَكْرَةٍ وَلَهُمْ جُودُونَ ۝

فَأَخَذَهُمُ الصَّيْحَةُ مُشْرِقِينَ ۝

فَجَعَلْنَا عَالِيَهَا سَاسًا فَلَهَا أَمْطَرْنَا عَلَيْهُمْ  
سَحَابًا مِّنْ حَبَلٍ ۝

إِن فِي ذَلِكَ لَآيَةً لِّمُؤْمِنِينَ ۝

وَأَنهَآ لَاسِبِيلٌ مُّقِيمٌ ۝

إِن فِي ذَلِكَ لَآيَةً لِّمُؤْمِنِينَ ۝

وَأَن كَانَ الْخُطْبُ الْوَكِيلُ لِّلَّذِينَ ۝

فَانْتَقَسْنَا وَهُمْ وَلَهُمْ أَلْيَا مَالَهُمْ فَبَدَّلْنَا ۝

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ۝

وَاصْبِرْ لَهُمْ آيَاتُنَا كَاؤًا عَنَّا مَفْرُودِينَ ۝

وَكَانُوا يُخَيِّتُونَ مِنَ الْجِبَالِ مِثْلًا لِّأَوَّلِينَ ۝

فَأَخَذَهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝

فَمَا أَغْنَىٰ عَنْهُمْ كَاؤُهُمْ وَلَاسِبُونَ ۝

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ

فَأَصْحَارُ الْفُجَعْرِ تَجِيئُ ۝

إِن رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ۝

99 Keep on thou  
to serve thy Lord  
until there comes to thee  
that which is certain.

\*



## SURA : NAHL

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 293

(O MUHAMMAD!)

**C**ometh nigh  
Allah's decree!  
Be (thou) not impatient.  
Glory be to Him  
He is far above  
what they associate  
with Him.

2 Angels descend  
with revelations  
at His instance  
on whom He wills  
of His servants  
so that He may remind :  
"There is, indeed,  
no deity but I.  
Therefore, worship (only) Me."

3 Created He the heavens  
and the earth with purpose  
He is far above  
what they associate with Him!

4 Evolved He man from sperm  
and lo! man dares  
to openly oppose!

5 Cattle He made for you  
a source of warmth  
and of many things beside,  
and (some) of them ye (also) eat.

6 What beauty they provide you  
when driven home at eventide  
or when they are  
led out to graze at dawn!

7 They carry burdens for you  
to lands ye could not reach  
without distress  
unto yourselves.

Your Lord, indeed,  
is most considerate,  
most Merciful.

8 Horses, mules and donkeys  
to ride on  
and take pride in—  
many other things  
He has provided you  
of which you are  
not e'en aware!

9 It is for Allah  
to show  
the direction (of the goal)  
but (in that direction)  
are (devious) paths;  
had He willed  
He could have guided you  
in detail.

2 \*\*\* 294

10 He it is Who sends for you  
rain from clouds, from it ye drink  
and from it grows the pasture  
on which you graze  
(your herds).

11 Through it He raiseth  
for you grain,  
olives and dates and grapes  
and other kinds of fruits.

*In all of this indeed,  
are blessings  
for people who reflect!*

12 Harnessed He for you  
the night, the day,  
the sun, the moon, the stars—  
all ply according to His law.

*In all of this, indeed,  
are blessings  
for people who do think!*



- 23 Undoubtedly, Allah is aware  
of what ye would conceal  
and what ye would profess  
Verily He loveth not the proud.
- 24 So when they are asked,  
"What has your Lord revealed?"  
They (pertly) answer :  
"Tales of the ancients!"
- 25 They alone will bear,  
on the Day appointed,  
the burden of  
their (saucy) attitude  
and the burden also  
of those whom, unknowingly,  
they had (thereby) led astray!  
Alas, how heavy  
will this (double) burden be!!
- 4 \*\*\* 296
- 26 Their predecessors too  
had set up camps  
(against Allah);  
but Allah weakened  
the bases of their pillars  
and the roofs fell down upon them  
from above. Calamity befell them—  
from whence they did not know.
- 27 Then on the appointed day  
He will humble them.  
He will ask,  
"Where are my partners  
with regard to whom  
ye were wont to quibble?"  
And those to whom  
hath knowledge come,  
will murmur,  
"Today, indeed, the pagans  
are discomfited  
and full of misery."
- 28 Those whom death's angels  
whisk away,  
while actually engaged  
in doing themselves wrong  
will assume innocence :  
"We have done no harm!"  
"Yes, yes, Allah knoweth  
all that ye have done.

- 29 "So enter ye the gates of hell  
and long live there!  
Low indeed is the abode  
of those presuming to be high!"
- 30 When those who had paid heed  
to what your Lord had sent  
are asked,  
"What has your Lord revealed?"  
They answer : "Grace!"
- For those who would do good,  
in this life itself  
awaiteth good  
and in their future home  
is added grace.  
Gracious indeed  
is the final resting place  
of those who evil shun.
- 31 Gardens of delight  
they enter;  
streams flow at their feet,  
for them is all they want :  
that is how Allah  
doth reward  
those who evil shun.
- 32 Those whom death's angel  
whisk away  
while actually engaged  
in righteous work.  
to them it will be said  
"Peace be on you  
enter ye these heaven's gates  
for what you did."
- 33 What do they await other than  
the visitation of (death's) angels,  
or the decree of Allah?
- Exactly thus behaved  
those preceding them  
Allah wronged them not;  
it was they  
who wronged themselves!
- 34 They were overwhelmed  
by the evil of their deeds  
and there enveloped them  
that at which they scoffed.



6 \*\*\* 298

- 41 Those who migrate  
in the cause of Allah  
often being persecuted  
We promise them  
prosperity  
in the present;  
greater is their guerdon  
in the future—  
if they could only know.
- 42 (Let them) persevere  
in patience  
and in their Lord  
put trust.
- 43 Never did we send  
Messengers before thee  
except men  
whom We inspired; ask ye  
the men with Scriptures  
if ye are not aware.
- 44 (We sent them)  
with plain and prosaic proofs  
and truth enhanced in poetry.  
On thee We have bestowed  
expression clear  
so that thou may'st clarify  
to men what We  
had earlier sent to them,  
and that they may reflect.
- 45 Those who evil plot  
(against thee)  
are they sure the earth  
will not soon swallow them  
or that there might descend  
on them  
calamity  
from whence they know not?
- 46 (Are they sure)  
He will not  
call them to account  
while they move about  
and they be helpless  
in resisting Him?

- 47 Or that He will not  
call them to account  
through lingering wastage?  
But your Lord  
is the Compassionate,  
the Merciful.
- 48 Do they not see  
there is not a thing  
in Allah's creation  
whose shadow doth not bow to Allah—  
and lieth prostrate  
on the right or left?
- 49 And all living creatures  
in heaven and on earth  
worship Allah; so do angels,  
none shows arrogance.
- 50 All fear their Lord  
above them  
and do as they are bidden.

7 \*\*\* 299

- 51 Allah hath said,  
"Accept ye not two deities.  
There is only one Deity  
To Me (alone) give reverence."
- 52 For Him is all  
that is in the heavens  
and the earth  
He is to be reckoned  
always:  
why then would ye fear  
others beside Allah?
- 53 No blessing have ye  
which is not from Allah;  
when evil toucheth you,  
you moan before Him.
- 54 But when He has cleansed you  
of your suffering  
some of you associate  
others with their Lord



63 By Allah! We had sent  
 (Apostles) before thee  
 to (different) peoples;  
 but *Shaitan* made (their)  
 evil deeds seem fair to them;  
 to this day he is their friend;  
 for them is painful punishment.

64 For naught have We  
 sent down to thee the Book  
 but that thou shouldst  
 explain to them  
 their points of difference;  
 and as a guide and mercy  
 to a people who believe.

65 And Allah sends down rain  
 from the heavens  
 and enliveneth the earth  
 after it is dead.  
 In that, indeed, is miracle  
 for those who can perceive.

9 \*\*\* 301

66 And in the (milking) cattle too  
 there is for you  
 a thing to wonder at :  
 From their bellies,  
 interspersed with filth  
 and blood,  
 there comes forth milk  
 pure and delectable  
 to those who drink.

67 And from the fruit  
 of date and vine you make  
 intoxicants and nourishments :  
 therein too lie miracles  
 for those who understand.

68 And thy Lord inspires  
 the honey bees  
 to make their nests  
 on mountain cliffs,  
 on (sheltered) branches,  
 or, in what they hang on high.

69 Then to feed  
 on variegated blossoms

and pursue meekly  
 the paths shown by its Lord.  
 From their bodies issues forth  
 honey having different hues  
 (and different flavours).  
 In this again are miracles  
 for those who think.

70 It is Allah  
 who creates you  
 and later doth recall you;  
 and there are some  
 among you who  
 are left behind to senile age  
 and cease they to remember  
 what they had once known well.  
 Verily, Allah is all-Knowing  
 and all-Powerful.

10 \*\*\* 302

71 Allah enricheth  
 some among you  
 over others  
 with regard to wealth.  
 But no rich one  
 distributes his wealth  
 among those in his care  
 to make of them his equals.  
 "Must they forego  
 the blessings of Allah?"

72 Allah it is Who gives to you  
 mates from among yourselves;  
 and from your mates  
 He brings forth sons  
 and ready helpers,  
 and ample benedictions.  
 Will they still believe  
 in falsehood  
 and, deliberately, ignore  
 Allah's blessings?

73 Continue they to serve  
 others beside Allah—  
 they who have no power  
 to give a shred of sustenance  
 from heaven or earth,  
 who can no power have.

- 74 Therefore, strike no likeness  
for Allah!

Allah, indeed, knoweth,  
ye know not.

- 75 Giveth Allah a comparison :

A slave securely owned  
possessing no self-volition  
And, (on the other hand),  
one whom We enrich;  
he spends therefrom  
secretly and openly :  
are they equals? !  
Praise Allah, (No)!  
And yet among them  
many do not see  
the difference.

- 76 Giveth Allah (yet another)

contrast : two men—  
one a mute, and with  
no power of volition,  
an utter burden  
on his masters—  
whichever way he turneth him  
he brings no good.  
Can he be taken as an equal  
to one who doth command  
in fairness  
and followeth the correct path?

11 \*\*\* 303

- 77 The knowledge of the future  
in heaven or on earth  
lies with Allah.

The matter of the moment  
lasteth no longer  
than the twinkling  
of an eye or less  
and Allah, over all,  
holdeth power.

- 78 Allah it is

who rears you  
in your mothers' wombs,  
ye know not how,  
and gives you hearing  
sight and feeling,  
so that  
ye may be grateful.

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ  
أَزْوَاجًا لَّتَكُونُوا مِنْهُنَّ  
بَنِينَ وَحَقْدَةً ذُرِّيَّةً لَّكُم مِّن  
الطَّلَاقِ إِنِّي بَاطِلٌ يُرْوَدُ مِّنْ  
يَدَيْهِ اللَّهُ هُمْ يَكْفُرُونَ ①  
وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا  
يَمْلِكُ لَهُمْ رِقَابًا مِّنَ السَّمَاءِ  
وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ②  
فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ  
يَعْلَمُ وَأَن تَعْلَمُونَ ③

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا لَّدُنَّا  
يَقْدِرُ عَلَى شَيْءٍ وَمِن دُونِهِ  
رَبٌّ غَافِلٌ فَأَخْرَجْنَا مِنْهُ  
بُذْرًا فَجَعَلْنَا لَهَا فَوَاقٍ وَبُزْرًا  
وَجَعَلْنَا هُلًا لِّمَنْ يُسَوِّدُ  
الْأَحْمَادَ ④  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ⑤  
وَضَرَبَ اللَّهُ مَثَلًا لِّجَاهِلٍ  
أَعْمَى كَلَّا يَفْقِدُ عَلَى شَيْءٍ  
هُوَ كَلَّا عَلَى مَوْلَاهُ أَيَّمَا  
أَعْيُنٍ يَفْقِدُ هَلْ يَسْتَوِي هُوَ  
وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى  
بِرٍّ لَّدُنْ يَتَّقِيهِ ⑥

وَلِلَّهِ عِيبُ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنفَسٍ  
أَوْ قَفْزٍ ⑦  
أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ⑧  
وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ  
أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا  
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ لَا تَعْلَمُونَ ⑨  
تَشْكُرُونَ ⑩

أَلَمْ يَرْزُقْنَا إِلَى الْفُلْكِ مَدْرَافًا  
وَالسَّمَاءَ مَطْلَعًا إِنَّ اللَّهَ  
رَؤُوفٌ رَّحِيمٌ ⑪  
ذَلِكَ لَا يَتَذَكَّرُ لِقَائِهِمْ  
يُؤْمِنُونَ ⑫

ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن  
قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ  
أَعْمَالَهُمْ فَهُوَ يَوْمُهُمْ  
أَعْمَالُهُمْ وَالْكَافُورُ ⑬  
وَمَا أَتَيْنَا عَلَيْكَ الْكِتَابَ  
إِلَّا بِالْحَقِّ وَلَهُمُ الْآخِرُ ⑭  
لَهُمُ الْإِنْدَى اخْتَلَفُوا فِيهِ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ⑮  
وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ الْإَرْضَ بَعْدَ  
مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً  
لِّقَوْمٍ يَعْلَمُونَ ⑯  
وَإِنَّ لَكُم فِي الْأَنْعَامِ لَعِبْرَةً  
نُّفِثُكُمْ فِيهَا وَلِيَجِدُوا مِن  
بَيْنِ قَرْنٍ وَفِي ذَلِكُمْ  
بَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ ⑰

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأعنَابِ  
نُفِثُكُمْ فِيهَا وَمِنْهَا لَكُمْ  
لَبَنٌ وَلَبَنٌ سَوِيٌّ وَفِيهَا  
لَكُمْ مَنَاقِبُ إِنَّ فِي ذَلِكَ  
لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ⑱  
وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ  
إِذَا طَرَفَتْ إِلَى الْمَدِينِ  
مِنَ الْجِبَالِ بَيْتًا ذُو الْعَرْشِ  
وَمِنَ الْأَعْنَابِ ⑲  
وَمِنَ الْأَعْنَابِ لَكُمْ مَنَاقِبُ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ  
يَعْلَمُونَ ⑳

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَرْزُقُكُمْ  
وَهُوَ أَرْزُقُكُمْ وَهُوَ  
الْعَزِيزُ ㉑  
يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ  
اللَّهَ عَلِيمٌ ㉒  
قَدِيرٌ ㉓

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى  
بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ  
فُضِّلُوا بِرِزْقِهِمْ يُضْطَرُّونَ  
إِلَّا قَلِيلٌ مِّنْهُمْ ㉔  
وَلَقَدْ جَاءَتْهُمْ مِّنْهُم  
بُيُوتُهُمْ فِي سَوَاعِدِهَا  
يُنَادِيهِمْ ㉕

- 79 Observe they not the birds  
that wing their flight  
in heaven's vaults?

None doth sustain them  
but Allah.

In that, indeed, are miracles  
for those who understand.



80 And Allah gives you comfort  
in your homes  
and, from the skins of cattle  
provides you cover  
when ye travel  
as also when you rest.  
And from their wool,  
their fur, their hair,  
are goods and profits  
according to your timely needs.

81 In His (barren) plains  
He hath given you (also) shade.  
In the mountains He provideth  
resting places;  
He provideth garments  
to protect you from the heat  
and garments to protect you  
in your wars.  
Thus doth He lavish favours  
on you so that ye may  
acknowledge Him.

82 But, if they slide back  
(in their unbelief  
thou art not to mind);  
'tis thine only  
to plainly warn!

83 They acknowledge Allah's favours  
then they deny them!  
Most of them are ingrates.

12 \*\*\* 304

84 One day We shall raise  
from every people a witness  
and then no excuse  
will prevail,  
no favours shown.

85 When those who transgressed  
face the retribution  
for them no leniency,  
no respite.

86 When they, who called  
on others beside Allah,  
see those  
on whom they called,  
they will exclaim :  
"There, our Lord!

are those whom we  
associated with Thee,  
on whom we called  
beside Thee!"  
But they will retort  
"Ye are, indeed, liars!"

87 To Allah shall they  
turn that day  
and abjectly submit  
bereft of their myths.

88 Those who blaspheme,  
and also others lead astray  
from the path of Allah,  
for them will be  
punishment on punishment  
for that they had been  
also mischievous.

89 We raise for every people  
a witness from among themselves.  
We have called thee  
as a witness against these.  
And We have given thee  
a testament,  
which clarifies all things,  
a guide, a benediction,  
and a harbinger,  
for those who submit!

13 \*\*\* 305

90 Allah, indeed, commandeth  
justice and kindness  
and generosity to kin.  
And He forbids  
selfishness,  
ingratitude and greed.  
He doth expostulate  
so that ye may heed!

91 Fulfil the covenant  
with Allah  
when you have made one;  
let not a promise lapse  
when firmly made;  
ye have, indeed,  
made Allah witness :  
and Allah is aware  
of all ye do.

- 92 Be not like a woman  
who splits the fibres  
after having made strong yarn.  
Weaken not the contracts  
entered into mutually,  
simply to enlarge one group  
beyond another group;  
Allah testeth you in this.  
He will, on the appointed day,  
make clear to you  
the points on which you differ.

- 93 Had Allah wished  
He could have made  
you all  
but one community;

Leadeth He astray  
whom He wills  
and guideth He  
whom He wills.

But ye will certainly  
be questioned  
about your actions.

- 94 Let not perfidy  
make loose your compacts  
lest your feet do slip  
after having got  
a foothold;  
and ye taste the evil  
for having swerved  
from the path of Allah;  
and lest ye be deserving  
of dire consequences.

- 95 Nor barter away cheaply  
your covenant with Allah.  
For Allah's (compensation  
for those who keep their faith)  
is far greater  
if you only knew.

- 96 What comes to you  
must leave you  
but that which is with Allah  
doth endure.  
And those who persevere  
in patience We reward  
with wages greater  
than what their actions  
call for.

وَاللّٰهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا  
وَجَعَلَ لَكُم مِّنْ جُلُودِ الْاَنْعَامِ  
بُيُوتًا تَقِفُونَ عَلَيْهَا لَكُمْ طَعْنٌ  
وَيَوْمَ اَقَامَتُهَا اَقَامْنَا وَمَتَاعًا  
اِلَىٰ حِينٍ ۝۱۰  
وَاللّٰهُ جَعَلَ لَكُم مِّنْ اَمْوَالِكُمْ  
ظُلُمًا ۝۱۱  
وَجَعَلَ لَكُم مِّنْ اَنْفُسِكُمْ اَلْفًا  
وَجَعَلَ لَكُم مِّنْ اَرْوَاحِكُمْ اَحْزَنًا  
وَقَدْ جَعَلْنَا لَكُم عَلَيْهَا مِثْقَالَ  
نَّاصٍ ۝۱۲  
وَاَوْفُوا بِعَهْدِ اللّٰهِ اِذَا عَاهَدْتُمْ  
وَلَا تَقْطَعُوا اَلِیْمَانَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْنَا لَكُم عَلَيْهَا مِثْقَالَ  
نَّاصٍ ۝۱۳  
اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُونَ ۝۱۴  
وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَاهَا  
مِنْ بَعْدِ ثَمَرِهَا اَنَّكَ اَنْ تَخِدُوْنَ  
اٰیٰتِنَا وَلَعَلَّ كُفْرًا اَنْ تَكُوْنَ  
اُمَّةٌ مِّنْ اُمَّةٍ اَلْفَنَّا لِلنَّاسِ حُرُمًا  
اَللّٰهُ يَهْدِي مَن يَشَاءُ ۝۱۵  
مَا كُنْتُمْ فِیْهِ تَخْتَلِفُونَ ۝۱۶  
وَلَوْ شَاءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً  
وَّاحِدَةً وَلٰكِنْ لِّعَلَّكُمْ تَعْقِلُوْنَ  
۝۱۷  
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اَتَمُّوْا  
عَهْدَكُمْ بِاَلْوَاكِلِ الَّتِي بَيْنَكُمْ  
وَالنَّاسِ ۝۱۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۱۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۲۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۳۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۴۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۵۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۶۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۷۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۸۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۰  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۱  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۲  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۳  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۴  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۵  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۶  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۷  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۸  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۹۹  
وَلَا تَكُوْنُوا كَالَّذِيْنَ اٰمَنُوا  
وَلَمْ يَكُنْ لَهُمْ اَمَالٌ ۝۱۰۰

- 97 He who acteth rightly  
—be it man or woman—  
and faith possesses  
on him We bestow  
new and fresh existence.  
And We reward them  
with greater wages  
than what  
their actions call for.

98 Whenever thou reciteth  
the Qur'an  
entrust thyself to Allah  
against the promptings of *Shaitan*.

99 He hath, indeed,  
no power o'er those  
who possess faith,  
and in their Lord  
put trust.

100 He exerciseth his domain  
only on those who take him  
as their patron  
and who (through his worship)  
commit blasphemy.

14 \*\*\* 306

101 And when We substitute  
one revelation  
for another revelation—  
and Allah knoweth best  
What He revealeth—  
they say:  
"O now! thou dost improvise!"  
Most men know so little!

102 Say thou:  
"Holy revelation doth descend  
from thy Lord, in truth  
so that those of faith  
may be strengthened—  
and it may serve  
as guidance and as grace  
to those who have submitted."

103 We are, indeed, aware  
that they do often say:  
"There is a man who teaches him!"  
(But) the speech of him  
whom they suspect  
is foreign while this is  
plain and simple Arabic.

104 They are the ones  
who put no faith  
in Allah's miracles;  
Allah (therefore)  
does not guide them  
and they suffer grossly.

105 'Tis only those  
who have no faith  
in Allah's miracles  
that make false claims.  
'Tis they who lie.

106 He who denieth Allah  
after having aquired  
faith in Him—  
excepting him whose heart  
is firm in faith  
and he is forced—  
he whose very heart  
inclines to unbelief;  
on such descendeth wrath of Allah,  
for such is severe chastisement.

107 That is because  
they love the present  
rather than the future.  
(They are time-servers)  
And Allah guideth not  
—a band of cynics.

108 'Tis they whose hearts,  
whose hearing and whose sight  
are sealed by Allah  
and they are unaware!

109 Without a doubt  
they will be losers  
in the end.

110 Then, verily, thy Lord  
to those who did migrate  
on being persecuted,  
and who continued even then  
to strive and persevere—  
verily, thy Lord  
considering all, will show  
compassion, mercy.

15 \*\*\* 307

111 On the day when every soul  
will strive for its own self  
and all will compensated be  
for what they did—  
none shall be overlooked.

## 112 Allah presenteth a parallel :

a town secure and safe  
its sustenance pours in  
from all sides  
and yet it is oblivious  
of Allah's bounty!  
Allah therefore envelopes  
it with indigence and fear  
for the myths that they invent.

لَكَرَجَرَمَ الْكُفْرَ فِي الْآخِرَةِ هُمْ  
الْحَيُّونَ ④

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا  
بَعْدَ مَا قُتِلُوا لَمْ يَجْعَلْ لَهُمْ مَصْرًا  
إِنَّ رَبَّكَ لَمُنْجِمٌ لِّلْغُلُوفِ رُحِيمٌ ⑤  
يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِمَا كَانَتْ  
تَعْمَلُ ⑥ وَلَوْ أَنَّ لِلَّذِينَ  
لَمْ يَكُن لَّهُمْ مَعَاوِدُ ⑦

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ  
وَمِنَ الشَّيْطَانِ الرَّجِيمِ ④

إِنَّكَ لَن تَكُن لَّهُ سُلْطَانٌ عَلَى الَّذِينَ  
آمَنُوا وَعَلَى رَبِّهِمْ يَوْمَئِذٍ ⑤  
إِنَّمَا سُلْطَانُ عَلَى الَّذِينَ يَكْفُرُونَ  
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ⑥

وَلَوْ أَنَّ لِلَّذِينَ آمَنُوا مَكَانَ أَيَّةٍ  
وَاللَّهُ

أَعْلَمُ بِمَا يَتَوَلَّوْنَ قَالُوا لَئِنَّا أَتَيْنَا  
مُعْتَدِينَ ⑦

قُلْ نَزَّلَهُ رُوحُ الْقُدُّوسِ مِن رَّبِّكَ  
بِالصِّقْرِ الْمُبِينِ ⑧ الَّذِينَ آمَنُوا وَهَدَى  
وَبَشِّرِ الْمُسْلِمِينَ ⑨

وَلَقَدْ عَلِمْتُمُ الَّذِينَ يَقُولُونَ إِنَّمَا  
يَعْبُدُونَ

بِكُفْرٍ لِّسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ  
أَعْلَمُ بِهَذَا السَّانِ عَرَبِيٌّ مُّبِينٌ ⑩

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا  
يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ⑪

إِنَّمَا يَفْتَرِي الْكَافِرِينَ لَا  
يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ  
الْكَاذِبُونَ ⑫

مَنْ لَقِيَ اللَّهَ مِنْ بَعْدِ إِيمَانِهِ إِلَّا  
مَنْ أَلَمَ بِهِ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا  
فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ

عَذَابٌ عَظِيمٌ ⑬  
ذَلِكَ بِأَنَّهُمْ اسْتَحْبَرُوا الصَّيْرَةَ الدُّنْيَا

عَلَى الْآخِرَةِ وَإِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الْكَافِرِينَ ⑭

أُولَئِكَ الَّذِينَ طَعِمَ اللَّهُ عَلَى قُلُوبِهِمْ  
وَسَمِعَهُمْ وَابْصَرَهُمْ وَأُولَئِكَ  
هُمُ الْخَافِلُونَ ⑮

## 113 There came to them an Envoy

from 'mong themselves;  
but they repudiated him!  
Lo, calamity seized them  
while they were still  
iniquitous.

وَجَاءَهُمُ اللَّهُ مَتَلَكِّفِيَةً كَانَتْ لِهَوْنٍ  
مُطْمَئِنَّةً يَأْتِيهِمْ فِي غَمَرَاتٍ مِّنَ الْأَشْفَانِ

كُلُّ مَكَانٍ قَلْبَتْ بِأَعْيُنِ اللَّهِ  
فَإِذَا هِيَ اللَّهُ لِيَأْسَ الْجَوْرُ وَالْغَوْرُ

بِمَا كَانُوا يَصْنَعُونَ ⑯  
وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ

فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ  
ظَالِمُونَ ⑰

فَكُلُّهُمْ أَمَّا رَنَزَ فَعَسَى اللَّهُ هَلَكًا  
طَبِيبًا وَأَشْكُرُوا بَعَثَ اللَّهُ إِيَّانِ

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ⑱  
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ

وَنَحْمَ الْجَنْزِيرِ وَمَا أَهْلُ الْغَيْرِ اللَّهُ  
بِهِ فَمَنْ أَضْطَرَّ غَيْرَ بَاءً وَلَا عَادٍ

لَقَدْ عَلِمَ اللَّهُ عَقْلُورَ رَجِيمٌ ⑲  
وَلَا تَقُولُوا لِمَا كُفِّرُ السِّنِّ كُمْ

الْكُذِّبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ  
يَقْتَضِي عَلَى اللَّهِ الْكُذِّبَ إِنَّ الَّذِينَ

يَقْتَرُونَ عَلَى اللَّهِ الْكُذِّبَ لَا يُلْطَفُونَ ⑳  
مَتَلَكِّفِيَةً لِّسَانِ الْكُذِّبِ الْيَوْمَ ㉑

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا أَصْحَابُ  
عَلَيْكَ مِنْ قَبْلِ وَمَا لَكُم بِهِمْ وَلَكِنْ

كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ㉒

## 114 Partake ye then

of what Allah  
hath provided you  
of all that is permitted,  
all that is clean and pure  
and be ye grateful  
for the bounties of Allah  
if 'tis He  
whom ye would serve.

## 115 He hath forbidden you

only carrion, blood  
and flesh of swine  
and that which has been  
consecrated  
to others than Allah.  
But if one is compelled  
(to eat of even these)  
and does, without keenness  
or deliberate intent,  
Allah is Forgiving, Compassionate.

## 116 Say not, as your tongues

are wont to wag :  
"This is allowed  
and this prohibited,"  
thereby making charges false  
on Allah. Those who lay  
false charges upon Allah  
do not prosper.

## 117 Their gain is small

their loss is large.

## 118 And to the Yahud

('the Guided,' too)  
We prohibited (only)  
what We have mentioned  
to you, 'Tis not We  
who have encumbered them;  
'Tis they who have inured  
themselves!

- 119 To those who err through ignorance  
and subsequently mend their ways—  
thy Lord, considering all,  
is Forgiving, Merciful.

16 \*\*\* 308

- 120 *Ibrahim*, indeed,  
was of the group  
that is devoted to Allah—  
the upright one.  
He was not one  
among the deifiers.

- 121 Grateful for  
the favours bestowed;  
chosen and led  
along the sure path.

- 122 Bestowed We favours on him  
in the life immediate;  
and forever,  
he is among the righteous.

- 123 Likewise We inspire thee.  
Follow thou the creed  
of *Ibrahim* the *Hanif*  
He was not among the deifiers.

\*

- 124 The Sabbath was ordained  
for those  
who squabbled over it.  
Thy Lord will judge  
between them  
on the judgment day  
about the things  
they dispute on.

- 125 Invite thou  
to the pathway of thy Lord  
with wisdom  
and with courteous precepts;  
persuade them thou  
with better arguments  
than theirs;

إِنَّمَا جَعَلَ النَّبِيُّ عَلَى الَّذِينَ يَخْتَلِفُوا  
فِيهِ وَإِنَّ رَبَّكَ لَخَبِيرٌ بِهِ يَوْمَ  
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٩﴾  
أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَ  
السَّوْغَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي  
هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ  
صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْزِيلِ ﴿١٢٠﴾  
وَلَنْ عَاقِبَتُهُمْ نَعَارِبُ إِثْمِلَ مَا عَزَمْتَ  
بِهِ وَلَئِنْ صَبَرْتُمْ لَهُمْ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢١﴾  
وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا لِّأَلَّا يَلَّهِيَ وَلَا تَخْزَنْ  
عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَكْرَهُونَ ﴿١٢٢﴾  
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ  
هُمُ خَيْرُونَ ﴿١٢٣﴾

تَحَدَّثَ رَبُّكَ لِلَّذِينَ عَمِلُوا الشُّرُوءَ  
بِعَهْدِهِ لَعَنَ تَأْوِيلَهُنَّ بِهَذَا ذَلِكَ وَ  
أَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ  
رَّحِيمٌ ﴿١١٩﴾  
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ  
حَنِيفًا وَلَمْ يَكُنِ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾  
شَاكِرًا لِأَنْعُمِهِ إِجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾  
وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَلَئِنَّ فِي  
الْآخِرَةِ لَكُنْ مِنَ الصَّابِرِينَ ﴿١٢٢﴾  
ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

thy Lord alone doth know  
who strays away  
from His path;  
and He alone doth know  
who are rightly guided.

- 126 If you would importune  
them importune  
only so as you  
would have them  
importune you.  
But if you would  
(prefer to) be patient,  
the best results  
await the patient.

- 127 Be thou patient:  
for thy patience is  
with none but Allah.  
Grieve not thou  
o'er them  
nor be perplexed  
at what they plot.

- 128 Allah is with those  
who beware  
(of doing wrong)  
and those who strive  
to do the right.

\*

## SURA : BANI ISRĀ'IL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقَدِيمُ  
الْقُدُّوسُ الْمُتَعَالِي عَمَّا يُشْرِكُونَ

In the Name of Allah the Rahimān the Rahīm

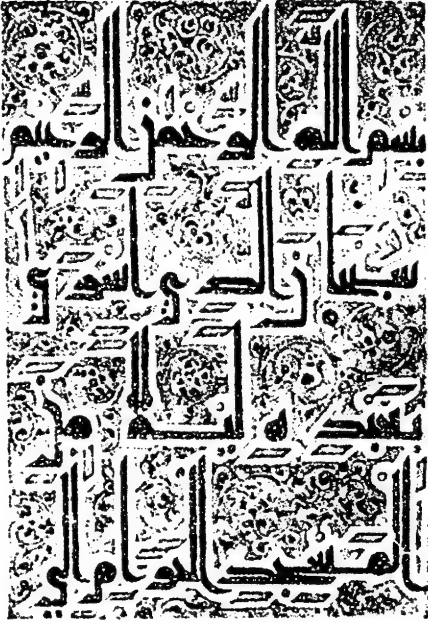
1 \*\*\* 309

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**G**lory be to Him  
who carried over night  
His servant  
from the sacred place of worship  
to the distant place of worship—  
whose precincts We have blessed  
so that We may show him  
of Our miracles—

Verily He is  
the one who Hears  
the one who Sees.

مُبْخَرًا الَّذِي أَنْشَأَ بَعْدَهُ ذُرِّيَّةً  
مِّنَ الْمَجِيدِ الْحَرَامِ إِلَى السَّجْدِ  
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ  
مِنَ الْبَيْتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

2 Unto *Musa*

We gave the Law  
and made it the Guide  
for the *Bani Isra'il*  
"Take ye none other than Me  
as your Patron."

3 You are descendents of those whom We  
retrieved along with *Nuh*—  
He was, indeed, a grateful devotee.

4 In the Book We solemnly declared  
to the *Bani Isra'il*:  
"Repeatedly will ye commit  
evil in the land  
and display extreme arrogance."

5 So when the first occasion  
came to pass  
We made to rise against you  
an army sent by Us,  
which carried havoc  
to the very recesses  
of your land  
and thus fulfilled the warning.

6 Then We gave back to you  
dominion over them and multiplied  
your wealth and progeny  
and made of you again  
a people numerous.

.....

7 Whatever good ye do  
you do that good  
unto yourselves;  
the same applies to evil.

.....

So when the second  
promise came to pass  
(another people)  
blackened you with shame;  
desecrated they your Temple  
even as their predecessors  
had done before, and destroyed all  
that they could possibly destroy.

8 Possibly, your Lord will  
(once again) show mercy to you.  
(But), if ye revert, so will We.  
Hell We have made like a prison  
for (habitual) offenders.

\*

9 This Qur'an certainly  
guides those who would rise,  
and herald to the men of faith:  
for the righteousness  
that they would do  
is great reward.

- 10 And to those who would put no faith  
in the future (it announces that)  
We have provided dire punishment.

- 11 And yet man desires evil  
as intensely as he desires good :  
hasty indeed is man.

2 \*\*\* 310

- 12 The night, the day (they both)  
display Our miracles.  
The miracle of night  
has hardly faded  
when the miracle of day  
has dawned, and ye can seek  
the bounties of your Lord,  
and learn to calculate  
the annual cycle.  
All things have We  
laid here before you plainly.

- 13 Every person's deserts  
We have tied around his neck;  
on the day of judgment  
it will emerge like a book  
which he will see open before him :

- 14 "Read thy record!  
Sufficeth for thyself this day  
what thou thyself hast recorded."

- 15 He who would be guided  
would be guided  
to his own advantage;  
and he who'd rather stray  
would stray to his own cost.

No burdened one shall bear  
the burden of another.

Nor do We ever punish a people  
until We have sent to them  
a Messenger to warn.

- 16 When We decree  
destruction for a people  
We warn its well-to-do;  
and when in evil they persist,  
and prove themselves deserving  
of what befalls them,  
there comes annihilation  
annihilating them entirely.

وَيَوْمَ يُنَادِي السَّمْعُ وَالْأَبْصَارُ وَالْأَنْفُ  
يَا حَسْبُ الْإِنْسَانِ إِنَّهُ كَفُرًا ۝  
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ  
فَمَنْ حَسِبَ أَنَّهُ لَنَتَجَلَّىٰ عَلَيْهِ الْآيَةُ  
الْبَاطِنَةُ فَجَاءَ بِسُوءٍ مِّمَّا تَتَّبِعُونَ ۝  
وَتَحْسَبُ أَنَّ لَنَا بِكُمْ قَوْلًا مِّنْ  
الْغَيْبِ وَكُلَّ شَيْءٍ قَدْ أَفْضَلْنَا  
تَفْصِيلًا ۝  
وَكُلَّ الشَّيْءِ أَوَّلَهُ طَافَهُ فِي  
عَقِبِهِ وَنُفِثَ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا  
يَلْقَاهُ مِنْ شَرِّهِ ۝  
إِذَا كُتِبَ عَلَيْكَ إِلْمٌ يَوْمَ  
عَلَيْكَ حَسِيبًا ۝

مَنْ أَهْتَدَىٰ فَأَمَّا إِلْمُهُ لِنَفْسِهِ  
وَمَنْ ضَلَّ فَامَّا إِلْمُهُ عَلَيْهِمْ وَلَا  
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا  
مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝  
وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ قُوَّةً وَأَمْرًا  
مُّعَظِّمًا أَتَقَفُّوا فِي مَا تَخِفُّ عَلَيْهِ  
الْقَوْلُ قَدْ مَرَّ بِهَا قَدْ مَرَّ ۝  
وَكُلُّهُمْ أَهْلُ كِتَابٍ مِّنَ الْقُرْآنِ مِمَّنْ  
نُؤَيِّرُ وَكُلُّهُمْ يَرْجِعُ إِلَىٰ عِبَادِهِ  
حَسِيبًا ۝  
مَنْ كَانَ يَرْجِدُ الْمَاجِدَةَ فَجَعَلْنَا  
فِيهِ مَآئِدًا مِّنْ لَّدُنَّا فَنَزَّلْنَا  
لَهُمْ تَطَافُفًا مِّنْ مَّوَارٍ ۝

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى  
لِّبَنِي إِسْرَءِيلَ أَلا تَتَّقُوا اللَّهَ  
دُونِي وَكَذَلِكَ ۝  
وَرَبِّتُهُ مَن حَمَلْنَا مَعَهُ نُوحًا إِذْ  
كَانَ عَبْدًا شَكُورًا ۝  
وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ  
لَتُقْسِدَنَّ فِي الْأَرْضِ مَرَّاتٍ وَ  
لَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝  
فَإِذَا جَاءَ وَعْدُ أُولَئِهِمَا بَعَثْنَا عَلَيْهِمْ  
عِبَادًا لَّا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا  
خِلَالَ اللَّيْلِ وَكَانَ وَعْدُ الْمُتَقَوِّلِ ۝  
ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ  
وَأَمَدَدْنَا لَكُمُ الْيَمِينَ وَجَعَلْنَا  
الْأَكْثَرَ نَافِرًا ۝  
إِنْ أَحْسَنَ لَكُمْ أَحْسَنًا لَّا تَفْسِدُوهَا  
وَلِنْ أَسَافُوا فَهِيَ كَآذٍ أَجَاءَ وَعْدُ  
الرَّحْمَةِ لِيَسْئَرُوا فِي جُحُومِهِمْ وَلِيَذُكَّ  
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ  
لِيُتَبَرَّأُوا مِمَّا عَصَوْا ۝  
عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَلَوْ عَذَّبُكُمْ  
عَذَابًا لَّجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ  
حَصِيرًا ۝  
إِنَّ هَذَا الْقُرْآنَ يَفْضِلُ لِلَّذِينَ هُمْ  
أَكْثَرُ وَيُتَّبِعُونَ الْمُؤْمِنِينَ الَّذِينَ  
يَعْمَلُونَ الصَّالِحَاتِ إِنَّ لَهُمْ أَجْرًا كَبِيرًا ۝  
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

- 17 How many people after *Nuh*  
We thus destroyed.  
Sufficiently informed is thy Lord  
about His servants' sins.  
He knows, He sees.

- 18 He who prefers the quick returns  
We quickly bestow on him  
what he wants—  
then We consign him  
to the (consequent) suffering,  
disillusioned and despondent.



- 19 They who aim at the future  
and strive with all their strength,  
and also faith possess,  
they are the ones whose labour  
shall be prized.
- 20 To all—to these and also those—  
the bounties of thy Lord  
are there to seek; to none  
are bounties of thy Lord denied!
- 21 See thou for thyself:  
We have favoured some  
more than others. The future holdeth  
greater grandeurs and greater title.
- 22 O, take no other than Allah as patron  
lest, in the future, you face  
disgrace, and ignominy.

3 \*\*\* 311

- 23 The Lord enjoineeth that  
ye serve none but Him.  
Be ye kind to parents:  
if one or both of them  
attain old age with thee.  
Say no harsh word to them,  
nor rebuke them: address them  
(always) with a kindly speech.
- 24 Extend to them all humble courtesy  
and tenderness, and pray:  
"O Thou Nourisher! Cherish these  
even as they nourished me  
in my infancy!"
- 25 Your Lord is all-aware  
of what is in your hearts,  
if you would only be  
desirous of being righteous.  
To those who would repent  
He is Forgiving.
- 26 Render to your kinsmen their deserts;  
(assist) the helpless and the homeless.  
But spend not like a spendthrift;

- 27 The spendthrifts are  
the kin of *Shaitan*  
and, like *Shaitan*,  
ungrateful to their Lord.
- 28 And even if thou must  
turn away from them  
in the pursuit of  
the blessings of thy Lord,  
even then address them kindly.
- 29 Keep not thy hand  
slinged to your neck,  
nor open it entirely;  
lest you be looked upon  
as miserly or become destitute.
- 30 It is for thy Lord to expand riches  
or to curtail them for whom He wills.  
His servants' needs He knows, He sees.

4 \*\*\* 312

- 31 Kill not your children  
for fear of want:  
It is We who provide sustenance  
for them as for you: killing them  
is, verily, a serious crime.
- 32 Nor come nigh to adultery—  
it is an obscenity and a perversion.
- 33 Take no life  
that Allah has made inviolate,  
except in just cause;  
if one is killed unjustly,  
We have given his heirs  
the right (to penalty)  
but (even so) be not prone to kill  
(merely) because (you are) permitted.
- 34 Come not nigh  
to orphans' property—  
unless it be to make it better—  
until he comes of age  
and ye fulfil your undertaking;  
for, verily, all undertakings  
are accountable.

- 35 Give full measure when you measure  
and weigh ye with an even balance.  
That is only fair  
and leads to understanding.

- 36 Follow no path of which  
thou hast no knowledge :  
for hearing, seeing, feeling  
all are held accountable.

- 37 Strut not vainly in the land;  
thy weight will not cleave the earth,  
not wilt thou reach the hills in height.

- 38 All these things  
are odious to thy Lord,  
and things to be avoided.

- 39 These are among the words of wisdom  
revealed to thee by thy Lord.

Raise not even near to Allah  
a deity of any sort whatever—  
lest ye be of the damned,  
dejected and demented.

- 40 Has your Lord  
preferred to give you sons  
and chosen for Himself  
daughters from 'mong angels?  
O, what monstrosities ye utter!

5 \*\*\* 313

- 41 Alas! We have in this Qur'an.  
repeated oft  
so that they may grasp well,  
but it only enhances their defiance

- 42 Ask thou :  
"If there had been, as you claim,  
other deities besides Him  
would each not seek supremacy?"

- 43 Glory be to Him and His supremacy!  
Far, far above is He  
from their conjectures!

- 44 The seven firmaments,  
the earth and all that is between,  
are engaged in His service.

وَسَاءَ سَيِّئَاتِهِ ۝

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا

بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ

جَعَلْنَا لَوْلَاهِهِ سُلْطَانًا فَلَا يَسْرِفُ

فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ۝

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالْحَقِّ

هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَسُقِ

أَوْثَارُ الْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ

مَنْصُورًا ۝

وَأَوْثَارُ الْكِبَالِ إِذَا كُنْتُمْ وَرَثَتَهَا

بِالْقِسَاسِ السَّعِيدِ ۚ وَذَلِكَ خَيْرٌ

وَأَحْسَنُ تَأْوِيلًا ۝

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ وَإِنَّ

السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ

كَانَ عَنْهُ مَسْئُورًا ۝

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ

لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ

طُولًا ۝

كُلٌّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ

مَكْرُومًا ۝

ذَٰلِكَ وَمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنْ

الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

فَتُلْفَىٰ فِي جَهَنَّمَ مَلُومًا مَذْمُورًا ۝

أَفَأَصْفَاكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ

مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَقَتُّوهُنَّ

قَوْلًا عَظِيمًا ۝

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ

لِئَلَّكُمْ تَذَكَّرُوا ۚ وَمَا يَزِيدُ هُمْ إِلَّا نِفُورًا ۝

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ

إِذْ أَذَىٰ بَنِعَوَانًا لَّذَى الْعَرْشِ سَبِيلًا ۝

سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا

كَبِيرًا ۝

سُبْحَنَهُ السَّمُوتُ وَالْأَرْضُ

وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا

يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ

تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيًا يَرْكُو

مُؤْمِنٌ فَلَمْ يَحْزَنْ كَانَ سَعْيُهُ قَبُولًا ۝

كُلُّ شَيْءٍ عَمَلُهُمْ وَهُوَ لَاحِقٌ مِنْ عَمَلِهِ

رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝

أَنْظِرْ لَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ

وَالْآخِرَةُ الْآخِرُ وَرَحِمَتْ الْآلُفُ فَتَضِلَّ

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ

مَذْمُومًا تَحْذَرُ ۝

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

وَيَٰ أُولَٰئِكَ الَّذِينَ أَحْسَنَّا لِمَا بَيَّضْنَا

عَيْنَهُ ۚ لَكَ الْكِبَرُ أَحَدٌ هُمَا أَوْ كِلَاهُمَا

فَلَا تَقُلْ لَهُمَا آيٌ وَلَا تُنْهَرُهُمَا ۚ

قُلْ لَهُمَا آيٌ لِّكُنْيَةٍ ۝

وَاحْضِرْ لَهُمَا حَنَانَهُ الذَّلِيلِ مِنَ

الرَّحْمَةِ ۚ قُلْ رَبِّ ارْحَمْنَاهُمَا كَمَا

رَبَّنِي صَغِيرًا ۝

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ

تَكُونُوا صَاحِبِينَ فَإِنَّهُ كَانَ لِلْآكَافِرِينَ

عَذُورًا ۝

وَأَبَدَ الْقُرْبَىٰ حَقُّهُ وَالْيَسِيرِينَ

وَالَّذِينَ السَّبِيلَ وَلَا يُجِدُ رَبَّهُمْ يُثَرِّقُونَ ۝

إِنَّ الْمُبْدِينَ كَانُوا الْخَوَانَ السَّابِقِينَ

وَكَانَ الشَّيْطَانُ يَرْبِيهِمْ لَقُورًا ۝

وَأَمَّا الْغُرُصُ عَنْهُمْ لَيْسَ لَهُمْ رَحْمَةٌ

فَمِنْ رَبِّكَ تَرْجُوهُ فَقُلْ لَهُمْ قَوْلًا

مَبِينًا ۝

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ

مَلُومًا مَذْمُورًا ۝

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

بَصِيرًا ۝

وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَتَّىٰ يَقُولَ لَكُمْ

أَنْ تَرَوْهُمْ قَتْلَهُمْ وَلَٰكِنْ كُنْتُمْ

كَانَ خَطَا كَبِيرًا ۝

وَلَا تَقْرُبُوا الرِّزْقَ إِنَّهُ كَانَ فَاحِشَةً

There is not an atom  
which does not strive  
at His command. It is you  
that do not understand their striving.  
He is, indeed, Forbearing and Forgiving.

45 When thou recitest the Qur'an  
We put between thyself  
and those who will not see  
what lies ahead, a hidden barrier;

46 We cast a veil upon their hearts  
and make them hard of hearing.  
lest they understand it.  
That is why on hearing thee  
read in the Qur'an  
about thy One and Only Lord.  
they turn their backs in flight.

47 We are quite aware  
of why they listen to thee  
when they do.  
When they are 'mong themselves  
these aggressors say,  
"Ye follow none but a madcap!"

48 See what epithets they use for thee!  
But they are merely confused  
and cannot find their bearings.

49 They observe.  
"When we are (dry and dispersed  
as) bones and dust.  
can we rejuvenate anew?"

50 Retort thou "(Aye!) Be ye (dead  
and hard as) stone or steel.

51 "(As lost as) anything  
ye can imagine in all creation!"

Then they will ask.  
"Who will rejuvenate us?"

Say thou.  
"He who gave you life  
the first time!"

Then they will wag their heads  
at you and say.  
"When will this be?"

Answer thou :  
"Possibly, anon!

52 "The moment He calls you.  
ye will respond to his command  
and ye will feel  
that ye had waited but a while."

6 \*\*\* 314

53 Say thou to My servants,  
"Speak ye always kindly.  
It is *Shaitan*  
that arouses strife among you  
and *Shaitan* is, indeed,  
man's well-known enemy.

54 Your Lord doth know you best.  
If He wills. He will prosper you  
and, if He wills. He will burden you.  
We have not sent thee  
to be their advocate.

55 And thy Lord knoweth best  
of all that is  
in heaven and on earth.  
He has, indeed, exalted  
some Prophets over others  
On *Dawud* (for example),  
We bestowed the *Zabur*.

56 Say thou.  
"Call ye on whom ye trust  
apart from Him  
but they have not the power  
to rid you of your suffering  
or change your circumstance."

57 Those whom they call upon.  
themselves seek access to their Lord  
vying with each other to be near Him.  
They crave His mercy.  
fear His punishment.  
For, indeed thy Lord's ire  
is something to be feared.

58 There is no town  
which We shall not destroy  
before the final Day.  
or not punish with dire punishment—  
that is decreed in the eternal Law.

## 59 Naught doth hinder Us

from sending signs  
except that those of yore  
ignored them.

Before the very eyes of the *Thamud*  
We brought the she-camel  
and yet they tortured her!  
Besides. We send no signs  
except to instil fear.

## 60 Then We made it clear to thee

how thy Lord encompasseth mankind.  
We brought no vision unto thee  
except to preach and warn mankind—  
(vision such as hell)  
in the Qur'an with its accursed tree.

But all Our warnings  
only make them still more obdurate.

7 \*\*\* 315

## 61 And when We asked the angels.

to be subservient to Man,  
they all obeyed, except *Iblis*.  
He asked,  
"Shall I subserve a creature  
that Thou hast made of clay?"

## 62 He continued.

"Art Thou sure that this is he  
whom Thou wilt bless above me?  
Then leave him to me  
till his final Day,  
and his progeny  
I shall humble and disgrace—  
except perhaps a few."

## 63 He said, "Go thy way! But

whosoever among them follows thee  
will go to hell with thee—  
a variegated recompence.

64 "Enchant thou whom thou canst  
among them with thy whisperings.  
Exhort them with thy cohorts and thy legions.  
Ingatiate thyself (with them)  
through (their love of)  
wealth and children.  
Make them promises—  
the devil's promises are naught but vanity.

وَلَا تُغْوِيَهُ ۝

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى  
رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ  
رَحْمَتَهُ وَيَخَافُونَ عَذَابَ اللَّهِ إِنَّ عَذَابَ  
رَبِّكَ كَانَ كَذِبًا ۝

وَأَنْ تَرَى قَرْيَةً إِلَّا أَخْنُ مُهْلِكُهَا  
قَبْلَ يَوْمِ الْيَوْمِ أَوْ مَعَهَا عَذَابًا  
شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَذْمُورًا ۝  
وَمَا نَعْمَ أَنْ تُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ  
كَذَّبَ بِهَا الَّذِينَ أَتَوْا وَأَتَيْنَاهُمُ الْبَاقَةَ  
مُبْجِرَةً فَلَمْ يَكُنْ لَهُمْ مِمَّا يُنْزِلُ  
بِالْآيَاتِ إِلَّا عُتُوًّا ۝

وَأَذِّنْ لِلْعَالَمِينَ إِنَّ رَبَّنَا عَلِيمُ الْغَايِبِ  
وَمَا جَعَلْنَا الزُّبُرَ إِلَّا آيَاتٍ لِّأُولِي الْأَلْبَابِ  
وَنُفُوسَ الْبَاقِيَةِ وَالشَّجَرَةَ الْمَلْعُونَةَ  
فِي الْقُرْآنِ وَنَحْنُ لَهُمْ خَمِيضُونَ ۝

وَالَّذِينَ اسْتَكْبَرُوا فِي الْأَرْضِ أَن سَاءَ مَا يَحْكُمُ  
بِهِمُ الْيَوْمَ قُلْ يَسْمَعُ أَلْوَنُ مِمَّنْ يُشْرِكُ بِاللَّهِ  
فَلَهُمْ أَجْرُهُمْ يَوْمَ تَأْتِي السُّحُبُ ۝  
وَالَّذِينَ اسْتَكْبَرُوا فِي الْأَرْضِ أَن سَاءَ مَا يَحْكُمُ  
بِهِمُ الْيَوْمَ قُلْ يَسْمَعُ أَلْوَنُ مِمَّنْ يُشْرِكُ بِاللَّهِ  
فَلَهُمْ أَجْرُهُمْ يَوْمَ تَأْتِي السُّحُبُ ۝

قَالَ أَهْبِ هَمَّكَ وَنَهْضُوكَ  
تَهْمُكَ حَزَاؤُكَ حَزَاؤُكَ مَوْجُورًا ۝  
وَأَسْفَرُ زَمَنٍ اسْتَطَعْتَ وَمِنْهُمْ يَمِينُ  
وَأَجْبُ عَلَيْهِمْ ذِكْرًا وَجِوَارًا وَتَأْتِي  
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدُّهُمْ وَمَا  
يَعُدُّهُمْ الشَّيْطَانُ إِلَّا عُجْرًا ۝  
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ  
وَكُلٌّ بِرَبِّكَ وَكِيلٌ ۝

رَبُّكَ الَّذِي يُزَيِّجُ لَكُمُ الْغُلُوقَ فِي الْبَحْرِ  
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ  
رَحِيمًا ۝

وَأَذِّنْ لِلْعَالَمِينَ جَعَلْنَا بَيْنَكَ  
وَالَّذِينَ يَدْعُونَ لَكُمُ الْوَسِيلَةَ بِالْخَيْرِ  
حُجَابًا مَسْتُورًا ۝

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ  
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَلَا ذَا  
ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ  
وَلَوْ أَنَّ أَهْلَ الْبُرْجِ لَكَفُّوا  
نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ  
يَسْتَمِعُونَ إِلَيْنَا وَإِذْ هُمْ يُخَوِّسُونَ  
إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَسْتَمِعُونَ  
إِنَّا رَجُلٌ مَسْجُورٌ ۝

أَنْظِرْ كَيْفَ نَرَى ذَلِكَ الْخَمَالُ فَخَلُّوا  
فَلَا تَسْتَطِيعُونَ سَبِيلًا ۝  
وَقَالُوا إِذَا كُنَّا عِطَامًا ذُرًّا فَثَاءً إِنَّا  
لَسَمْعُونَ خَلْقًا جَدِيدًا ۝

قُلْ لَكُمْ إِجَارَةٌ أَوْ حَدِيدًا ۝  
أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ  
فَسَمِعُوا مَنْ يُعِيدُنَا كُلَّ الَّذِي  
فَعَلْنَا لَهُمْ أَتَمَّ مَرَّةً فَسَمِعُوا مَنْ  
إِلَيْكَ رُءُوسُهُمْ يَقُولُونَ مَنِي هُوَ  
قُلْ عَلَى أَنْ تَكُونَ قَرْيَةً ۝

يَوْمَ رُءُوسُهُمْ لَكُمُ تَسْجُونُونَ يَحْسَبُونَ  
وَيَطْمَئِنُّونَ أَنْ لَيْسَ لَهُمْ إِلَّا كَيْلٌ ۝  
وَقُلْ لِيَعْبَادُنِي يَقُولُوا الَّذِي هُوَ  
أَحْسَنُ إِنَّ الشَّيْطَانَ يَلْزَمُ الْبَشَرَ  
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا  
مُبِينًا ۝

وَرَبُّكَ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُم  
أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ وَكُلُّ مَا أَرْسَلْنَا  
عَلَيْهِمْ وَكِيلٌ ۝

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السُّبُوتِ وَ  
الْأَرْضِ وَلَقَدْ فَطَلْنَا بَعْضَ النَّبِيِّينَ  
عَلَى بَعْضٍ وَأَتَيْنَاهُمُ الْوَدَّ وَزُيُورًا ۝  
قُلْ إِذْ دَعَا الَّذِينَ رُءُوسُهُمْ مِنْ دُونِهِ  
فَلَا يَسْتَجِيبُونَ كَشَفَ الضُّورُ عَنْكَ

65 "My devotees thou shalt not succeed  
with them. Thy Lord is  
(unto them) sufficient Trustee..."

66 Your Lord is He who makes  
the ships to glide upon the waters  
so that ye may seek bounty;  
He is, indeed, to you, benevolent.

67 When you meet storms upon the seas  
you are left astray by those  
you call upon, apart from Him.  
And then when He has brought you  
safe to land, you prevaricate!  
Man is, indeed, an ingrate!

68 Are you sure the shore (you reach)  
will not cave in with you?  
Or that He will not  
send a sand-storm against which  
there will be none to fend for you?

69 Or, are you sure He will  
not send you back another time  
and raise against you  
a hurricane and drown you  
because of your ingratitude?  
Then will ye find none to help you!

70 We have indeed been gracious  
to *Adam's* progeny—  
borne them on land and sea.  
We have nourished them  
with fresh and wholesome food  
and raised them high  
above the rest of what  
We have created.

8 \*\*\* 316

71 One day We shall call all men  
as well as those that led them.  
And each will find his record right—  
not a hair-breadth of excess  
will he encounter.

72 He who is blind here  
will continue to be blind,  
and groping for the path  
until the end.

73 They would indeed divert thee  
from that which We reveal to thee  
so that thou mayest attribute  
something false to Us.  
Then, undoubtedly,  
they would be friends.

74 Had We not made thee firm  
thou might have been inclined  
to lean a little towards them.

75 In that case  
We would have made thee taste  
twice the pains of life  
and twice the pains of death!  
No helper wouldst thou find  
against Us.

76 They tried, indeed,  
to have thee flee the land  
in order to be rid of thee.  
But they themselves would then  
have tarried little behind thee.

77 (This is) the usual way  
with all Apostles  
whom We accredited  
before thee.  
Thou wilt find no change  
in Our ways.

9 \*\*\* 317

78 Arise to prayer at sunset.  
Pray till the night  
has been established.  
Recite the Qur'an at dawn.  
Indeed, reciting the Qur'an at dawn  
is worth witnessing.

79 A part of night too  
expend thou thus  
for thy personal good.  
Mayhap thy Lord  
will raise thee  
to exalted height.

80 And pray thou  
"O my Lord!  
Permit me entrance  
through the gate of Truth.  
Allow me to emerge  
through the gate to Truth.  
And grant me  
from Thyself  
authority  
to succour me!"

81 Say thou, "Truth has come,  
falsehood vanished :  
falsehood is bound to vanish."

82 We reveal in the Qur'an  
that which heals  
and blesses those of faith.  
For those who transgress  
it enhanceth naught but their loss.

رُسُلَنَا وَلَا تَجِدُ لِسِنَّتِنَا تَحْوِيلًا ۝  
أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى  
عَتَمِ النَّيْلِ وَفَرَانَ الْفَجْرِ إِنَّ فَرَانَ  
الْفَجْرِ كَانَ مَشْهُودًا ۝

83 When We enrich Man  
he turns about  
or moves away;  
but when adversity  
doth (even) touch him  
he (soon) despairs.

وَمِنَ النَّيْلِ فَتَهَجِدْ بِهِ نَافِلَةً لَكَ ۝  
عَنَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَكْرُومًا ۝  
وَقُلْ رَبِّ أَدْخِلْنِي مَدْخَلَ صِدْقٍ  
وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ  
لِي مِنْ دُونِكَ سُلْطَانًا مُصِيبًا ۝  
وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ  
الْبَاطِلَ كَانَ زَهُوقًا ۝  
وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ  
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝ وَلَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا ۝

84 Say thou,  
"Every striver strives  
according to his light;  
and only Allah knows  
who is, how far, right."

10 \*\*\* 318

85 They question thee about  
the (nature of) Revelation.  
Say thou, "Revelation  
is an imperative  
from my Lord—  
ye cannot comprehend it,  
except vaguely."

وَإِذَا أُنْعِمْنَا عَلَى الْإِنْسَانِ أَغْرَضَ  
نَاجِيَاتِهِ ۝ وَإِذَا أَمْسَتْ السَّحَابُ كَانَ يُؤَمِّسُ  
قُلُوبَهُمْ لَعَلَّ يَسْمَعُونَ ۝  
أَعْمَرَ يَسْرَ هُوَ أَهْدَى سَبِيلًا ۝  
وَنَسْنُوْنَهُ عَنِ الرُّؤْيَى قُلُوبُ الرُّؤْمِ  
أَهْرَاقِي وَمَا أَوْفِيْتُهُمْ مِنَ الْجَلِيلِ إِلَّا قَلِيلًا ۝  
وَلَمَّا شِئْنَا نَنْبِذْهُنَّ بِالْأَيْمِ أَوْحِينَا  
إِلَيْكَ نَحْنُ لَا تَجِدُ لَكَ بِهِمْ عِلْمًا ذَلِكُمْ أَجَلٌ  
لَّا رَحْمَةَ مِنْ رَبِّكَ إِنَّ قَوْلَهُ كَانَ  
عَلَيْكَ كَبِيرًا ۝  
قُلْ لِّمَنِ اجْتُمِعَتِ الْأَرْسُ وَالْجُرُ  
عَلَى أَنْ يَأْتُوا بِبُيُوتِ هَذَا الْقُرْآنِ لَا  
يَأْتُونَ بِبُيُوتِهِمْ وَلَوْ كَانَ بِهِمْ خَصَمٌ  
ظَهِيرًا ۝

86 If We had wished (even now)  
to withhold from thee  
that which We reveal to thee  
then, wouldst thou have no one  
to plead thy cause with Us—

وَلَقَدْ صَرَّفْنَا الْإِنْسَانَ فِي هَذَا الْقُرْآنِ  
مِنْ مَثَلٍ فَاذْنِ أَكْثَرُ النَّاسِ  
إِلَّا كُفُورًا ۝

87 Except the mercy  
of thy Lord Himself—  
of His Grace  
He has, indeed,  
given thee much.

89 We have, indeed, set forth for men  
all kinds of similes in the Qur'an  
but most men try only to evade.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ  
تَدْعُونَ إِلَّا إِلَهُكَ ۝ فَكَلَّمْنَا يَحْيَىٰ  
الْبَرَّ أَعْرَضْتُمْ ۝ وَكَانَ الْإِنْسَانُ كَافِرًا ۝  
أَفَأَمْسَلْتُمْ أَنْ يَتَّخِذَ يَكْمًا يَجِيبُ الْبَرَّ  
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا  
لَكُمْ تَكْوِيلًا ۝

أَمْ أَمْسَلْتُمْ أَنْ يُجِيبَ الْكُفْرَ فِيهِ تَارَةً  
أُخْرَىٰ ۝ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ  
السَّيْحِ يَغْرِقُهُمْ فِي الْكَفْرِ ثُمَّ تُدْعَوْنَ  
لَتُجِيبُوا لَهُمْ عَنِ آيِهِمْ قِيَامًا ۝  
وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ  
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ  
التَّنَائِيِبِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ  
مِّمَّنْ خَلَقْنَا فَتُفْسِدُوكُمْ ۝

يَوْمَ مَدَّ عُرَا كُلًّا أَتَىٰ بِأَمْرِهِمْ  
فَمَنْ أَذْنَىٰ لِّكَيْبِهِ بِهَيْبَتِهِ فَأُولَٰئِكَ  
يَقْفَرُونَ ۝ كَيْفَ يَكْفُرُونَ  
فَقِيلَ ۝

وَمَنْ كَانَ فِي هَذِهِ أَهْلِي فُهَوِي  
الْخَيْرَةِ أَهْلِي وَأَهْلِي سَبِيلًا ۝  
وَأَن كَادُوا الْيَقِينُ نَوَكَّ عَنْ آلِي  
أَوْحَيْنَا إِلَيْكَ لَتُنْفِرُنَّ عَلَيْنَا غَرَقَانًا  
فَلَا إِذَا لَتُخَذُّ لَكَ عَجْلًا ۝  
وَلَوْلَا أَن تَتَّبَتْنَا لَفَدَيْنَاكَ تَرَكَتُمْ  
إِلَهُكُمْ قَبْلًا قِيلَ ۝

إِذَا كَادَ فَنَكَّ ضَعْفَ الْحَيَاةِ وَضَعْفَ  
الْمَسَاكِ تَعَدَّ لَا تَجِدُ لَكَ عَلَيْنَا  
نَصِيرًا ۝

وَأَن كَادُوا لَيَسْتَفِزُّوكَ وَتَكْ وَمَنْ  
الْأَرْضِ لِيُخْرِجَنَّكَ مِنْهَا وَإِذَا لَا  
يَلْبِثُونَ خَلْقَكَ إِلَّا قَلِيلًا ۝  
سُئِلَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ

90 (Speciously) they say,  
 "We shall not  
 put our faith in thee  
 until thou make for us  
 a fountain to gush forth  
 from the earth..."

91 "Or thou possesseth  
 a veritable heaven  
 of vine and dates  
 and water—channels  
 interlaced;

92 "Or cleavest thou  
 the heavens into pieces  
 showering on us;  
 or bringest thou  
 Allah and the angels  
 before our eyes.

93 "Or thou possessest  
 a dwelling made of gold;  
 or thou ascendest a ladder  
 to the firmament:  
 we shall not even then  
 believe in thee  
 unless thou throwest  
 down on us  
 a book which we can read."

Say thou "Good Lord!  
 Am I any more  
 than an inspired human?!"

11 \*\*\* 319

94 Nothing doth prevent  
 the people from believing  
 when guidance is at hand  
 except their musing.  
 "Has Allah sent a man  
 as His emissary?"

95 Say thou,  
 "If angels there had dwelt  
 on earth in peace and harmony  
 He would have sent  
 an angel from above  
 as His emissary.

96 Say thou,  
 "Sufficient is Allah as Witness  
 between me and you;  
 He is, in truth, Aware.  
 Observant of His servants.

97 (Only) he whom Allah guides  
 is guided right; for he,  
 whom He doth leave astray,  
 finds no friend apart from Him.  
 And We shall,  
 at the moment inexorable,  
 raise them, appearing as if  
 blind and dumb and deaf,  
 their destination hell;  
 everytime it doth abate  
 We add to it a blaze.

98 That is their reward  
 because they did evade Our signs  
 and (mockingly) they asked,  
 "When we are bones and dust,  
 shall we be raised again  
 into a new creation?"

99 Do they not see that Allah,  
 who made the heavens and the earth,  
 doth have the power  
 to make the like of them?

He has only set for them a term,  
 of that there is no doubt.

But the transgressors  
 still do nothing but evade.

100 Say thou, "If ye possessed  
 (even) the (unbounded) treasure  
 of my Lord's bounty,  
 ye would have held it back  
 fearing to exhaust it:  
 man is, in truth, petty  
 and ungenerous.

12 \*\*\* 320

101 Upon *Musa* We bestowed  
 nine clear signs—  
 ask the *Bani Isra'il*.  
 When he came to them  
*Fir'aun* said to him, "O, *Musa*!  
 I think thou art obsessed!"

102 He said "(No!) .

Thou Knowest well  
that none has sent these signs  
except the Lord of heaven and earth  
as clear proofs!  
It is thou, O *Fir'aun*,  
who, I think, art doomed."

103 He tried his best to banish them  
from the land;  
but We, (instead), drowned him.  
along with all his hordes.

104 Thereafter We advised the *Bani Isra'il*,  
"Dwell ye in this land.  
And when the final promise  
comes to be fulfilled  
We shall gather you  
into a compact group."

105 Justly had We sent it (then)  
and justly doth it (ever) come.  
We have not sent thee except  
to warn and to felicitate.

106 The Qur'an—We have apportioned it  
so that thou mayest read it out to men  
from time to time.  
And We reveal it when  
it doth need to be revealed.

107 Say thou,  
"Believe it or believe it not :  
those who have been vouchsafed  
revelation before this,  
when this is read out to them,  
prostrate themselves in rapture.

108 "And they say,  
'Glory to Our Lord!  
Truly has the promise  
been fulfilled!'"

109 In tears (of joy) they bow and bend  
in humbleness and gratitude.

110 Say thou : "Call ye on Allah  
or call ye on *Rahman*,  
no matter what you call Him,  
All goodly names are meant for Him."

\* \* \* \* \*

Exhibit not thy worship  
nor be thou bent on hiding it :  
follow thou a middle path.

\* \* \* \* \*

رَبِّ إِذَا مَا مَسَّكُمْ خَشْيَةُ الْإِنْفَاقِ  
وَكَانَ الْإِنْسَانُ قَنُورًا ۝  
وَلَقَدْ آتَيْنَا مُوسَىٰ سِمَةً لِأَيِّدِ  
فَقَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُبَدِّلَ  
لِي وَرَعُونَ لِي أَنْ لَا أُطَاقَ أَنْ يُنَوِّسَ مَخُورًا ۝  
قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا  
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافَرٍ فَلَا فِي  
لَا طَنُوكَ يُفَرِّقُونَ مَخُورًا ۝  
فَارَادَ أَنْ يَنْصَرِفَ لَهُمْ مِنَ الْإَرْضِ  
فَاغْرَقْنَاهُ وَمَنْ مَعَهُ يَمِينًا ۝  
وَقُلْنَا مَنْ بَعْدَ إِبْرَاهِيمَ لِيُزِيلَ عَنْكَ  
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرِ جُمُنَا  
بِطَمِّقًا ۝  
وَالْحَقُّ أَتَوَلَّاهُ وَالْحَقُّ نَزَلَ وَمَا  
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝  
وَقُلْنَا أَفَرَأَيْتُمْ إِنْ عَلَى النَّاسِ  
عَلَى مَلَكٍ وَنَزَّلْنَا نُزُولًا ۝  
قُلْ أَوْتَوَاتِيهِ أَنْزَلَ وَمَا أَرَادَ أَنْ  
أُزِيلَ الْعِلْمَ مِنْ قَبْلِهِ إِذْ أَنْزَلَ عَلَيْهِمُ  
تَحْفُوزًا لِلْآدَاءِ فَانْجَدَا ۝  
وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ  
رَبِّنَا لَمَفْعُولًا ۝  
وَيُحْزِنُونَ لِأَنَّ قَاتِلَ يَبْكُونَ وَيَزِيدُهُمْ  
خُشُوعًا ۝  
قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ  
أَلَا عَتَا دَعْوَا فَلَئِنَّ السَّمَاءَ الْفُتْنَى  
وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ فِيهَا  
وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝  
وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا  
وَلَمْ يَكُنْ لَهُ ثَمَرٌ يُكْفَى فِي الْمَلَائِكَةِ  
يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكُنْ لَهُ  
تَكْلِيمًا ۝

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تُنْزِلَ  
مِنَ السَّمَاءِ سُبُورًا ۝  
أَوْ تَكُونَ لَكَ بَعْدَهُ مَوْعِدٌ يَنْجَلِ وَيَعْبِ  
فَتُخْرِجُ الْآخِرَ مِنْهَا أَتَجْهَرُ بِهَا  
أَوْ تُنْقِطُ السَّمَاءَ كَمَا زُيِّنَتْ عَلَيْنَا  
كِبَافًا أَوْ تَأْتِي بَالَهُ الْمَلَائِكَةُ فَيَقُولُ  
أَوْ يَكُونَ لَكَ بَيْنَهُمْ وَبَيْنَهُمْ أَنْ  
تَرْفِئَ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ بِوَعْدِكَ  
حَتَّىٰ تَنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّقُ فِيهِ  
مُتَحَدًا رَبِّ هَلْ لَكُنَا إِلَّا بَشَرًا مِثْلُ  
وَمَا نَمْنَعُ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ  
الْهُدَىٰ إِلَّا أَنْ قَالُوا ابْعَثْ لَنَا رَسُولًا  
رَسُولًا ۝  
قُلْ لَوْ كَانَ فِي الْإِنْسَانِ مَلَكٌ  
يُمْشِي مَطْمَئِينَ لَآتَيْنَا عَلَيْهِمُ  
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ۝  
قُلْ كَفَىٰ بِالنَّاسِ شَرًّا بَشَرًا  
إِنَّهُمْ كَانُوا يُعْبَدُونَ غَيْرَ اللَّهِ  
وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مَبِيتٍ وَمَنْ  
يُضِلْهُ فَلَنْ يَجِدَ لَهُمُ أَوْلِيَاءَ مِنْ  
دُونِهِ وَنَحْنُ لَهُمْ يَوْمَ الْقِيَمَةِ عَلَى  
وَجْهِهِمْ غَمَامًا وَبَلَاءًا وَصَلَاءًا  
مَا وَنَحْنُ لَهُمْ كَلِمَاتُ نَحْبِ زَيْنَهُمْ  
سُجُودًا ۝  
ذَٰلِكَ جَزَاءُ هُمَ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا  
وَقَالُوا إِذْ أَنْزَلْنَا مَا وَرَأَيْنَا إِنْ  
لَسَوْعُودُونَ خُلُقًا جَدِيدًا ۝  
أَوْ تَعْبَرُوا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ  
وَجَعَلَ لَهُمْ أَجَلَ أَمَرٍ قَبِيضٍ فَإِنِّي  
الظَّالِمُونَ إِلَّا كُفُورًا ۝  
قُلْ لَوْ أَنَّكُمْ تَعْلَمُونَ خَيْرًا مِنْ رَحْمَةِ

111 Say thou, "Befitting is command to Allah  
who hath taken for Himself no son;  
no partner can there be  
in His domain;  
nor needeth He a friend  
to save Him from ignominy—  
nor to exalt Him  
in His Supreme Majesty!"

\*



## SURA : KAHF

In the Name of Allāh the Raḥmān the Raḥīm

1 \*\*\* 321

**G**lory be to Allah  
who sendeth to His servant  
a revelation in which  
there are no ambiguities.

2 Firmly it stands—  
warning of a punishment from Him;  
conveying to the men of faith,  
who do good work,  
the promise of magnanimous reward

3 Which will be theirs  
for certainty.

4 (Sternly) it reprimands  
those who say,  
"Allah hath begot a child!"

5 They have no knowledge  
concerning this;  
nor their fathers had.  
Of grave import is what  
their (glib) tongues utter;  
what they say is naught but calumny.

6 And yet  
thou wouldst kill thyself  
grieving at the prospects  
which await them,  
if they believe  
not in this Message!

7 We have, indeed,  
made all that is on earth  
fair-seeming make-up  
so that We may test  
those who would be good.

8 But We shall make  
all this (make-up)  
that We have given her  
disperse like barren sand-dunes.

9 Dost thou think that the story of  
the People of the Cave,  
as chronicled, doth represent  
an unusual miracle of Ours?

10 "Some acolytes (it says)  
entered they a cave and prayed.  
'Our Lord! bestow on us  
mercy from Thyself  
and, for our tasks  
prepare us well.'

11 "So We made them  
lose their consciousness—  
remained they in the cave  
for several years—

12 "And then We woke them so that  
We may test which of them  
could calculate correctly  
the duration  
of the time that had elapsed!"

2 \*\*\* 322

13 (But) We shall (now)  
relate to thee  
the facts concerning them :

They were youths  
who, in their Lord, believed  
and We had favoured them  
with guidance.

14 We braced their hearts—  
they rose and they resolved :  
"Our Lord is, verily,  
the Lord of heaven and earth.  
If we had called on anyone but Him  
we should, of blasphemy, be guilty.

15 "Alas! our people have taken  
unto other deities beside Him.  
Why then do they not  
bring any clear proofs?

Who can transgress more  
than those who, against Allah,  
indulge in falsehood?

- 16 "Away with them and what they worship  
beside Allah! Let us take ourselves  
to a cavernous retreat.  
Your Lord will raise you  
through His mercy  
and guide you in your tasks with ease."

- 17 Thou couldst have seen  
the sun when it arose  
pass by on the right  
and when it set  
it left them on the left  
while they remained  
within the space between.

Such are Allah's signs :  
he whom He guides is guided right,  
but whosoever goes astray  
he finds no friend or guide—

- 18 Thou wouldst have  
thought them living  
but they were dead;  
We faced them some to left,  
and some to right.  
And their dog lay  
stretched on its paws  
at the entrance!  
If thou hadst peeped at them  
thou wouldst have been inclined  
to turn and flee  
overcome with awe!

3 \*\*\* 323

- 19 In such manner did We  
bring them back to life  
that they began  
to question each the other.  
Of them one speaker spoke :  
"How long have you been resting?"  
Others said, "A day or a part thereof."  
(With growing consternation)  
they said, "Your Lord alone  
doth know how long ye have rested!  
Send one of you with a note of yours—  
there lies the city, let him go and see

وَرَبَّنَا عَلَىٰ قُلُوبِهِمْ ذُقُوا مِنَّا  
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
لَن نَجِدَ عُوَابِنَ دُونَهُ إِلَهًا لَّغَدَّ

فَلَمَّا إِذْ أَشْطَطَ ۝

هُوَ إِلَهُكُمْ فَوَمَنْ أَتَعْبُدُونَ دُونَهُ  
إِلَهَةً لَّوْلَئِنْ عَلِمْتُمْ لَظُهُورَ الْمَلِئِكِ  
بَعِيْنُكُمْ أَنْظَرْتُمْ مَعَافِيَتِي عَلَى  
اللَّهِ كَذِبًا ۝

وَأَوَّاعُهُمْ هُمْ وَمَا يَعْبُدُونَ  
إِلَّا اللَّهَ فَأَلْهِمُوا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ  
رُوحَهُمْ مِنْ رَحْمَتِي وَلَهُمْ فِي كُفْرِهِمْ  
مِنْ أَمْرِكُمْ مَرْفَعًا ۝

وَرَأَى الشَّمْسُ إِذَا طَلَعَتْ تَزْوُجُ  
عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ  
تَقَرَّبُ إِلَهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ  
مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّ مَنْ يَهْدِي  
اللَّهُ فِتْنَةً لَهُمْ مِنَ الْغُفْلَانِ ۝ وَمَنْ يَضِلْ فَلَنْ  
يَجِدَ لَهُ وَلِيًّا مُغْفِرًا ۝

وَنَجَّيْنَاهُمْ أَفْطَا وَهُمْ رُفُوعًا  
وَلَقَدْ يَمُرُّهُمْ ذَاتَ الْيَمِينِ وَذَاتَ  
الشِّمَالِ وَكُلُّهُمْ بِلَايَظٍ وَرَاعِيَةٍ  
بِالْوَيْبِ إِذَا طَلَعَتْ عَلَيْهِمْ وَكَلَّمَ  
مِنْهُمْ وَرَأَى لَمِئَاتٍ مِنْهُمْ رُغْبًا ۝

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَكْسِرُوا إِلَهُيَهُمْ  
قَالَ قَائِلٌ مِنْهُمْ كَذِبٌ لَيْسَ بِهِمْ قَالُوا  
لَيْسَ بِنُومٍ بَلْ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا  
وَلَا تَفَرَّقُوا هَؤُلَاءِ إِنْ هُمْ إِلَّا فِتْنَةٌ  
لَكُمْ وَلَئِنْ كُنْتُمْ إِلَّا فِتْنَةً لَكُمْ فَسَبِّحُوا  
مِنْ بَرَكَاتِهِ مَا يَكُونُ بِكُمْ مِنْ حَرٍّ وَلَا  
قُرْبٍ وَلَا ظَمَأٍ وَلَا جُلُودٍ يَمُوتُ ۝

وَمِنْهُ وَلَئِنْ لَطَفْتَ فَلَا تُبْصِرُونَ بِأَلَمِ اللَّهِ  
إِنَّهُمْ لَكَاظِمُونَ وَأَعْيُنُهُمْ تَغْرِطُ بِالْعِظَى  
إِذْ لَمْ يَلْحَقُوا بِهِمْ وَهُمْ فِي لَبْلَابٍ  
إِلَهِاتٍ يُدْعَوْنَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ  
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِجَابًا ۝  
يَسْأَلُ الَّذِينَ رَبَّائِهِمْ شَيْءًا الَّذِي  
لَمْ يَكُنْ عَلَيْهِمْ وَهُمْ فِي ظُلُمَاتٍ ۝

لَا يَخْبِرُهُمْ مِنْهُ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝  
فَلَمَّا كَانَتْ جِغْرَةٌ مِنْ أَهْلِ الْكَلْبِ  
إِنْ لَمْ يَكُنْ مِنْهُمْ إِلَّا الْكَافِرُ ۝

- 20 "Verily if they should recognise you  
they will either stone you dead  
or force you to their creed;  
then wouldst thou be lost for ever."

21 Thus did We impress upon the people—  
so that they may know  
that Allah's promise  
is not false and that  
about the final hour  
there is no doubt...

But then they only disputed  
among themselves concerning them.  
Some said,  
"Bury them in some old vault;  
their Lord alone knows who they were.  
Those who prevailed  
in their decision said  
"Let us build a chapel for them."

22 Some say they were three  
and that their dog made four.  
Others say they were five  
and that their dog made six;  
still others fling at random  
and say they were seven  
and that their dog made eight!

Say thou,  
"My Lord knows best their number..."

What knowledge they possess  
is little. Therefore, enter not  
into any controversy about them  
beyond what is relevant.  
Nor do thou make  
a single enquiry  
about them.

4 \*\*\* 324

23 Never say, "I shall do that,  
without fail, tomorrow."

24 Unless (ye add),  
"If Allah wills."

When thou forgettest,  
call thy Lord to mind and say,  
"Possibly, my Lord  
will guide me nearer  
to the truth than this."

.....

25 (Some say) they lay  
within their caves

three hundred years  
others add nine (more).

26 Say thou, "Allah knoweth best  
all that is unknown  
of heaven and earth.  
He is Supreme as Seer.  
No one beside Him  
have they to help them.  
None there is to share His Majesty!

27 Report (to them) what is  
revealed to thee  
of thy Lord's injunctions.  
None can alter His decrees.  
And none wilt thou find  
as Refuge beside Him.

28 Be thyself content with those  
who call upon their Lord  
at morn and eventide  
seeking His grace.

Let not thine eyes  
ever rove from them  
towards the glitter  
of the transient.

Listen not to those whose hearts  
have turned immune to Us—  
one who followeth his fancies,  
whose case has gone beyond excuse.

29 Announce thou :  
"Here is Truth from your Lord;  
so, he who wishes may believe  
and he who wishes, may evade."

We have prepared a fire  
for those who transgress  
it doth encompass them  
like an enclosure.  
When they cry athirst  
there is thrust  
a shower of molten brass  
across their countenance.  
Alas! Alas! their thirst!  
Alas! their tryst!

30 Those who have real faith  
and do good works—  
no righteous deed of theirs  
shall We allow to go to waste.

- 31 For them there shall be  
gardens ever green  
with streams beneath them,  
with golden light and greenery—  
silken raiments, rich brocades,  
leisurely reclining on couches soft—  
O, goodly compensation, rich repose!

5 \*\*\* 325

- 32 Or, give them the example  
of the two  
to each of whom We gave  
vineyards two  
surrounded both  
by groves of date palms  
and interspersed  
with fields of corn—  
33 Both gardens brought forth fruit  
and failed they in no way.  
Between the two  
We made to flow a goodly stream.

- 34 So rich was one  
that in a palaver  
he said to his neighbour,  
"I am more rich than thou  
in wealth, and I command  
more esteem among men."

- 35 Entered he his garden  
in a self-deceiving mood.  
"This, I am sure," he mused,  
"will never change."

- 36 "Believe I not in the destined hour;  
were I even to go back to my Lord,  
I would surely find  
something better in exchange."

- 37 His neighbour chided him:  
"Wouldst thou evade Him  
who transformed thee from dust  
to living sperm  
and fashioned thee into a man?"

- 38 "But, as for me,  
The Deity alone  
I recognise as Lord—  
and none I join with my Lord.

فَلْيُؤْمِنُوا وَهُمْ لَا يُؤْمِنُونَ  
لَا يَلْبِثُونَ إِلَّا آخِرَ يَوْمٍ مَرَدُّهَا  
يَسْتَوُونَ فِي الْمَاءِ كَالْمُهْلِ يَصْفَى  
الْوَجْهَ يَفْشَى الشَّرَابُ وَسَكَتْ أَرْصَافُهُ  
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
إِنَّ أَجْرَهُمْ لَخَيْرٌ مِنْ أَجْرِكَ وَلَوْ  
أَنَّكَ لَمْ تَكُنْ مِنَ الْخَوَاتِمِ

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ يُجَلِّسُونَ فِيهَا مِنْ  
أَسْدَرٍ مِنْ دُونِ الْأَسْدَرِ عَلَى  
الْأَرَافِيزِ يُسَارِعُونَ فِيهَا بِالْخِطَمِ  
فِي الْأَفْئِدَةِ يَلْجَأْنَ إِلَىهَا مِنْ  
تَحْتِهَا وَمِنْ فَتْحِهَا يُصْالُونَ

وَالَّذِينَ كَفَرُوا لَهُمْ فِيهَا سَكَبٌ  
لَا يَشْبَهُ السَّابِقَ فَلَهُمْ فِيهَا  
قُلُوبٌ حَاظِرَةٌ وَأَلْقَى فِيهَا  
الطَّلْحَ وَالنَّخْلَ وَالْأَفْئِدَةُ  
يَلْجَأْنَ إِلَىهَا مِنْ تَحْتِهَا  
وَمِنْ فَتْحِهَا يُصْالُونَ  
فِي الْأَفْئِدَةِ يَلْجَأْنَ إِلَىهَا  
مِنْ تَحْتِهَا وَمِنْ فَتْحِهَا  
يُصْالُونَ

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ  
قَالَ مَا أَطْلَعْتُ أَنْ يُبَدِّلَ اللَّهُ  
مَآئِدِي السَّاعَةِ قَائِمَةً وَلَيْسَ  
رُؤُوسِي إِلَّا رَءِيسٌ رَاجِعٌ  
مُنْقَلَبٌ

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ  
الَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ  
طَفَفَهُ ثُمَّ يُرْجَعُ رَجُلًا  
لَكَ نَافِلَةٌ إِنَّكَ إِذْ لَبِثْتَ  
أَحَدًا

وَلَوْ كُنْتَ فَاحِشًا لَكَ مَا شَاءَ  
اللَّهُ لَكُنْ أَكْثَرُ إِلَّا بِاللَّهِ  
أَقْلَمُ مِنْكَ مَا لَوْ كُنْتَ

وَلَذَلِكَ أَغْتَرْنَا عَنْكَ لَمُحُوا أَنْ  
وَعَدَ اللَّهُ حَقًّا وَإِنَّ السَّاعَةَ لَآتِيَةٌ  
فِيهَا قُلُوبٌ يَتَنَزَّلُونَ فِيهَا  
فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا لَكُمْ  
أَعْمَارُ يَوْمَ قَالَ الَّذِينَ  
عَلِيمُ يَوْمَ

أَمْرِهِمْ لَتَتَغَيَّرَ عَلَيْهِمْ وَتُجَدِّدُ  
سَيِّئَاتِهِمْ لَتُكَلِّمَنَّ رَبُّهُمْ  
يَقُولُونَ قَوْمَهُ سَادِمْهُمْ  
بِالْعَبِيبِ وَيَقُولُونَ سَبِّحْهُ  
قُلُوبُهُمْ لَتَرَى أَكْثَرُ  
فَلَيْسَ فَكُلُوا مِنْ ثَمَرِهِمْ  
وَلَا تَسْتَفْتُوا فِيهِمْ مِنْهُمْ

وَلَا تَقُولُوا لِمَا تَعْلَمُونَ أَنَّ  
إِلَّا أَنْ تَقُولُوا لِمَا تَعْلَمُونَ  
تَوَسَّعَتْ قُلُوبُهُمْ أَنْ يَهْدِيَهُمْ  
إِلَى قُرْبٍ مِنْ هَذَا رُشْدًا  
وَلَمْ يَتَوَفَّوْا لَهُمْ قَوْلُكَ مَا كُنْتَ  
وَأَزْدَادُوا تَوَسَّعًا

قُلِ اللَّهُ أَعْلَمُ بِمَا لِكُلِّ شَيْءٍ  
وَالَّذِينَ آمَنُوا بِهِ وَأَتَمَّ مَا لَمْ  
دُونِهِ مِنْ قَوْلِي وَلَيْسَ فِي حِلْمِي  
وَأَمَّا مَا أُمَرِئُ إِلَيْكَ مِنْ لِقَائِكَ  
لَتَمِيدَ لِكُلِّ شَيْءٍ وَلَنْ يُجَدِّدَ  
دُونِهِ مَلْتَمَسًا

وَأَصْبَحَ نَفْسًا مَعَ الَّذِينَ يَلْعَنُونَ  
رَأَاهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
وَجَنَّةً وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ  
زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطْلُعُ مِنْ  
أَغْطَلَا قُلُوبُهُمْ عَنْ قَوْلِنَا وَاتَّبَعُوا  
وَكُنْ أَمْرُهُمْ طَرًّا

وَقُلِ الْحَقُّ مِنْ رَبِّكَ تَمَنَّى شَاءَ

- 39 "When thy garden  
thou didst enter  
why didst thou not say,  
'Whatever Allah wills!  
No power is there  
apart from Allah's.'

If thou dost see me  
not so rich as thee  
in wealth and progeny,

- 40 "Possibly, my Lord will give to me  
a better garden than is yours  
and send upon (your garden)  
some calamity from heaven itself  
so that dawn finds it  
transferred into slippery slopes!
- 41 "Or it may be that morning  
finds its water diverted to distances  
from where thou canst not recall it."
- 42 (And so indeed it happened)  
His vineyards were destroyed  
and morning found him  
wringing his hands with grief  
at all that he had spent—  
for all the vines had tumbled down  
upon their trellises  
"O woe is me!" he cried,  
"Would that I had not  
overlooked my One and only Lord."
- 43 No friends or servants  
could help him against Allah;  
nor could he help himself!
- 44 Allah alone, in truth,  
is to be counted on  
on such occasions.
- 6 \*\*\* 326
- 45 And strike for them life's simile:  
When moisture doth descend  
from the skies above,  
earth's vegetation flourisheth.  
And, overnight, it turns to stubble,  
scattered by the winds.  
Allah alone doth exercise all power.
- 46 Wealth and sons  
are transient adornments;  
but things of lasting value,  
deeds of righteousness,  
are worth much more  
to thy Lord  
for wages and reward!

- 47 One day We shall make  
the "mountains" flee  
and one will see the "earth"  
come to its own.  
All shall We raise and,  
no one shall be left behind.
- 48 They will be presented  
in serried ranks before thy Lord:  
"Now have you come to Us  
even as We had created you.  
Arrogantly you had said,  
"We shall not keep  
the tryst with Thee!"
- 49 The bill before them—  
thou wilt see the spendthrifts  
flushed at seeing its contents  
and wailing, "Woe to us!  
What a bill is this?  
Leaves it nothing big or small  
without accounting for it!"  
The total record of their deeds  
will be before them.  
No wrong will thy Lord  
do to any one.
- 7 \*\*\* 327
- 50 And when We bade the angels:  
"Bow to man!",  
all bowed except Iblis.  
He was of the haughty;  
he disobeyed the order  
of his Lord.  
Would ye then take him  
and his progeny  
rather than Me  
in spite of their avowed enmity?  
Evil this alternative  
for those who would persist.
- 51 I call them not  
to witness the creation  
of the heavens and the earth;  
nor of themselves;  
Nor is it for Me to help  
those who mislead men.

- 52 One day He will say,  
"Call ye on my partners  
those on whom you banked,  
They will call them  
but to them  
they will respond not!  
Between them We have placed  
a void as barrier.
- 53 The fire which the evil doers face—  
it seems to wait for them—  
and there is no way of escape.
- 54 We have, indeed, been lavish  
in providing for mankind  
examples of all kinds in this Qur'an.  
But man is oft contentious.
- 55 And what preventeth people  
from believing  
when guidance  
(for the future)  
is at hand and their Lord  
forgives them (for the past)—  
but that the mores  
of their fathers bar their way:  
or is it that  
their punishment approacheth near?!
- 56 No Envoy did We send  
except to hearten and to warn;  
but those intent on not believing  
argue falsely to evade the truth;  
they treat My signs and their portents  
as jests!
- 57 And who doth transgress more  
than he to whom  
the marvels of his Lord  
are pointed out  
but he evades them  
forgetting what his own hands  
have sent before him.  
We have screened their hearts  
from understanding  
and deadened their perceptions.  
Even if thou wert  
to invite them to guidance  
they will, in no wise, be guided.

وَأَذِّنْ لِلْعَذَابِ أَجْرًا وَأَسْبِغْ لَهُمُ الْوَسْطَى  
فَسَجَدُوا لِلَّهِ لَيْسَ كَانَ مِنْ لَدُنْهِ  
فَقَسَقَ عَنْ أُمُورِهِمْ أَتَتَّخِذُوهُ  
وَدُّوا رَبَّهُمْ أَدْلِيَ لَكَ مِنْ دُونِهِمْ  
لَكُمْ عَذَابٌ يُعَذِّبُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

مَا أَشْهَدُ لَهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ  
وَلَا خَلْقَ النَّفْسِ مِنْ مِمَّا كُنْتُمْ  
تَعْمَلُونَ الْمُضِلُّونَ عَصَدُوا

وَوَيْلٌ لِلَّذِينَ كَانُوا يَتَكَبَّرُونَ  
رَبُّهُمْ يَوْمَ يَدْعُوهُمْ إِلَى عَذَابِ اللَّهِ  
وَيَكْفُرُونَ وَيَكْفُرُونَ أَلَسْ  
بِالْغَافِلِينَ

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ  
الْهُدَىٰ وَيَتَذَكَّرُوا رَبَّهُمْ أَذَلَّ أَنْ  
تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَتَذَكَّرُوا  
عَذَابَ الْآخِرِينَ

وَمَا تَرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ وَمَجْعَدِلَ الَّذِينَ كَفَرُوا  
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَتُخْذَلُوا  
أَنْتَ وَمَنْ أَتَذَكَّرُوا

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ  
فَأَعْرَضَ عَنْهَا وَلَئِنْ مَأْتَتْهُ  
يُوحْيُ الْوَحْيَ عَلَيْهِمْ أَفَلَا يَرَوْنَ  
أَنَّهُمْ يُفَصِّلُونَ الْوَحْيَ لَكُمْ  
فَتَقُولُونَ لَهُمْ مَا يَنْهَوْنَهُمْ عَنْ  
قَوْلِهِمْ هَؤُلَاءِ يَنْهَوْنَهُمْ  
فَتَقُولُونَ لَهُمْ مَا يَنْهَوْنَهُمْ  
فَتَقُولُونَ لَهُمْ مَا يَنْهَوْنَهُمْ  
فَتَقُولُونَ لَهُمْ مَا يَنْهَوْنَهُمْ

فَعَصَىٰ رَبِّي أَنْ يَأْتِيَنَّ خَيْرًا مِنْ  
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنْ  
الْعَمَامِ يُخَيِّمُ صَحِيدًا أَرْسَلْنَا  
أَوْ يُضْمِرُ مَا هَاغُورًا أَفَلَنْ تَسْتَظْهِرَ  
لَهُ طَلَبًا

وَأَحْضِرُ لَهُمْ يَوْمَ الْقَضَاءِ يُقَالُ لِلْقَافِرِينَ  
عَلَىٰ مَا أَتَقُوا فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ  
عُرْوَتِهَا وَيَقُولُ بَلْ يَنْتَظِرُونَ لَكُمُ الْعَذَابُ  
يَوْمَ يَرْجِعُ أَحَدًا

وَلَمْ يَكُنْ لَهُ يَمِينٌ يَصْعَدُ وَهُوَ مِنْ  
دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا  
هَؤُلَاءِ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ  
ثَوَابًا وَخَيْرٌ عُقْبًا

وَأَعْرَضَ لَهُمْ عَنْ آلِ الْيَتِيمَةِ إِلَى الْيَتِيمِ  
كَمَا أَتَتْهُمُ مِنَ السَّمَاءِ فَاخْتَلَطَ  
بِهِمْ بَنَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا  
تَذَرُوهُ الرِّيحَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
مُعْتَدًا

أَلَمْ تَرَ أَنَّ الْوَالِدِينَ يُلْقُونَ أَوْلَادَهُمْ فِي  
الْبُحْرِ يَخَافُ خَيْرًا مِنْ رَبِّكَ  
ثَوَابًا وَخَيْرًا مِنْ أُمَّةٍ  
وَيَوْمَ نُسِفَ الْجِبَالَ وَتَرَى الْأَرْضَ  
بَارِزَةً قَدْ وَصَلْنَا لَهُمْ فَجْرًا فَوُجِدُوا  
أَحَدًا

وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفَاءً لَقَدْ  
جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ  
بَلْ زَعَمْتُمْ لَنْ تَمُوتَ لَكُمْ  
مَوْعِدًا

- 58 Thy Lord is most Forgiving,  
twice Merciful:  
If he had meted out to them  
what they deserved  
they would soon have been  
in torment.  
But there is for them  
a respite beyond which  
they will find no succour.

59 There lie the towns  
that We destroyed  
when they transgressed.  
But for their destruction  
We had fixed a time.

9 \*\*\* 329

60 Said *Musa* to his servant,  
"I shall not rest until I reach  
the place where two seas meet;  
till then I shall go on and on."

61 But when (without perceiving)  
they passed the confluence,  
between them, they forgot  
the fish (they carried)  
and (silently) it found its way  
amidst the current.

62 When further they had gone,  
he asked his servant,  
"Let us have our morning meal.  
We have, indeed, tired ourselves  
in this task."

63 He answered,  
"Dost thou remember  
passing by that cavern?  
It was there I lost the fish!  
It was only *Shaitan*,  
who, I should think,  
made me overlook it, and, strangely,  
it found its way into the sea."

64 He said,  
"That is the spot we seek."  
So they retraced their steps  
with diligence.

65 And there they found  
a devotee among Our devotees.  
We had blessed him  
with Our grace  
and endowed him  
with knowledge from Ourselves.

66 *Musa* said to him,  
"May I follow thee  
so that thou mayst teach me  
something of thy wisdom?"

328-329

67 He said,  
"Thou wilt not have the patience  
to bear with me.

68 "In fact, how can thou  
bear with me  
when thy knowledge  
doth not encompass all?"

69 He said, "Allah willing,  
thou wilt find me patient  
and in no matter  
shall I disobey thee."

70 He said,  
"If thou must follow me  
ask thou then no questions  
until I myself  
relate to thee the facts."

10 \*\*\* 330

71 So they proceeded smoothly  
until, sitting in a barge  
he scuttled it!  
(Impetuously) *Musa* pleaded :  
"Hast thou scuttled it  
to drown its occupants?  
A strange thing thou hast  
done indeed!"

72 He said, "Had I not told thee  
thou wouldst not be able  
to bear with me?"

73 He begged :  
"Hold not thou this lapse against me;  
make not my task more difficult."

74 (And once again)  
they went on smoothly,  
until they met a youth  
and he did slay him!

He (*Musa*) remonstrated :  
"Hast thou slain an innocent  
without a single blame?  
A deed unheard of  
thou hast done indeed!"

75 He said,  
"Had I not told thee,  
thou couldst not bear with me?"

329-330



76 He beseeched :

"If I ever question thee  
on any matter after this,  
keep me not as thy companion.  
I would then be left  
with no excuse."

77 (Once again)

they went on smoothly  
until they reached  
the outskirts of a town.  
They asked its people  
for some food,  
but they refused  
to entertain them.  
Therein they came upon  
a wall inclined to fall—  
he buttressed it.

He (*Musa*), importuned :  
"If thou hadst wished  
thou couldst have asked them  
for some wage."

78 He said,

"Here is parting  
between me and thee!  
So I shall now  
propound to thee  
the explanation  
of that regarding which  
thou couldst not bear with me.

79 "As for the barge

it served some poor people  
to ply upon the sea;  
I wished to blemish it because  
there was soon to follow  
a king who seized  
by force all barges.

80 "As for the youth  
his parents were  
people of great faith  
and we feared  
that he would grieve  
and overwhelm them  
with ingratitude.

قَالَ لَا تَأْخُذْ بَعَثَ فِي مِمَّا تَسْتَفْتِي وَلَا  
تَرْهَقْ مِنْ أَمْرِي عُزْرًا ۝  
فَانْطَلَقَا حَتَّى إِذَا الْهَيَا أَعْلَمَ أَفْئَتَهُ  
قَالَ أَفَتُلْقِ نَفْسًا رَكْبَةً بِغَيْرِ نَفْسٍ  
لَقَدْ جِئْتَ شَيْئًا نُكْرًا ۝  
قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ  
مَعِيَ صَبْرًا ۝  
قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا  
فَلَا تُصِيبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي  
عُذْرًا ۝

فَانْطَلَقَا حَتَّى إِذَا آتَىٰ أَهْلَ قَرْيَةٍ  
يَسْتَطْعِمُونَ أَهْلَهَا فَأَوْثِرُوهَا قِيَسَتُهُمْ  
فَوَجَدُوهَا يَازِيدُونَ إِلَيْهِمْ إِنَّهُمْ قَلَّصُوا  
فَاقَامُوا الْفَيْءَ فَلَوْ شِئْتَ لَتَلَوَّنتَ عَلَيْهِ  
أَحْجَارًا ۝

قَالَ هَذَا إِنْشَاءٌ مِنِّي وَبَيْنَكَ سُلَيْمَانُ  
بَنِي إِسْرَءِيلَ يَسْتَطْعِمُونَ عَلَيْهِ صَبْرًا ۝  
أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَجْمَعُونَ  
فِي الْبَحْرِ فَارَدْتِ أَنْ أَعْبِيَهَا وَكَانَ  
وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ  
غَصَبًا ۝

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ  
فَخَرَّبْنَاهُ نَأْمُ بَيْنَهُمَا طُغْيَانًا وَكُفْرًا ۝  
فَارَدْنَا أَنْ نُبْنِي لَهُمَا رَهْمًا أَخِيرَةً  
زُلُومًا وَأَقْرَبَ رَحْمًا ۝

وَبَيْنَ الْفَرَىٰ أَهْلَهُمْ لَنُكَاطِلُوا  
بَعَثْنَا إِلَيْهِمْ ذُرِّيَّتَهُمْ وَأَمَّا  
وَلَدُ قَالَ مُوسَىٰ لِفَتْنِهِ لَآ أَبْرَحَ حَتَّىٰ  
أُبَلِّغَ جَمْعَ الْفَرَيْنِ أَوْ أَمُرَ بِحُفَايَا  
قَلْبًا بَلْعًا جَمْعَ بَيْنَهُمَا نِيسًا حُزْنُهُمَا  
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝  
فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنِّي نَادَيْتُ  
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝  
قَالَ أَرَأَيْتَ إِذْ أَوْبَايَا إِلَى الصَّخَرَةِ  
فَأَنِّي نَسِيتُ الْخُوطَ وَمَا أَتَيْنِيهِ إِلَّا  
السَّيْلُ أَنْ أَذْكَرَ وَأَتَّخِذَ سَبِيلَهُ  
فِي الْبَحْرِ عَجَبًا ۝  
قَالَ ذَلِكَ مَا كُنَّا نَبْغِي فَأَرْدَقَ أَعْلَىٰ  
أَنَارِهِمَا قَصَصًا ۝

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً  
مِنْ عِنْدِنَا وَوَعَدْنَاهُ مِنْ دُونِ الْمَعْلُومِ ۝  
قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ  
تُعَلِّمَني وَمَا أُغْنِيكَ مِنْ شَيْءٍ ۝  
قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝  
وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِمْ خَبْرًا ۝  
قَالَ سَجِدْ لِي إِنْ شَاءَ اللَّهُ صَاحِبُ أَوَّلِ  
أَعْوَىٰ لَكَ أَمْرًا ۝

قَالَ قَائِلًا اتَّبِعْنِي فَإِنَّكَ لَنْ تَسْتَطِيعَ  
شَيْءًا حَتَّىٰ أَخْبِرَكَ بِمَا كُنْتَ تَسْتَطِيعُ  
فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ  
خَرَّبْنَاهَا قَالَ أَعْرَضُوا عَنْ آلِهَتِي آلِهَتِي  
لَقَدْ جِئْتَ شَيْئًا إِمْرًا ۝  
قَالَ أَلَمْ أَقُلْ لَكَ لَنْ تَسْتَطِيعَ مَعِيَ  
صَبْرًا ۝

81 "So we wished  
that their Lord  
would give them in exchange  
a better one than him  
in purity,  
to earn their love.



82 "As for the wall,  
it was meant for  
two orphaned youths  
of the town,  
and, underneath it,  
lay a treasure left for them  
by their father  
who was an honest man.  
So thy Lord wished  
that they should reach full age  
before they drew their wealth.  
(It was) thy Lord's mercy;  
I acted not on my own.

These are the explanations  
of that for which  
thou couldst not bear with me."

11 \*\*\* 331

83 They question thee  
concerning *Dhulqarnain*.  
Say thou, "Very well,  
I shall convey to you  
something about him :

84 We had enthroned him in the land  
and gave access to him  
in all directions.

85 Advanced he first  
in one direction,

86 Until he reached the place  
where the sun doth set.  
Witnessed he its sinking  
in the murky waters (of the sea).  
And there he caught up  
with the horde.  
We said to him, "O *Dhulqarnain*!  
Annihilate them if thou wilt  
or, if thou wilt,  
be thou kind to them  
(they are at thy mercy).

87 (But) he announced, "Only those  
who (henceforth) transgress  
I shall punish forthwith.  
the rest I leave them  
to their Lord.

He will punish them  
with a punishment in due course.

88 "But he who acquires faith,  
and renders righteous service,  
he shall be rewarded well  
and we shall ourselves  
allot to him facilities."

89 Advanced he then  
along (another) way.

90 Until he reached the place  
where the sun doth rise.  
He found it rising on a people  
whom We had provided  
with no covering against it.

91 Thus it was  
We knew what problems  
did encompass him.

92 Advanced he then  
along (another) way

93 Until he reached  
the vale between two cliffs.  
Below these he came upon  
a people who could not  
understand a word.

94 They begged of him,  
"O *Dhulqarnain*!  
*Yajuj* or *Majuj*,  
(one or another  
of these nomad hordes)  
oft ravishes our land;  
shall we gather for thee tribute  
so that thou mayest build,  
between them and ourselves,  
a wall?"

95 He said,  
"That which my Lord  
has placed me on  
is more (effective).  
But help you me  
with your labour  
and I shall raise  
between yourselves and them  
a mighty rampart.

96 "Bring me only iron crowbars."

Then when he had levelled  
the gap between the cliffs,  
he said, "Now blow  
(upon the bellows)!"

And when he had made it red hot,  
he said, "Bring now to me  
the molten lead to pour."

97 Thus neither could they scale it  
nor could they pierce it through.

98 He said, "This is  
through the mercy of my Lord.  
And yet when my Lord's  
plan is fulfilled  
He will crumble it to dust.  
My Lord's design  
will, truly, be fulfilled."

99 We shall leave some on that day  
to surge like waves on others.  
Lo! the trumpet blows  
and We have gathered them  
into a mighty gathering.

100 There shall face them  
hell, as a fact,  
for those who did evade.

101 Those whose eyes  
were sheathes against My signs,  
who could not use their ears!

12 \*\*\* 332

102 Do these evaders think  
that they will take  
My devotees as patrons beside Me?  
Truly! We have prepared hell  
to welcome all such sneaks.

103 Ask ye,  
"Shall we tell you who they are  
whose actions are entirely in vain?"

104 Those whose energies  
have been vainly spent  
in matters of the moment

قَالَ مَا مَكْنِيِّ وَبِهِ رِيقٌ خَبِيرٌ  
فَأَعْيُونِي يَقْوَىٰ أَجْعَلْ بَيْنَهُمَا  
وَبَيْنَهُمْ رَدْمًا ۝

أَتُؤْتِي زُبْرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ  
بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ  
إِذَا جَعَلَهُ نَارًا ۖ قَالَ أَتُؤْتِي أَفْرِغْ  
عَلَيْهِ وَطَرًا ۝

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا  
اسْطَاعُوا لَهُ نَقْبًا ۝

قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ  
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ  
رَبِّي حَقًّا ۝

وَمَرَرْنَا بَعْضَهُم بِبَعْضٍ يَوْمَئِذٍ فِي  
بَعْضٍ وَلَيُفْعَلَنَّ فِي الصُّورِ مِجْمَعُهُمْ  
جَمْعًا ۝

وَعَرَضْنَا بَعْضَهُم بِبَعْضٍ لِّلْكَافِرِينَ  
عَرَضًا ۝

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاءٍ  
عَنِ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ  
سَمْعًا ۝

أَحْسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّقُوا  
عِبَادِي مِن ذُنُوبِهِمْ أَفَلْيَسَاءَ مَا كَانُوا  
عَاجِلِينَ ۝

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝  
الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ  
صُنْعًا ۝

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ  
وَلِقَائِهِ يُحْطِطُ أَعْمَالُهُمْ فَلَا تُقِيمُ  
لَهُمْ نَوْمًا لَّيْلِيًّا وَذُرِّيَّةٌ ۝

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ  
فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا  
وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ  
أَنْ يَبْلُغَا أَشُدَّهُمَا وَيُفَكِّرَا كُنُوزَهُمَا

رَحْمَةً مِن رَّبِّكَ ۖ وَمَا فَعَلْتُمْ عَنْ ثَمَرِهِ  
ذَلِكَ تَابِلٌ ۖ مَا تَدْرُسُونَ عَلَيْهِ صَبْرًا  
وَيَتْلُونَكَ عَنْ ذِي الْقُرْبَيْنِ ۖ قُلْ  
سَاتِلُوا عَلَيْهِمْ نِعْمَةً وَظِلًّا ۝

إِنَّمَا مَثَلُ الْفُلِّ فِي الْأَرْضِ وَاتِّبَانُهُ مِنْ  
كُلِّ شَيْءٍ سَبِيلًا ۝

فَاتَّبَعُوا سَبِيلًا ۝

حَتَّىٰ إِذَا بَلَغُوا مَرْغَبَ الْقَنْصِ وَجَدُوا  
تَحْتَهُ فِي عَيْنٍ عِزَّةٍ وَوَجَدُوا عِنْدَهَا  
قَوْمًا هُمْ أَكْثَرُ الْأَقْرَبِينَ ۖ إِنَّا أَنْشَأْنَاهُمْ  
وَلَقَدْ أَنْشَأْنَاهُمْ خُسْنًا ۝

قَالَ آمَنَّا مِنْ ظُلْمِ تَسْوِيفٍ لَّعَلَّيْكُمْ  
تُذَكَّرُونَ ۖ إِلَىٰ رَبِّهِمْ يُعْبَدُ بِهِ عِبَادٌ كَثِيرٌ  
وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ  
يُحْسِنُ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝

ثُمَّ أَتْبَعْنَا سَبِيلًا ۝

حَتَّىٰ إِذَا بَلَغُوا مَطْلِعَ الْقَنْصِ وَجَدُوا  
تَحْتَهُمْ عَلَىٰ تَوَجُّهِ لَمْ يُجْعَلْ لَهُمْ مِنْ  
دُونِهَا سُبُلًا ۝

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِمْ خَبِيرًا ۝  
ثُمَّ أَتْبَعْنَا سَبِيلًا ۝

حَتَّىٰ إِذَا بَلَغُوا بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ  
دُونِ سَاتِلِهِمَا لَكِبًا كَادُونَ يُلْقُونَ فُتْرًا ۝  
قَالُوا لَيْدَ الْأَقْرَبِينَ ۖ إِنَّ يَأْجُوجَ وَ  
مَاجُوجَ مُقْبِدُونَ فِي الْأَرْضِ فَكُلٌّ  
يُجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ  
يَسِينًا وَبَيْنَهُمْ مَسَدًا ۝

and who think  
that they are worthily engaged.

105 They are the ones  
who would evade  
the presence of their Lord  
and His Omnipotence.  
Vain are their efforts!  
Nor by the day of judgment  
will they have gathered weight.

106 They are the ones whose wage is hell,  
because they, (persistantly) evade;  
and of Our signs and Envoys  
make a jest!

107 But for those who do believe  
and do good work  
for them, indeed,  
gardens in paradise  
itself await.

108 Therein they shall stay  
wishing for no change.

109 Say thou,  
"If the seas all served as ink  
to record my Lord's glory,  
the seas would emptied be  
before (the evidence)  
of my Master's glory  
had been recorded—  
even if We were to refill them.

رَبِّكَ لَتَقْدِرَ الْبَحْرَ قَبْلَ أَنْ تَنْفَدَ  
كَلِمَتُ رَبِّي وَلَوْ جُمُتَا بِمِثْلِهِ مَلَكًا  
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ  
أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ  
كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا  
صَالِحًا وَلَا يُتْرِكْ يَعبَادَةَ رَبِّهِ أَحَدًا

ذَلِكَ جَزَاءُ الْكَافِرِ يَذَّكَّرُ بِهِ لَقَدْ  
وَاتَّخَذَ ذَا الْاِتِّقَى وَرُسُلِي هُزُوًا  
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا  
خَالِدِينَ فِيهَا لَا يَدْخُلُونَهَا آلُكُمْ  
قُلْ لَوْ كَانَ بِكُمْ حَرَمٌ إِلَّا إِلَهُكُمْ

110 Say thou,

"I am, indeed, a man like you.  
Revealed has been to me :

The Deity of all of you  
is One Deity!

So those who seek the Presence  
of their Lord, let them engage  
in righteous deeds and never,  
in the worship of their Lord,  
admit another!

\*

## SURA : MARYAM

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 333

**KAF! HA! YA! 'AIN! SAD!**

(PAY THOU HEED! O MUHAMMAD!)

2 A (true account of thy Lord's grace  
on his servant, Zakariyyah :

3 He prayed, "O, my Lord!  
Fast ebbeth strength from me;  
my hair is hoary white;  
still, in praying to Thee, Lord.  
I have never been unmindful.

5 "I fear my kinsmen after I am gone;  
my wife is barren,  
O, give me, by Thy grace, a son

6 "To inherit me and to inherit  
the posterity of Ya'qub,  
and, make him, my Lord,  
well pleasing to Thee."

7 "O Zakariyya!  
We promise thee a son,  
his name *Yahya*—  
of those We have distinguished  
none has borne that title."

8 He mused, "My Lord!  
How can I have a son  
when my wife is barren  
and I have become old?"

9 He reflected, "Thus doth it  
(sometimes) happen."  
He mused on, "Thy Lord hath  
(ere now) said,  
'Tis easy for me: I made thee  
when, indeed, thou wast naught!" "

10 He prayed, "My Lord!  
Give Thou me guidance."  
He mused on, "What thou shouldst  
do is this :

أَمْرًا قِي عَاقِرًا وَقَدْ بَلَغَتْ مِنَ الْكِبَرِ

عِيسَى

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَدًى  
وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُنْ

شَيْئًا

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَةُكَ

أَنْ تَخْرُجَ عَلَى نَجْوَاهِ مِنْ الْمَحْرَبِ فَادْعُنِي

إِلَيْهِمْ أَنْ سَمِعُوا الْبُكْرَةَ وَعِيسَى

يَعْنِي خُذِ الْكِتَابَ يَقْوَى وَأَتَيْنَهُ

الْحُكْمَ صَدِيقًا

وَحَنَانًا مَنْ لَدُنْكَ وَتَرَكُوا مَوْكَانَ

نَفْسًا

وَبَرَّأ إِلَيْنَا وَلَمْ يَكُنْ جَبَّارًا عَظِيمًا

وَسَلَّمَ عَلَيْكَ يَوْمَ وَلَدَ يَوْمَ مَيُوتَ

يَوْمَ يُبْعَثُ حَيًّا

speak not to men; be dumb  
for full three nights."

11 (In due course) he re-appeared  
to his people on the altar  
and led them in prayer  
mornings and at eventides . . .

12 "O, *Yahya*!  
Hold thou fast to the Law!"  
And We gave wisdom to the youth,

13 Abundant life as from Ourselves  
and diligence.  
He was conscientious,

14 Considerate to his parents—  
neither aggressive,  
nor given to sin.

15 May blessed be  
his birth, his death,  
and his awakening to life.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَلِمَاتٍ ۚ وَكَلَّمَ رَبُّكَ رِبَّكَ  
عَبْدَهُ زَكْرِيَّا

إِذْ نَادَى رَبَّهُ يَدِئًا خَفِيًّا

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

وَأَسْعَلُ الرَّأْسَ شَيْبًا وَلَمْ أَكُنْ

بِدُعَايِكَ رَبِّ شَقِيًّا

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي

وَكَاذِبُ أَمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ

لَدُنْكَ وَلِيًّا

يَرِيئِي وَيَرْحِمْنِي أَلِ يَعْقُوبَ

وَأَجْعَلْهُ رَبِّ رَضِيًّا

يُزَكِّيهِ أَتَانَا كَيْفَ يُدْعَى لِي أُمُّهُ

يَعْنِي لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ عِيسَى

قَالَ رَبِّ إِنِّي يَكُونُ لِي عَذَابٌ وَكَانَتِ

2 \*\*\* 334

- 16 Mention in the Book, *Maryam* :  
when she retired from her people  
to the eastern niche.
- 17 And covered she herself from them,  
lo! We sent Our will!  
Appeared it to her  
like a handsome man.
- 18 She murmured :  
"In the name of *Rahman*  
I seek refuge from thee  
if thou hast any conscience!"
- 19 He said,  
"I am but a messenger  
from thy Lord,  
to promise thee  
a son all pure."
- 20 She said,  
"How shall I have a son  
when no one hath touched me,  
nor am I of the profligates?"
- 21 He said,  
"Thus doth it (sometimes) happen..."  
Thy Lord hath (ere now) said,  
'Tis easy for Me,  
so that We may make of him  
a sign for men  
and a blessing from Ourselves :  
it is a thing decreed!"
- 22 So she conceived him  
and betook him  
to a distant place—
- 23 The birth pangs came upon her  
when leaning on a date palm.  
She moaned in anguish,  
"O wouldst that I had died  
long, long before this  
and had been quite forgotten!"
- 24 (A rippling sound nearby)  
reassured her :  
"Grieve not, thy Lord  
has set a spring below thee—
- 25 "And shake thee on thyself  
the date tree—  
it will shower on thee  
its ripened fruit.
- 26 "So eat and drink  
and rest thine eyes;  
and if thou seest anyone,  
say thou,  
"This day I keep a fast for *Rahman*  
and wouldst not speak  
to any man."
- 27 (In time) she rode with him  
to her people...  
They said, "O *Maryam*!  
What an outright radical  
hast thou brought forth!
- 28 "O *Harun's* sister!  
Thy father wast no apostate,  
nor wast thy mother of the  
wayward!"
- 29 She merely pointed to him.  
They fumed :  
"How shall we discuss with him  
who is (still)  
a baby in the cradle  
(compared to us)?!"
- 30 He meekly said,  
"I am (only) a servant of Allah  
He hath shown to me the Law  
and made of me an Envoy.
- 31 "And he hath blessed me  
at all times and places  
and He hath enjoined me  
to do my duty,  
fulfil my obligations  
as long as I do live,

- 32 "And be considerate to my mother.  
He hath not enjoined on me  
aggressiveness nor ingratitude!

- 33 "Blessed my birth, my death,  
and my awakening to life!"

3 \*\*\* 335

- 34 Such were the facts  
concerning 'Isa son of Maryam,  
a true account which they contest—

- 35 It is just not for Allah  
to beget a son!  
Glory be to Him.  
When he decrees a thing  
He only wills:  
"BE!" and so, it IS!

- 36 "('Isa only said:)  
"Surely Allah, my Lord,  
is the Lord of all of you;  
therefore serve ye (only) Him  
this is the soundest path."

- 37 But the denominations  
squabble 'mong themselves;  
woe then to those who thus evade  
when they witness for themselves  
(the truth) on the final Day.

- 38 How well they'll see and hear  
on the Day when they appear  
before Us!  
Today all these obstreperous ones  
are in apparent darkness.

- 39 Warn them of the Day  
of their despair  
when things are settled finally  
while they are still oblivious  
and without realising!

يَا أَيُّهَا الَّذِينَ آمَنُوا أَتُؤْتُونَ  
مَنْ لَا يَدْرِي مَا يَصِفُ  
أَمْ كُنْتُمْ تَسْمَعُونَ  
قَالَ لَيْسَ إِلَهُي إِلَّا اللَّهُ  
وَلَمْ يَكُن لِي الْوَلَدُ  
فَتُؤْتُونَ عِلْمَ الْغُيُوبِ  
قَالَ إِنَّمَا اتَّخَذْتُم مَّنَاسِكَ  
مِثْلَ آبَائِكُمُ الْأَوَّلِينَ  
وَلَا يَدْرِي مَا تَصِفُونَ  
إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ  
قَالَ إِنَّمَا أَتَى بِالْحَقِّ لَعْنَةُ  
الَّذِينَ كَفَرُوا  
وَلَا يَدْرِي مَا يَصِفُونَ

4 \*\*\* 336

## 41 Mention in the Book

*Ibrahim.*

He too was a true Apostle.

## 42 He asked his father,

"O my father!

Why dost thou worship  
that which neither hears  
nor sees  
nor profits thee at all?

43 "O my father! Verily,  
truth is now revealed to me,  
which has not come to thee  
so, follow me.  
and I shall guide thee  
along an even path.

44 "O my father!  
Worship thou not *Shaitan*  
for *Shaitan* is the opposite  
of *Rahman*!

45 "O my father!  
I fear lest chastisement  
from *Rahman* touch thee  
and thou become a vassal  
of *Shaitan*!

46 He burst out:  
"Darest thou to insult  
my deities, O *Ibrahim*?!  
If thou desist not  
thou shalt be stoned to death!  
Get out and keep away for aye!"

47 He (meekly) said,  
"Fare thee well!  
I shall pray for thee  
to my Lord  
for He is to me gracious.

48 "Withdraw I from you all  
and all ye worship  
beside Allah;  
I shall rely upon my Lord; may be  
that, with the blessing of my Lord,  
I need not be ungrateful."

49 Because he turned away  
from them all  
and what they worshipped  
beside Allah,  
We bestowed on him  
*Ishaq* and *Ya'qub*  
and each We made an Envoy.

50 And on them showered We Our grace  
and made of them  
lofty penants of the Truth.

5 \*\*\* 337

51 And mention in the Book, *Musa*.  
He too was devoted  
and came to be  
an Envoy and a Messenger.

52 Called We unto him  
right from the Tor  
(of Sinai) and  
drew him near to Us  
for converse.

53 We bestowed on him,  
through Our grace,  
his brother *Harun*,  
himself an Apostle.

54 And mention in the Book, *Isma'il*.  
He too was steadfast  
in his promises and came to be  
an Envoy and a Messenger.

55 He was wont to enjoin  
on his people service,  
and responsibility;  
he had endeared himself  
to his Lord.

56 And mention in the Book, *Idris*.  
He too was a true Apostle.

57 And We raised him  
to a high degree.

- 58 These were the ones whom Allah  
ordained as Apostles  
from the progeny of Adam;  
from 'mong those whom We bore  
with *Nuh*;  
from among the progeny of *Ibrahim*  
and *Isma'il*  
from those (of others)  
whom We chose and guided...  
When the marvels of *Rahman*  
were pointed out to them  
they would bow and, in tears,  
prostrate themselves.

6 \*\*\* 338

- 59 But after them have followed those  
who do neglect their duties  
and follow they their lusts,  
soon then will they  
be disillusioned.

- 60 Save those who would repent,  
who would believe  
and do good work.  
These will enter heaven;  
they shall, in no way,  
meet injustice.

- 61 Peaceful havens  
which the *Rahman*  
has promised to his servants  
in the future—  
this promise must, indeed,  
come true.

- 62 They will therein find  
no slander—only peace  
and for them all they need,  
day or night.

- 63 That is the kind of heaven  
which Our devotees inherit  
for their aloofness from evil.

- 64 (The angels say :)  
"Descend we not  
but at the bidding of thy Lord :

وَأَذْكُرُ فِي الْكِتَابِ الْإِبْرَاهِيمَ إِنَّهُ كَانَ  
صِدْقًا نَبِيًّا ۖ  
إِذْ قَالَ لِرَبِّهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا  
يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا  
يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ أَلَمٌ  
يَا أَبَتِ فَاتَّبِعْنِي أَهْلَكَ وَمَوْلَا سَوَاءٌ  
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ  
كَانَ لِلرَّحْمَنِ عَصِيًّا ۖ  
يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ  
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۖ  
قَالَ أَرَأَيْتَ إِنْ تَبَدَّلَ بِكَ الْيَهُودُ أَوْ  
النَّصَارَى أَوْ بَعْضُ الْأُمَمِ  
لَئِنْ لَمْ يَنْتَهِ عَنكَ تَجَمُّعُهُمْ هَاهُنَا  
قَالَ سَأَلْتُكَ سَأَلْتُكَ لَمْ تَنْتَهِ عَنكَ  
إِنَّكَ كَانَتْ فِي حَقِّكَ ۖ  
وَأَعْتَدْتُ لَكُمْ وَمَا تَدْعُونَ مِنْ  
دُونِ اللَّهِ وَأَذْكُرُ أَنَّكَ عَلَى الْآلَةِ  
أَكُونُ يَدْعَاؤِي شَاقِيًّا ۖ  
فَلَمَّا أَتَاهُمْ فَلَمَّ مَا تَعْبُدُونَ مِنْ  
دُونِ اللَّهِ وَهَبْنَا لَهُ الْغَنَى وَبَقِيتُ  
وَكُلًّا جَعَلْنَا نَبِيًّا ۖ  
وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا  
لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۖ  
وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ  
مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۖ  
وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ  
وَقَرَّبْنَاهُ نَجْدًا ۖ  
وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ  
نَبِيًّا ۖ  
وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ  
كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا

وَأَذْكُرُ فِي الْكِتَابِ الْإِبْرَاهِيمَ إِنَّهُ كَانَ  
صِدْقًا نَبِيًّا ۖ  
إِذْ قَالَ لِرَبِّهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا  
يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا  
يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ أَلَمٌ  
يَا أَبَتِ فَاتَّبِعْنِي أَهْلَكَ وَمَوْلَا سَوَاءٌ  
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ  
كَانَ لِلرَّحْمَنِ عَصِيًّا ۖ  
يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ  
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۖ  
قَالَ أَرَأَيْتَ إِنْ تَبَدَّلَ بِكَ الْيَهُودُ أَوْ  
النَّصَارَى أَوْ بَعْضُ الْأُمَمِ  
لَئِنْ لَمْ يَنْتَهِ عَنكَ تَجَمُّعُهُمْ هَاهُنَا  
قَالَ سَأَلْتُكَ سَأَلْتُكَ لَمْ تَنْتَهِ عَنكَ  
إِنَّكَ كَانَتْ فِي حَقِّكَ ۖ  
وَأَعْتَدْتُ لَكُمْ وَمَا تَدْعُونَ مِنْ  
دُونِ اللَّهِ وَأَذْكُرُ أَنَّكَ عَلَى الْآلَةِ  
أَكُونُ يَدْعَاؤِي شَاقِيًّا ۖ  
فَلَمَّا أَتَاهُمْ فَلَمَّ مَا تَعْبُدُونَ مِنْ  
دُونِ اللَّهِ وَهَبْنَا لَهُ الْغَنَى وَبَقِيتُ  
وَكُلًّا جَعَلْنَا نَبِيًّا ۖ  
وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا  
لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۖ  
وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ  
مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۖ  
وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ  
وَقَرَّبْنَاهُ نَجْدًا ۖ  
وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ  
نَبِيًّا ۖ  
وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ  
كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا

His is what has gone before  
and His what is before us  
and that which lies between them.  
Thy Lord forgetteth naught!

- 65 "The Lord of the heavens  
and the Earth  
and all that is between!  
So worship Him  
and to Him constant be.  
Dost thou know one  
worthy to be named with Him?"



7 \*\*\* 339

66 Man wonders :

"After I am dead  
shall I be raised to life?"

67 But doth not man realize

We created him before  
when he was naught?

68 Yes, by thy Lord!

We shall raise them  
and their instigators too  
and We shall offer them,  
on their knees, to hell!

69 We shall draw forth from all sects  
the one which was disdainful most  
to accept the *Rahman*.

70 Then We shall choose  
from these  
those who, for broiling,  
are most ripe!

71 And none shall escape muster.  
That is the pledge of thy Lord  
and has to be fulfilled.

72 We shall therefrom draw  
those who were cautious  
and leave the ones who  
transgressed  
still standing on their knees.

73 And when Our revelations  
are read out openly  
those who would evade  
(suggestively) inquire  
of those who would believe :  
"Which of us two contestants  
has more rank  
and more following?!"

74 How many groups  
have We destroyed ere this  
who had more power and pomp!

75 Say thou, "Those who wish  
to go astray,

the *Rahman* helps them  
in their wish—  
until they see  
what had been promised,  
or the approaching hour :  
then they will realize  
who was low in rank  
and poor in following!

76 And Allah doth enhance

His guidance  
to those who themselves wish  
to be rightly guided.  
And things of lasting value,  
the goodly deeds,  
are valued more by thy Lord  
and bring in more returns.

77 Hast thou seen the person  
who denies Our evidence  
and yet doth boast :  
"I shall have  
wealth and children."

78 Has he pierced the future?  
Or, has he received assurance  
from the *Rahman*?

79 Nay! We have noted what he says  
and shall his punishment extend.

80 To Us doth reach  
whate'er he says;  
and he shall come to Us alone.

81 They have taken beside Allah  
other deities so that  
it may bring them prestige.

82 Nay, they shall (soon) deny them  
and become their opponents.

8 \*\*\* 340

83 Dost thou not see  
that We send furies  
to these evaders  
and that they make them  
furiously exasperated?

- 84 Therefore, hasten not against them.  
We merely count their days.

- 85 That day We shall present  
the righteous  
as an embassy  
before the *Rahman*.

- 86 The evil doers  
We shall drive to hell.

- 87 None shall have the power  
to intercede—  
except the ones  
who have been given  
an assurance  
from the *Rahman*.

- 88 They say the *Rahman*  
has begot a son!

- 89 Now have ye said  
a monstrous falsehood!

- 90 The heavens well might cleave!  
The earth be torn asunder!  
The mountains crumble into dust!

- 91 That they should attribute  
to the *Rahman* a son!!

- 92 It doth not behove  
the *Rahman*  
to have a son.

- 93 There is nought  
in the heavens and the earth  
that doth not bow in service  
to the *Rahman*.

- 94 He takes account of all  
and has assigned to each  
his duty.

- 95 And on the appointed day  
each cometh to Him singly.

- 96 On those of faith  
and righteousness  
the *Rahman* doth bestow  
appreciation.

وَقُلْ لِلْإِنسَانِ إِذْ مَا مِثْلُ لَسَوْفَ  
أُخْرِجُهُ حَيًّا ۝

أَوَلَيْدُ الْإِنسَانِ أَتَاخَذُهُ مِنْ  
قَبْلِ وَلَمْ يَكُنْ شَيْئًا ۝

قَوْرِيَّكَ أَتُخَفِّرُهُمْ وَالشَّيْطَانِ ثُمَّ  
لَنُخَفِّرَنَّهُمْ خَوْلَ هَمِّهِمْ حَتَّىٰ تَأْتِيَهُمْ  
ثَوْدَتُنَا عَنْ كُلِّ مَشْيَعَةٍ أَهْلُهُمْ  
أَسَدُّ عَلَى الرَّحْمَنِ عَيْنًا ۝

ثُمَّ لَنُفِضَنَّ أَعْمَالَهُ الْكَافِرِينَ هُمْ أُولَىٰ بِهَا  
بِإِلَهِ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَقُلْ لِلْإِنسَانِ إِذْ مَا مِثْلُ لَسَوْفَ  
أُخْرِجُهُ حَيًّا ۝

أَوَلَيْدُ الْإِنسَانِ أَتَاخَذُهُ مِنْ  
قَبْلِ وَلَمْ يَكُنْ شَيْئًا ۝

قَوْرِيَّكَ أَتُخَفِّرُهُمْ وَالشَّيْطَانِ ثُمَّ  
لَنُخَفِّرَنَّهُمْ خَوْلَ هَمِّهِمْ حَتَّىٰ تَأْتِيَهُمْ  
ثَوْدَتُنَا عَنْ كُلِّ مَشْيَعَةٍ أَهْلُهُمْ  
أَسَدُّ عَلَى الرَّحْمَنِ عَيْنًا ۝

ثُمَّ لَنُفِضَنَّ أَعْمَالَهُ الْكَافِرِينَ هُمْ أُولَىٰ بِهَا  
بِإِلَهِ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

وَلَا يَنْفَعُكَ إِذْ تُدْعَىٰ إِلَهُ ۝

## SURA : ṬĀ HĀ

In the Name of Allāh the Raḥīmān the Raḥīm

1 \*\*\* 341

TA! HA!

(O MUHAMMAD!)

- 2 We have not bestowed  
the Qur'an on thee  
that thou shouldst be  
distressed—
- 3 'Tis only a reminder  
to those who would beware...
- 4 Revelation from  
the One who created  
the earth,  
the heavens on high,
- 5 The *Raḥman*  
who o'er the cosmos  
holdeth sway.
- 6 For Him  
all that is in the heavens,  
all that is on the earth,  
all that lies between them  
and underneath the soil.
- 7 Thou needest use no words.  
He is aware of secret thoughts  
and that which is  
more hidden still.
- 8 The Deity!  
No deity is there but He :  
for Him  
are all the beauteous names!
- 9 Hast there come to thee  
the story of *Musa*?
- 10 When he beheld the glow,  
he said to his kin  
"Wait here, I glimpse a fire;

perhaps I'd bring for you  
from it a lighted brand;  
or, may be, I shall find  
some guidance at the hearth.

- 11 When he approached it  
he was hailed,  
"O, *Musa*!
- 12 "I am, in verity, thy Lord!  
So leave thy sandals :  
thou art in the sacred  
vale of *Tuwa*.
- 13 "I have chosen thee :  
so heed thou (carefully)  
to what thou art inspired.
- 14 "In verity I am Allah.  
No deity is there but I.  
Therefore,  
serve thou (only) Me  
and rise to do thy duty  
in My name!
- 15 "Lo! there comes the hour—  
I can almost glimpse it—  
when every self will be rewarded  
for that for which it strove.
- 16 "Therefore, let not those  
who have no faith  
in its coming,  
and who still are wayward,  
divert thee;  
do not thou get lost.
- 17 "And, what is that  
which thou dost firmly hold  
in thy hand O, *Musa*?"
- 18 He said :  
"This is my staff,  
on it I lean;  
with it I garner fodder  
for my flock; I use it  
for other purposes as well."

# تَا هَا

19 He said,  
"Cast it down O, *Musa*!"

20 He cast it and behold!  
it was a winding serpent!

21 He said,  
"Seize on it, and fear not,  
We shall soon  
revert it to its former state.

22 "Insert thy hand in thy folds!  
Now bring it out.  
(There!) it is white  
without blemish—  
a foremost sign.

23 "Soon shall We show thee  
greater signs.

24 Proceed thou to *Fir'aun*.  
He hath burst all bounds!"

2 \*\*\* 342

25 He prayed, "My Lord!  
Expand for me my vision.

26 "Make clear to me  
my duty.

27 "Unloose the knot  
upon my tongue.

28 "So that they may understand  
what I might say—

29 "Give me a second  
from my family—

30 "My brother *Harun*.

31 "Double Thou my strength  
through him;

32 "Let him share my tasks,

33 "So that we may strive  
unceasingly,

34 "And spread thy message  
(more) effectively.

35 "And Thou, Thyself,  
keep an eye on us."

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَ  
أَهْشَرْتُ بِهَا عَلَى عَصَى وَلِيِّي فَبُهِتَ أَتَمَارًا  
أُخْرَى ۝

قَالَ أَلْقِهَا يَمُوسَى ۝  
فَالْقُلُوبُ نَادَتْ هِيَ حَيَّةٌ كَسَفَى ۝  
قَالَ خُذْهَا وَلَا يَخْشَى سَمْعُهَا  
يَسْمِعُهَا الْأَوَّلَى ۝  
وَاطْمَئِنَّ إِلَيْنَا جَنَاحُكَ عَزْمٌ  
بَيْنَهُمَا مَنْ عَرِيسٌ وَأَيَّةٌ أُخْرَى ۝

لِيُؤْمِنَ مِنْ آيَاتِنَا الْكُبْرَى ۝  
إِذْ هَبَّ إِلَى ذُرِّيَّتِهِ طِفْلٌ  
قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝

وَيُزِدْ أَمْرِي ۝  
وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ۝  
يَفْقَهُوا قَوْلِي ۝

وَاجْعَلْ لِي زُرًى وَمِنْ آيَاتِنَا الْكُبْرَى ۝  
هُرُونَ أَسَى ۝  
اُضْرِبْهُ أَزْرَى ۝

وَاتَّبِعْهُ فِي أَمْرِي ۝  
كَيْ تَسْبَحَ كُتُبُنَا ۝  
وَنَنْتَهِزَ لَكَ كَيْدًا ۝

إِنَّكَ كُنْتَ بِنَايِبًا ۝  
قَالَ قَدْ أُوتِيتُ مُلُوكَ يَمُوسَى ۝  
وَلَقَدْ مَنَّا عَلَىكَ مَرَّةً أُخْرَى ۝  
إِذْ أَوْحَيْنَا إِلَيْكَ مَا أُوحِيَ ۝

طَهُ ۝ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ  
لِيَشْفَى ۝  
لَا تَذَكَّرُ لِمَنْ يَجْعَلُ ۝  
تَنْزِيلًا مِمَّنْ خَلَقَ الزَّهْرَ وَالشَّوْبَ

الْعُشَى ۝  
أَلَمْ تَحْمِنْ عَلَى الْعَرْشِ أَسْوَى ۝  
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا  
بَيْنَهُمَا وَتَحْتُ الثُّرَى ۝

وَأَنْ يَجْمَعَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ  
وَإِخْفَى ۝  
أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ السَّمْعُ الْغُضَى ۝  
وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۝

إِذْ رَأَاهُ فَكَانَ زُلْفِيهِ أَمْلَأُ ۝  
أَنْسَبُ نَارَ الْعَرَى أَتَبَعُهَا قَبَسٌ  
أَوْ أَجْدُ عَلَى النَّارِ هُدًى ۝  
فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ۝

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۝ إِنَّكَ  
بِالْوَادِ الْمُقَدَّسِ طَوًى ۝  
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ۝  
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۝

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝  
إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِلَّذِي  
كُلَّ نَفْسٍ يَمُدُّهُ ۝  
فَلَا تَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا ۝  
وَالْمُجْرِمُونَ كَاثَرُونَ ۝  
وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

وَمَا تَأْتِيكَ يَمِينُكَ يَمُوسَى ۝

36 He said, "Thy prayers  
are granted, O, *Musa*!

37 "We had, indeed,  
cast Our blessings on thee  
once before

38 "When We suggested  
that which We suggested  
to thy mother :

39 'Cast him into a chest  
then cast it in the waters  
the waters will cast him  
upon the banks.  
He will be picked up  
by My enemies  
and enemies of yours.'

And I bestowed upon thee  
love from Me  
and reared thee in My sight.

40 "When thy sister followed thee  
she said,  
'Shall I show you one  
who will rear it?'  
Thus We brought thee back  
to thy mother  
so that her eyes be comforted  
and she not grieve.

(Another time)  
thou didst slay a man  
but We rescued thee from harm.  
Then We tried thee  
with various trials  
for several years  
thou didst tarry  
with the people of *Madyan*.  
Then didst thou come  
here as ordained O, *Musa*!

41 "Thus have I prepared thee  
for My purpose.

42 "Proceed then,  
thou and thy brother,  
and slacken not  
in My service.

43 "Proceed ye both to *Fir'aun*  
who hath burst all bounds.

44 "Speak to him  
using courteous speech :  
mayhap he will heed,  
and so beware."

45 They prayed, "Our Lord!  
we fear lest he may be

prejudiced against us both  
and himself take initiative."

46 He said, "Fear not.  
I am with you both  
I hear and see.

47 "So go ye both to him  
and say ye both :  
'We are Apostles  
sent by the Lord!  
So, send back with us  
the *Bani Isra'il*  
and burden them no more!  
We have, indeed, come  
with assurance from thy Lord :  
  
There shall be peace  
for those who would  
take timely heed!

48 'But, we have also been assured  
there shall be retribution  
for those who lie  
or (merely) turn their backs.' "

•

49 He said, "Who then O, *Musa*,  
is the Lord of you two?"

50 He answered,  
"Our Lord is He  
who bestows on all things  
their forms and then  
doth guide them  
(in their functioning)."

51 He asked :  
"Then what about the fate  
of former generations?  
(Were they all astray  
and therefore lost?)"

52 He said,  
"Knowledge concerning them  
and their account,  
is with my Lord.  
Never doth my Lord err  
nor doth He forget.

- 53 "He hath made the earth  
a cradle (for your growth)  
laid out in it paths  
(for your guidance)  
He showereth heavenly rain  
to raise diverse pairs of plants  
each standing by itself.

- 54 "Eat ye yourselves  
and let your cattle graze!  
These, indeed, are miracles  
for those who can discern."

3 \*\*\* 343

- 55 (Yes see the earth!)  
From it We raised you.  
To it We return you  
From it We shall raise you  
once again.

- 56 Many such signs  
We showed to him  
but he rejected them forthwith  
or treated them as lies.

- 57 He said, "Wouldst thou *Musa*  
with thy magic (words),  
oust us from authority?

- 58 "We too can call forth  
magic like it :  
so let there be between  
ourselves and thee a truce.  
We will not break it  
nor shalt thou  
until we meet  
on equal grounds."

- 59 He said,  
"Fulfil thy promise  
on the Festive Day  
and let the people  
gather before noon."

- 60 *Fir'aun* then withdrew;  
his strategy he planned  
and then appeared.

قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَى ۖ

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ

ثُمَّ هَدَى ۖ

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۖ

قَالَ عَلِمْنَا عِنْدَ رَبِّنَا فِي كِتَابٍ لَّا يَخِلُّ

رَبِّنَا وَلَا يَنْسَى ۖ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ هَٰذَا ۖ وَ

سَاءَ لَكُمُ فِيهَا سُبُلًا ۖ وَأَنْزَلَ مِنَ السَّمَاءِ

مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ ثَمَرِيٍّ

كَثِيرًا ۖ وَارْعَوْا الْأَعْلَامَ ۚ إِنَّ فِي ذَٰلِكَ

لَّآيَاتٍ لِّأُولِي النَّهْيِ ۖ

وَمَا أَخْلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا

نُخْرِجُكُمْ تَارَةً أُخْرَى ۖ

وَلَقَدْ أَرْسَلْنَا إِلَيْنَا كَاهِنًا فَكَذَّبَ وَإِلَىٰ

قَالَ لَاجِنَا مِنَ الْمَفْتِنِ ۚ إِنَّمَا أَرِضْنَا

بِخَيْرِكُمْ يَا مُوسَى ۖ

فَلَمَّا آتَيْنَاكَ بِخَيْرٍ تَرَاهُ غَٰفِلًا ۖ جَعَلْنَا

بَيْنَكَ وَمُؤَدِّكَ إِلَهُ خَلْفَهُ ۖ نَحْنُ وَلَا

أَنْتَ مَعَاذٌ مَّا سَأَلُوا ۖ

قَالَ مُؤَدِّدُكُمْ يَوْمَ الْإِزِيدَةِ ۖ إِنَّهُ خَيْرٌ

لِّلنَّاسِ حَقِّي ۖ

فَقَوْلِي فِرْعَوْنَ فَجْوَ ۖ لَّيْسَ لَهُ إِشْرَافِي ۖ

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلٰى

اللَّهِ كِبَآءًا ۖ فَيُصِيبَكُمْ بِمَا بَدَّءَ بِهِ ۖ وَكَذٰ

خَآءٌ مِّنْ أَفْرَاقِي ۖ

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ وَأَسْرُوا الْقُرُونِ

أَيُّ أَفْرَاقِي ۖ فِي الثَّانِيَةِ ۖ فَأَفْرَاقِي ۖ

الْبُيُوتِ ۖ فَالْقُرُونِ ۖ بِالسَّاحِلِ ۖ بِأَحَدِهِ ۖ

عَدُوِّي وَعَدُوُّكَ ۖ وَالْقَيْتُ عَلَيْكَ

مَحِيَّةٌ ۖ وَثِيَّةٌ ۖ وَلَوْصَمٌ عَلَىٰ عَيْنِي ۖ

لَا تُشْفِي ۖ أَفْئَتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ

عَلَىٰ مَن يَمْلِكُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ

كَسَىٰ ثَقَلَتْ عَيْنَاهُ ۖ وَلَا تَحْزَنْ ۚ هٰذَا

وَقَدْ تَلَّ نَفْسًا ۖ أَخْرَجْنَاكَ مِنَ الْغَمْرِ ۖ وَ

فَدَّكَ ۖ فَمَوْلَاةٌ ۖ فَلَيْتَ سَيِّدِي ۖ فِي

أَهْلِ مَدْيَنَ ۖ ثُمَّ جِئْتُ عَلَىٰ قَدِيرٍ

يُؤْمِسُ ۖ

وَأَصْلُكَ عَلَىٰ نَفْسِي ۖ

إِذْ هَبَ أَنْتَ وَآخُوكَ بِأَيِّ يَوْمٍ ۖ وَلَا تَمِينَا

فِي دَوْلَتِي ۖ

إِذْ هَبْنَا إِلَىٰ فِرْعَوْنَ ۖ إِنَّهُ طَلَعُ ۖ

تَقُولُ لَهُ قَوْلًا لَّيْمًا ۖ أَعَلَّهُ يَتَذَكَّرُ أَوْ

يَعْلَمُ ۖ

فَلَا رَيْبَآ ۖ إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا

أَوْ أَنْ يُطْلَعِ ۖ

قَالَ لَا تَخَفَا ۖ قَالَا إِنِّي مَعَكُمْ ۖ أَسْمَعُ وَ

أَرَىٰ ۖ

فَأَيُّهُ قَوْلُهُ ۖ إِنَّا رَسُولُ رَبِّكَ ۖ فَكَانِ

مَعَنَا ۖ إِنِّي لَمُرْسِلٌ ۖ وَلَا لَعْنٌ لَهُمْ ۖ

فَدَّ جَنَّتِكَ ۖ يَا يَهُودِيَّةَ ۖ رَبِّكَ ۖ وَالتَّمْرُ

عَلَىٰ مَن اتَّبَعَ الْهُدَىٰ ۖ

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ

مَن كَذَّبَ وَتَوَلَّىٰ ۖ

- 61 *Musa* addressed them :

"Woe unto you!  
Concoct no falsehood  
against Allah  
for He can overwhelm you.  
Forgers come to evil ends!"

- 62 But they concerted  
'mong themselves  
secretly to make a plan.

- 63 They said,  
 "Both of these are magicians;  
 together, by their sorcery,  
 they would cast you out  
 from your domain  
 and pervert people  
 from your hallowed path.
- 64 "So bring together all your wiles  
 and then put up a solid stand—  
 exalted they who win this day."
- 65 They asked, "O, *Musa*!  
 Wouldst thou open?  
 Or shall we be the first  
 to cast?"
- 66 He said, "Alright, you open."  
 And lo, their (seeming) solid premises  
 and their sinuous sophistries,  
 through their magic (words),  
 seemed to stir  
 (the assembled crowd).
- 67 So much so that *Musa*,  
 in his heart,  
 felt a cringing fear!
- 68 We said: "Fear thou not;  
 thou shalt have the upper hand:
- 69 Cast ye forthwith:  
 their artifice will swallowed be;  
 they have only cast a spell  
 with their wily magic (words).  
 But such magicians reach not—  
 however far they go."
- 70 And lo, the magicians  
 cast themselves in submission  
 and say: "We believe  
 in the Lord of *Musa* and *Harun*!"
- 71 He (*Fir'aun*) thundered:  
 "Would you believe in Him  
 before I permit you?  
 He must, indeed, be  
 your elder, he who taught you  
 all your tricks.  
 Lo, I shall sever  
 your hands, your feet, alternately,  
 and have you hanged on date trees  
 so that you may realise  
 who can torment more  
 and who is more abiding."
- 72 They said,  
 "We cannot influence thee  
 by that which now appears  
 to us as obvious truth;  
 nor by Him who has  
 created us (anew).  
 Pass thou judgment  
 as thou judgest best.  
 Thou canst only pass decree  
 for the immediate present.
- 73 "We have, indeed, believed  
 in our Lord.  
 May He forgive our faults  
 and the deceits  
 which thou didst force on us.  
 Allah, indeed, is good  
 and more abiding."
- 74 Verily, he who cometh  
 to his Lord  
 as (unrepentent) sinner,  
 hell, indeed, is for him  
 wherein he will neither die  
 nor live.
- 75 And he who cometh  
 a believer  
 with righteous deeds,  
 for him there are degrees  
 of honour.
- 76 Gardens evergreen  
 streamlets flowing at their feet  
 therein they will surely rest.  
 Such is the reward  
 for those who would  
 fulfil their duties.





He said, "O, my people!  
Had not your Lord  
given you a goodly promise?  
Was fulfilment long delayed?  
Or did you (simply) want  
to earn His wrath on you :  
so you went back  
on your promises  
to me?"

87 They simulated :

"We went not back  
upon our covenant with thee  
of our own will;  
we only threw away  
our metal ornaments.  
That is all. The Samiri  
threw them in the fire

88 "And brought forth from it  
the image of a calf  
which mooed—  
(For a while) he joked :  
'Here is your deity  
and the deity of *Musa*!  
We then forgot about it all..."

89 But did they not see  
that it returned no answers  
to their queries?  
That it had no power  
to do them harm or good?

5 \*\*\* 345

90 Had not *Harun*  
warned them at the start :  
"O my people!  
Ye are being seduced in this.  
Your Lord is the *Rahman*;  
so follow me,  
and in all matters, obey me?"

91 They had said,  
"We shall not abandon this  
until *Musa* comes back to us!"

92 He (*Musa*) asked, "O *Harun*,  
what held thee back  
when thou didst see them stray

93 From my following?  
Wert thou too in any way involved?"

94 He pleaded, "Son of my mother!  
Suspect me not nor blame me.  
I only feared  
that thou wouldst say,  
'Thou hast caused a split  
among the *Bani Isra'il*  
and thou didst not  
respect my word!' "

95 He asked,  
"And what hast thou to say  
O, *Samiri*?"

96 He answered, "I see it  
from a different point of view  
from others.  
Accepted I the Apostle's teaching  
for a while  
and then discarded it.  
That is all.  
That is how I am inclined."

97 He said, "Go thy way!  
Thou shalt be cursed  
in life and made to cry,  
'O touch me not.'  
This curse  
thou wilt not be rid of.

Here! See the deity  
of whom thou art  
a zealous worshipper :  
it breaketh into smithereens;  
it will be scattered on the seas.

98 "Indeed, the deity  
of all of you  
is The Deity  
apart from whom there is no deity—  
His knowledge doth encompass all."

99 Thus do We relate to thee  
some true stories of the past.  
We have, indeed, conveyed to thee  
the message from Ourselves.

- 100 He who would spurn it shall,  
on the Day of judgment,  
bear a burden
- 101 Crushing him beneath.  
Heavy, indeed, shall be  
their burden  
on the Day of certainty,
- 102 The Day the trumpet sounds  
and We assemble  
the criminals  
waking from their sleep,
- 103 And muttering among themselves  
"We've hardly counted ten."
- 104 We know full well  
how they will respond  
when the most discerning one  
among them says  
"Ye live not but a day."

6 \*\*\* 346

- 105 They ask thee  
concerning "mountains."  
Say thou, "My Lord  
shall uproot them  
and scatter them as dust."
- 106 He will reveal them  
plain as a plane.
- 107 Thou shalt see in them  
no ups and downs  
no embellishments.
- 108 They on that day,  
their caller shall obey  
implicitly—  
no loitering then!  
All sound shall be subdued  
in honour of the *Rahman*.  
Nothing wilt thou hear  
except their tramp.
- 109 That day,  
no intercession shall avail

لَنُرْفَعَنَّهُ فِي الْيَوْمِ نَسْفًا ۝  
إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
وَسِعَ كُلُّ شَيْءٍ عِلْمًا ۝  
كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا  
قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ قَدْ نَأْتِيكَ  
مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ  
الْقِيَامَةِ وِزْرًا ۝  
خَلِيلِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ  
حِمْلًا ۝  
يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْجِبْرِينَ  
يَوْمَ مَسِيرًا ۝  
يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْنَا إِلَّا عَمْرُ  
نَحْنُ آخِرُهُمْ يُقُولُونَ لَا يَقُولُ  
أَمْسَلَهُمْ صَبْرًا ۚ وَنَسْفَةً يَوْمَ الْقِيَامَةِ  
وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا  
رَبِّي نَسْفًا ۝  
فَيَذَرُهَا قَاعًا صَفْصَفًا ۝  
لَا تَبْقَى فِيهَا جَبَابٌ ۚ وَلَوْ أَنَّ  
يَوْمَ مَسِيرًا ۚ وَنَحْشُرُ الْجِبْرِينَ  
لَهُ وَنَحْشُرُ الْجِبْرِينَ ۚ وَنَحْشُرُ الْجِبْرِينَ  
فَلَنَسْفَعُهَا نَسْفًا ۝  
يَوْمَ مَسِيرًا ۚ وَنَحْشُرُ الْجِبْرِينَ  
أَوْنِ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ تَوَلَّى ۝  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يَحِيطُونَ بِهِ عِلْمًا ۝  
وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ  
خَابَ مَنْ حَسَنَ ظَنًّا ۝

except of those who  
the *Rahman* has permitted  
or those whose words  
are pleasing to Him.

- 110 He is aware of that  
which is before them,  
that which is behind them.  
'Tis they who cannot  
comprehend His knowledge.
- 111 Humbled shall all faces be  
before the Ever-Living,  
the Self-Existing.  
Woe to those who bear  
the burden of iniquity.

قَالُوا إِنَّمَا أَخْلَقْنَاهُ مَوْجِدًا يَسْأَلُنَا  
وَلَكِنَّا خَلَقْنَاهُ أَفْوَاجًا ۚ وَلَنُزَيِّنَنَّ الْقَبِيرَ  
فَقَدْ ذُنِبْنَا فِئْدًا إِلَهُ الْغَالِبِينَ ۝  
فَأَنصَرَفْ لَهُمْ جَسَدُ آلِهَةٍ مَحْوَا  
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى  
فَقِيلَ لَهُمْ  
أَنكُمُ يَوْمَئِذٍ كَالْزُرْحِ يُذَرُّ لَهُمْ يَوْمَئِذٍ  
مَلَكٌ لَهُمْ صُورَةٌ وَأَنكُمُ  
وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ  
يَقُولُ إِنَّمَا فَتِنُكُمْ بِهِ وَإِن رَبَّكُمُ  
الرَّحْمَنُ فَاتَّقُوهُ وَأَطِيعُوا أَمْرِي ۝  
قَالُوا لَنْ نَبْرَحَ عَلَيْكَ غَافِقِينَ حَتَّى  
يَرْجِعَ إِلَيْنَا مُوسَى ۝  
قَالَ يَهُودُ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ  
صَلُّوا ۝  
أَلَا تَتَّبِعُونَ أَفْعَصَبْتَ أَمْرِي ۝  
قَالَ يَا بَنِي إِسْرَءِيلَ لَا تَأْخُذْ بِالْحَيِّ  
وَلَا بِرَأْسِي إِلَى خَسْفِكَ أَن تَقُولُ  
تَرَفَّتْ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ  
تَرْجُبْ قَوْلِي ۝  
قَالَ فَمَا خَطْبُكَ يُسَازِمُنِي ۝  
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ  
قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَيْتُ لَهَا  
كَذَلِكَ سَوَّلَتْ لِي نَفْسِي ۝  
قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ  
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا  
لَنْ يُخْلَفَهُ وَالنَّظَرُ إِلَى إِلَهِكَ الَّذِي  
طَلَتْ عَلَيْهِ عَاكِفًا يُضَرِّقُ سَمْعَهُ

- 112 But he who does  
righteous deeds  
and faith possesseseth  
he need fear no wrong, no loss.
- 113 Thus do We reveal it—  
a Proclamation in (plain) Arabic—  
and elaborate therein  
grave warnings  
so that they beware  
and it may serve them  
as reminder.
- 114 Allah is the Ultimate,  
the Truth Supreme.  
Be thou in no haste  
in proclaiming the Qur'an  
before its message  
is manifest to thee.  
Say thou, "O, my Lord,  
advance me Thou in knowledge."

7 \*\*\* 347

- 115 We had made a covenant of old  
with man but he forgets.  
(although) We find in him  
no intention (to disobey).
- 116 When We bade the angels  
"Bow to Man,"  
all (had) bowed except *Iblis*.  
He had disdained.
- 117 We had said, "O, Man!  
This is, indeed, thy enemy  
and thy mate's  
beware lest he expel you  
from your heaven  
and ye be cast in misery.
- 118 "For you (herein)  
no hunger, no nakedness,
- 119 "Thou wilt not thirst herein  
nor suffer heat."
- 120 But *Shaitan*  
cast doubts in him:  
he whispered, "O, Man,

- shall I show thee  
an everlasting tree?"
- 121 So they both ate of it—  
became they conscious  
of their nakedness  
and used the garden leaves  
for cover.  
Thus Man disobeyed His Lord  
and was led astray.
- 122 (But even) then  
his Lord chose him,  
forgave him,  
and then guided him.
- 123 He said, "Ye both go down  
and live together  
enemies one to the other.  
But if there comes  
a guidance from Me  
whosoever follows My guidance  
shall not stray nor suffer death
- 124 "But he who turns his back  
on My reminder, for him  
life's opportunities  
will be narrowed  
and blind will be he  
on the appointed Day.
- 125 He will say, "My Lord,  
why hast Thou  
raised me blind?  
Ere now surely I could see."
- 126 He will say: "Just so:  
when Our reminders came to thee  
thou didst ignore them;  
just so:  
today thou too wilt be ignored.
- 127 Just so We deal  
with those who transgress  
and put no faith  
in the evidence of their Lord—  
and future misery  
will be more severe  
and more enduring.

- 128 How many generations,  
in whose houses they abide,  
have We destroyed.  
Do these provide them  
with no lessons?  
Therein, indeed, are signs  
for the intelligent."
- 8 \*\*\* 348
- 129 And had it not been  
for a forgone reprieve  
from thy Lord,  
they would have been assailed;  
but their time is fixed.
- 130 Therefore, (O, MUHAMMAD!)  
endure thou what they say  
and keep on striving  
to obey thy Lord,  
before the sun doth rise  
and ere it sets.  
Strive thou on (even)  
as the night engulfs,  
and in the precincts  
of the dawn,  
so that, perchance,  
Him thou mayest please.
- 131 Cast thou no longing eyes  
on blessings We have given  
to (other) couples—  
(mere) ornaments  
of the immediate present,  
We (only) test them with them.  
The favours of thy Lord (on thee)  
are better, more enduring.
- 132 Enjoin upon thy people worship  
and persist therein—  
We ask thee not for maintenance:  
'Tis We who maintain thee—  
leadeth it to discipline.
- 133 They question:  
"Why does he never bring to us  
some prophecies from his Lord?"  
Have there come to them  
no clear prophecies  
in the Books of yore?
- 134 Had We inflicted on them misery  
ere this they would have said,  
"Our Lord! if only

قَالَ رَبِّ لِمَ حَرَّكَتَنِي أَغْنَىٰ وَكَذَلِكُمْ بَصِيرًا ۝  
قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا ۝  
كَذَلِكَ الْيَوْمَ تُنصَىٰ ۝  
وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ  
بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ  
وَالْبَاقِي ۝  
أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ  
مِنْ الْقُرُونِ يَمْشُونَ فِي مَسَاجِدِهِمْ  
أَن يَكُن فِي ذِكْرِكَ لَذَاتُ الْحَقِّ ۝  
وَلَوْلَا كَيْدُكُمْ سَبَّحْتَ مِنْ رَبِّكَ لَكُنَّ  
بِرَأْسِ مَا أُولَىٰ قَسَمِي ۝  
فَأَصْبَحَ عَلَىٰ مَا يَقُولُونَ وَسَبِّحَ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ  
غُرُوبِهَا وَمِنْ أَنَاثِ الْبَيْتِ فَسَبِّحْهُ وَ  
أَطْرَافَ النَّبَاِ لَعَلَّكَ تَرْضَىٰ ۝  
وَلَمْ تَكُنْ مِنْ عَشِيَّتِكَ إِلَىٰ مَتَاعِهَا  
أَزْوَاجًا تَهْوَاهُ الْحَيَاةُ الدُّنْيَا ۝  
لَقَدْ نَبِّهْتَهُمْ قَبْلَ رَبِّكَ خَيْرًا لَّا يُبْصَرُ  
وَأَمَّا هَٰؤُلَاءِ فَاكْفُرُوا بِالصَّلَاةِ وَاصْطَبِرُوا عَلَيْهَا  
لَقَدْ جَاءَكَ رَبُّكَ بِخَبَرٍ مُّزِينٍ ۝  
الْعَاقِبَةُ لِلْقَائِمِينَ ۝  
وَكَلَّا لَوْ لَا آيَاتُنَا يَا بَنِي إِدْرِيسَ ۝  
أَوَلَمْ تَرَ أَنَّهُمْ بَيْنَهُ نَافِي الْخُبْرِ الْوَلِيُّ ۝  
وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ لَّنْ قَبْلَهُ  
لَقَالُوا إِنَّا لَرَاكُم مِّنْ قَبْلِ الْآيَاتِ لَوْلَا  
فَتَنَّبِعْ أَيْنَمَا لَمْ تَكُنْ مِنْ قَبْلُ لَنَ نَّزِلًا  
وَنُخْرِجُ ۝  
قُلْ كُلٌّ مَّا مَرَّرْتُ مِنْ قَبْلُ قَوْمًا  
فَسَخَّرْتَهُمْ مَنْ خَلَقَ الصِّرَاطَ  
السَّوِيَّ وَمَنْ أَهْتَدَىٰ ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَلَهُ  
مُؤْمِنٌ مَّا يُخَفِّفْ ظُلْمًا وَلَا هَضْمًا ۝  
وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا  
فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ  
يُحَدِّثُ لَهُمْ زِكْرًا ۝  
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَيُّ وَلَا تَعْجَلْ  
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝  
وَلَقَدْ عَجَّدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ  
قَبْرِهِ وَلَمْ يَجِدْ لَهُ عَنَّا ۝  
وَلَا قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ ۝  
فَقُلْنَا يَا آدَمُ خُذْ هَذَا عَصَاكَ  
وَلَوْ جِئَكَ فَكَانَ يَحْزَنُكَ مَا مِنْ الْجَنَّةِ  
فَتَشْفَىٰ ۝  
إِنَّ لَكَ أَرْكَانًا جُودًا وَلَا تَعْرَىٰ ۝  
وَأَن تَكُنْ لَا تَنْظُمُوا فِيهَا وَلَا تَطْعَىٰ ۝  
تَوَسَّوسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَٰأَدَمُ  
هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ  
لَّا يَبْئِثُ ۝  
فَاكْكُم مِّنْهَا فَيَنْدَثْ وَكُلْمَا سَوَّاهُمَا  
وَطَقْفًا يَنْفَجَّعُنْ عَلَيْهِمَا مِنْ ذَرْبِ  
الْجَنَّةِ زَوْجًا مِّنْ آدَمَ رَبُّهُ  
فَعَوَىٰ ۝  
ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَنَاهُ عَلَيْهِ  
وَهَدَىٰ ۝  
قَالَ ابْطَأْ مِنْهَا جَمِيعًا لَّعَلَّكَ تَلْتَمِصُ  
عَدُوًّا وَكَأَنَّا يَا بَنِي إِدْرِيسَ قَوْمٌ هُدًى مِّنْ  
أَنبِيَاءِ هَٰؤُلَاءِ قُلْ كَيْفُ لَكُمْ لَا يَشْفَىٰ ۝  
وَمَنْ أَغْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً  
ضَنْكًا وَنَحْشَةً يَوْمَ الْقِيَامَةِ أَغْنَىٰ ۝

thou hadst sent to us  
a Messenger  
we would surely have paid heed  
to thy prophecies  
before they came to pass  
and humbled us."

- 135 Say thou:  
"All wait so wait you too!  
And soon ye'll come to know  
who treads the smoothened path,  
who is rightly guided."

## SURA : ANBIYĀ

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 349

**N**igh draws the time  
of reckoning  
for the people—  
and yet they go about  
in heedlessness...

2 No fresh reminder  
from their Lord  
doth come to them  
but to it listen they  
with scorn and ridicule

3 Born of thoughtlessness.  
In secret conclave  
whisper they who would seduce:  
"What is he except a man like you?  
Will ye be ensnared by his magic  
with wide open eyes?"

4 (Say thou "Beware of what ye say!")  
My Lord is e'er aware  
of what is said.  
He is the Hearer and the Knower!"

5 "Nay!" they say,  
"These are tangled fantasies!  
Or rather innovations  
of a mere minstrel.  
Just let him bring a miracle  
like the ones evinced  
by those of former generations!"

6 Had any of the people  
whom We destroyed evinced belief  
(in miracles which they were shown)?  
Will then these believe?

7 Did We send before thee any but  
men whom We inspired?  
Inquire ye of the people of the Book  
if ye (yourselves) are unaware

8 Did We give them bodies  
except such as needed nourishment?  
Were they immortal?

9 Eventually We did fulfil  
Our promise to them  
and rescued them  
and those We wished;  
but those who went  
beyond all bounds  
We them destroyed.

10 We have, indeed, bestowed on you  
(O people!) a Book  
(a Manual, a Code recitable)  
to constantly remind you.  
Why then do you not use  
your intelligence?

2 \*\*\* 350

11 How many habitations  
which transgressed  
have We overthrown  
and raised others  
in their place!

12 'Tis only when they felt  
Our might approaching them—  
'tis only then they tried  
from it to flee.

13 "Do not (vainly try to) flee!  
Return ye to your revels  
and your palaces...  
perchance ye will be questioned!"

14 They wail, "O woe to us,  
we had, indeed, transgressed!"

15 And this their wail  
ceased not until We made  
of them a stubbled field,  
harvested and lonesome.

- 16 Did We create  
the heavens and the earth  
and all that is between  
for idle play?
- 17 Had it been Our wish  
to find a pastime,  
We could have found ones  
near at hand  
if We did wish to play.
- 18 Thus do We hurl  
the Truth against the Falsehoods.  
It knocketh out the sense in them  
and lo, they perish!  
But woe to ye who (to Us)  
ascribe such falsities.
- 19 Subservient to Him  
are all that are in Heaven  
and on earth; those nearest to Him  
disdain they never to serve Him  
nor are they ever wearied.
- 20 Strive they (in His service)  
night and day—never do they flag.
- 21 Have some taken deities  
from (foreign) lands,  
whom they raise on high?!
- 22 If there had been among them  
deities besides The Deity  
there would have been rebellion.  
Glory be to THE DEITY!  
The Lord on High!  
How they blaspheme!
- 23 What He doeth none can question;  
'tis they who will be questioned.
- 24 Have some found another  
deity beside Him?  
Say thou, "Bring forth your proofs:  
here are the recitals with me  
and of those who were before me."  
But (alas!) most of them  
are ignorant of truth,  
and that is why they turn away.



أَفَرَأَيْتُمُ فِيهِ مَسْكِنَاتُكُمْ لَعَلَّكُمْ  
تُسْأَلُونَ ﴿١٦﴾  
قَالُوا لَوْلَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٧﴾  
فَمَا زِلْنَا إِلَيْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ  
حُجُوجًا مُخَوَّضِينَ ﴿١٨﴾  
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
لَهْوٍ ﴿١٩﴾  
لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَخَلَقْنَا لَهْوًا  
لَهُمْ لَئِنْ كُنَّا لَفَاعِلِينَ ﴿٢٠﴾  
بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ  
فَيُبْهِمُهُ فَيَكَاذِبُونَ هَاهُنَا وَلَكِنَّهُ  
الْوَيْلُ لِمَنْ يَصِفُونَهُ ﴿٢١﴾  
وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ مَنْ  
عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  
وَلَا يَسْتَحْزِرُونَ ﴿٢٢﴾  
يَسْتَعِينُونَ إِلَيْهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الضَّالِّينَ ﴿٢٣﴾  
أَوَلَمْ تَعْلَمْ أَنَّ إِلَهَهُ مِنَ الْأَرْضِ لَمْ  
يَخْلُقْهُمْ وَمَا كَانُوا لِيُفَعِّلُوا  
لَهُمْ شَيْئًا ﴿٢٤﴾  
لَوْ كَانَ فِيهِمَا آلَ اللَّهِ فَهِيَ الْإِلَهِ الْكَافَّةُ  
لَأَخَذُوا مِنْهُمَا مِثْقَلًا ذَرَّةً لَعَلَّكَ  
تَفْهَمُونَ ﴿٢٥﴾  
لَا يَسْتَعِينُ عَمَّا يُفَعِّلُونَ وَهِيَ تَحْمِلُ  
أَوَّلَ النَّفْسِ وَأَمِنْ ذُرِّيَّتِهِ إِلَهُةٌ تُقَالُ  
هَاطُوا بُرْهَانَكُمْ هَذَا إِلَهُكُمْ مَنْ  
مَعَهُ وَذِكْرُكُمْ يُبَيِّنُ بَلْ أَكْثَرُهُمْ  
لَا يَعْلَمُونَ الْحَقَّ فَهُمْ يُضِلُّونَ ﴿٢٦﴾  
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ  
إِلَّا نُوحِي إِلَيْهِ أَنْ يَقُولَ لِلنَّاسِ لَا  
تَعْبُدُوا إِلَّا أَنَا ﴿٢٧﴾

أَفَرَأَيْتَ لِلنَّاسِ جَسَادُهُمْ وَهُمْ  
فِي عَقْلِهِمْ مُخْرَجُونَ ﴿١٦﴾  
مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ  
إِلَّا اسْتَمْتَعُوا بِهِمْ وَلَهُمْ عَذَابٌ  
كَاهِنٌ لَأَوْيَهُمْ وَاسْتَرَوْا الْقُرْآنَ  
الَّذِينَ ظَلَمُوا أَهْلَ هَذَا الْبَيْتِ  
وَشَافَعَهُ أَفَتَأْتُونَ السَّحَرَاءَ  
بِحُجُوجٍ ﴿١٧﴾  
فَلِئِنْ رَأَيْتَ بِعِلْمِ الْقَوْلِ فِي السَّمَاءِ وَ  
الْأَرْضِ مَنْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٨﴾  
بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ  
افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا  
بِآيَةٍ كَمَا أُرْسِلَ الرُّسُلُ ﴿١٩﴾  
مَا آمَنَتْ قَبْلَهُمْ مِنْ قَوْمٍ أَهْلُ الْكِتَابِ  
أَفَهُمْ يُؤْمِنُونَ ﴿٢٠﴾  
وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي  
إِلَيْهِمْ فَتَنَلُوا أَهْلَ الدِّكْرِ إِنْ  
كُنْتُمْ لَا تَعْلَمُونَ ﴿٢١﴾  
وَمَا جَعَلْنَاهُمْ جَسَدًا إِلَّا يَكُونُ  
الطَّعَامُ وَمَا كَانُوا خَالِدِينَ ﴿٢٢﴾  
فَوَصَّيْنَا فِيهِمُ الْوَعْدَ فَانْجِعْنَاهُمْ مِنْ  
تَحْتِهِ وَانْجِعْنَاهُمْ مِنْ قَبْلِ أَنْ يَسْأَلُوا  
لَهُمْ أَنْزَلْنَا إِلَيْكَ كِتَابًا فِيهِ ذِكْرُكَ  
أَفَلَا تَعْقِلُونَ ﴿٢٣﴾  
وَكَمْ كَفَعْنَا مِنْ قَوْمٍ كَانَتْ ظِلْمُهُمْ  
وَأَنفُسُهُمْ أَجْلًا مُؤَخَّرِينَ ﴿٢٤﴾  
فَلَمَّا أَكْثَرُوا بَاسَنَا إِذَا هُمْ مِنْهَا  
يَرْتَدُّونَ ﴿٢٥﴾  
لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا

- 25 No Messenger We sent  
before thee but on whom  
We did enjoin:  
"No deity is there but We!  
Therefore serve ye Me."

26 (Impressed by an illustrious man)  
Some say, "The *Rahman*  
hath taken to Himself a son!"  
Glory be to Him!  
(All such) are only honoured devotees!

27 They have no voice before Him.  
They act on His behest.

28 He knows what lies before them  
and what doth lie behind them.  
None do they befriend  
but the ones whom He approves.  
Tremble they in awe of Him.

29 If any of them were to say,  
"I am a deity, along with Him;"  
for such We prescribe hell.  
Thus do We punish  
those who transgress.

3 \*\*\* 351

30 Do those who would evade  
not realize  
that heaven and earth were one  
before We cleft them?  
And that all living things  
We have made of water?  
Will they not this believe?

31 And We have bestowed  
mountains on the earth  
lest it sway  
and have provided therein  
passes for their passage;  
perchance they will be guided.

32 And We have made the sky  
a canopy of safety, but still  
they live beneath it heedlessly.

33 It is He who made  
the Night, the Day  
the Sun, the Moon:  
they all strive silently  
(along their assigned paths).

34 We have granted to no man  
before thee immortality;  
if then, thou shouldst die,  
will they, for ever, live?

35 All those that live  
must taste of death.  
We test you with evil as with good,  
and then to Us ye all return.

36 Whenever those who would evade  
see thee, they treat thee not  
except with ridicule.  
"Is this," they say, "the one  
who speaks against your deities?"  
And yet, they themselves,  
even against *Rahman* blaspheme!

37 "Man," (they say in excuse)  
"is made of haste."  
Soon will I show My signs.  
Hasten ye not Me.

38 They sneer,  
"When will this threat descend,  
if what you say is true?"

39 If only those who would evade  
knew (now) the time  
when they will be unable to evade  
the fire from their faces  
or from their backs,  
when no one will be there  
to help them.

40 But no! It will descend  
upon them suddenly  
and confound them  
and they will be  
helpless in avoiding it.  
They will have no time.

41 Messengers before thee  
have been ridiculed;  
but, that which they had ridiculed  
encompassed those who mocked.

42 Ask thou, "Who watcheth o'er you  
night and day except the *Rahman*?"  
But remembrance of their Lord they abhor.

43 Have they other deities  
who guard them apart from Us?  
They have no power to help themselves  
they come not near to Us!

- 44 We did enrich these men  
and their forefathers  
until they have become decadent.  
Do they not see  
that We have been reducing  
their proud domain  
in its periphery?  
Is it they who are gaining?

عَنْ طُورِهِمْ وَلَهُمْ نَبْعُونَ  
بَلْ تَأْتِيهِمْ بَغْتَةً تَتَنَجَّيْهِمْ مِنْ  
يَسْتَعْطِفُونَ رُءُوسَهُمْ لَهُمْ رِيَالٌ  
وَلَقَدْ اسْتَفْزِزُوا بِرُءُوسِهِمْ فَبُذِلُوا  
فَمَا كَانَ مِنَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ فَأَكَلُوا  
بِهِمْ يَسْتَفْزِفُونَ ﴿٥٠﴾  
فَلَمَنْ يَكُنْ لَكُمْ الْبَاقِلُ وَ  
الْبَارُونَ الرَّحْمَنُ بَلْ هُمْ عَنْ  
ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٥١﴾

- 45 Say thou,  
"I only warn you.  
as I have been enjoined."  
But hear they not  
who are deaf to warning  
even when they're warned.

أَفَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْ يَسْمَعُوا  
لَوْ كُنُوا سَمَاعِينَ ﴿٥٢﴾  
لَوْ كُنُوا سَمَاعِينَ لَوَدَّعَوْا  
نَصْرَ الْفَاسِقِينَ ﴿٥٣﴾  
فَمَا كُنُوا سَمَاعِينَ ﴿٥٤﴾

- 46 But let a whiff of thy Lord's wrath  
but touch them and lo, they whine,  
"O, woe to us,  
we had, indeed, transgressed!"

بَلْ مَسَّاهُمْ لَوْلَا رَبُّهُمْ حَتَّى  
طَالَ عَلَيْهِمُ الْعَذَابُ أَفَلَا يَدْرُونَ ﴿٥٥﴾  
نَارِي الرَّحْمَنُ نَسْفَعُهُمْ أَمْ لِي  
أَفْهَمُ الْغَالِبِينَ ﴿٥٦﴾

- 47 We set up balances,  
that are sensitive,  
for the final assessment :  
no man do they wrong a whit.  
If there be weight  
of but a single mustard seed,  
they will reveal it.  
All sufficient are We  
As Reckoners.

فَلَمَّا أَتَاهُ ذِكْرُ الْوَيْحِ فَلَزَمَهُ  
الْهُمُومُ الدَّاعِيَةُ إِذَا مَا يَنْذِرُونَ ﴿٥٧﴾  
وَلَمَّا مَسَّهُمْ خِيفَةً مِنْ عَذَابِ  
رَبِّكَ الْكَافِرُونَ يَوْمِنَا أَتَيْنَاكَ بِالْغَالِبِينَ ﴿٥٨﴾  
وَنَحْنُ الْمَوَازِينُ الْوَاسِطِينَ الْقَوِيَّةُ  
فَلَا ظُلْمَ لِنَفْسٍ مِنْهَا وَإِنْ كَانَ  
وَشَقَّالَ خَبِيرُونَ خَرَدِلَ آتَيْنَاهُمَا  
وَكُلٌّ بِنَا حَاسِبِينَ ﴿٥٩﴾

- 48 On Musa and Harun  
We did, indeed, bestow discernment,  
light and guidance  
for the circumspect,

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ  
وَضِيَاءً وَوَلَدًا لِمُتَّقِينَ ﴿٦٠﴾  
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ  
مِنَ السَّاعَةِ مُشْفِقُونَ ﴿٦١﴾  
وَهَذَا ذِكْرُ مُوسَى إِذْ أُنْزِلَتْهُ آفَاتُهُمْ  
لَهُ مُنْكَرُونَ ﴿٦٢﴾

- 49 Those who fear their Lord,  
inherently, and, of the hour  
(of judgement), stand in awe.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ  
قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٦٣﴾  
إِذْ قَالَ لِرَبِّهِ وَكَوَيْمَ مَاهِدٍ وَالْمُتَّقِينَ  
الَّذِينَ أَنْتُمْ لَهَا عَاكِفُونَ ﴿٦٤﴾

- 50 And here is being bestowed  
a blessed reminder :  
will ye then deny it?

فَالْتَوَىٰ وَجْهًا أَبَدًا تَالِهًا عِبَادُهُمْ  
فَالْتَوَىٰ وَجْهًا أَبَدًا تَالِهًا عِبَادُهُمْ  
فَالْتَوَىٰ وَجْهًا أَبَدًا تَالِهًا عِبَادُهُمْ  
فَالْتَوَىٰ وَجْهًا أَبَدًا تَالِهًا عِبَادُهُمْ

- 52 When he said  
to his father and his people :  
"What are all these idols  
before whom ye supplicate?"

- 53 They said, "We found  
our father worship them."

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَّجِنَّةٍ  
بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٥﴾  
لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأُمْرِ  
يَعْمَلُونَ ﴿٦٦﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يَحِيطُونَ إِلَّا بِمَا نَظَرُ وَهُمْ  
مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٦٧﴾

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ  
فَتَأْتِكُ سَحَابٌ مَجْجُمَةٌ كَذَلِكَ يَجْزِي  
الْظَّالِمِينَ ﴿٦٨﴾

أَوَلَمْ يَرَوْا أَنَّا نَقُودُهُمْ وَإِنَّا  
لِلْآيَاتِ كَانِتَاتٌ لَقَدْ قَبَضْنَاهُمْ  
فَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا  
يُؤْمِنُونَ ﴿٦٩﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ يَقْبَلُوا  
وَجَعَلْنَا فِيهَا جِبَالًا سُبُلًا لِّعَلَّاهُمْ يَهْتَدُونَ ﴿٧٠﴾  
وَجَعَلْنَا السَّمَاءَ سَفًّا تُخَفُّوْنَ فِيهَا وَهُمْ  
عَنِ آيَاتِنَا مُعْرِضُونَ ﴿٧١﴾

وَهُوَ الَّذِي خَلَقَ السَّمَاءَ وَالْأَرْضَ  
وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٧٢﴾  
وَمَا جَعَلْنَا لِكُلِّ قَوْمٍ خَلْقًا مُّثَلًا  
وَمَثَلًا لِّقَوْمٍ خَلْقًا مُّثَلًا أَفَلَا يَنْظُرُونَ ﴿٧٣﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَبَلَّوْهُمْ  
بِالشَّرِّ وَالْخَيْرِ فَيَسْتَعْلِمُونَ وَلَكِنَّا مُخْتَلِفُونَ ﴿٧٤﴾  
وَلَوْ أَنَّا أَلَيْنَا الَّذِينَ كَفَرُوا أَنْ  
يَتْلُوْهُ ذِكْرُكَ الْآخِرُونَ وَأَهْلُ الْأَنْبِيَاءِ  
يَدْلُوْهُ إِلَهُكُمْ وَهُمْ يَدْلُوْهُ رَبُّكَ الرَّحْمَنُ  
هُمُ الْكَافِرُونَ ﴿٧٥﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ فَأَنْبَأَهُ  
أَنْبِيًّٰى فَلَا تَسْجُدُوا لَهُمْ  
وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ  
صَادِقِينَ ﴿٧٦﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا  
يَكْفُرُونَ عَنْ وُجُوْهِهِمُ النَّارَ وَلَا  
يَكْفُرُونَ عَنْ وُجُوْهِهِمُ النَّارَ وَلَا

- 51 On Ibrahim, indeed,  
We bestowed rectitude.  
From early youth  
We were aware of him.



- 54 He said, "Then, indeed,  
ye and your fathers too  
were, apparently, in error."
- 55 They asked,  
"Dost thou speak in seriousness  
or dost thou only jest?"
- 56 He said, "Nay, your Lord  
(in reality) is the Lord  
of heaven and earth—  
He who gave them mass and shape—  
and I am to that, witness!"
- 57 (And to himself he said :)  
"By Allah, I shall deal  
with your idols as soon as you  
have turned your backs."
- 58 So he smashed them into pieces—  
except the biggest among them,  
so that to it they may return.
- 59 (When they returned) they cried,  
"O, who has done this  
to our deities!  
He must, indeed, be from  
amongst the monsters!"
- 60 (Some) said,  
"We have heard a youth  
speak lightly of them—  
they call him *Ibrahim*."
- 61 They said, "Then haul him out  
to face the people  
so that they all may see."
- 62 They asked, "Hast thou done this  
to our idols, O, *Ibrahim*?"
- 63 He said, "'Tis evident—  
some one has done it;  
Here (stands) their leader!  
Ask his lordship,  
if he will deign to speak!"
- 64 So they retired among themselves  
and conferred : "In truth 'tis ye  
who have been cornered!"
- 65 Then, crest-fallen,  
and shame-faced,  
(they murmured) :  
"Thou knowest well  
'they' do not speak."
- 66 He said,  
"Wouldst ye then render worship,  
besides Allah,  
to those who neither can  
help you, nor cause you harm?"
- 67 "Off with you  
and the things ye worship  
besides Allah!  
Have ye no sense?"
- 68 They rose in babble :  
"Burn him!  
Avenge your deities!!  
If nothing else you do!!"
- 69 We decreed :  
"O conflagration, subside!  
Let *Ibrahim* be safe!"
- 70 They then deliberated strategy.  
But We made themselves the losers.
- 71 We rescued him.  
and *Lut*  
to the land  
which We have blessed  
for all people.
- 72 And We gave him  
*Ishaq* and *Ya'qub*—  
as grandson—  
And all of them  
We righteous made.
- 73 We made them leaders—  
they guided men  
as We would wish  
and We inclined them  
towards righteous deeds  
to stand attent at duty,  
their obligations to fulfil,  
and they served only Us.



83 And *Ayyub*,  
when he called his Lord,  
"Indeed, distress envelops me  
O, Thou who art the merciful  
beyond all Mercy!"

84 Responded We to him.  
Relieved We him from his distress.  
Restored We him to his people,  
and doubled them as grace from Us,  
and as an example  
for those who would serve Us.

85 And *Isma'il* and *Idris* and *Dhu'l-kifl*  
all persevered (against heavy odds)

86 And We welcomed them to Our mercy.  
They were all among the righteous.

87 And *Dhu'n-Nun*  
When he was led away by anger  
and thought We had no power  
concerning Him...  
But, when, engulfed in darkness deep,  
he prayed,  
"Verily there is no diety  
beside Thee! Glory be to Thee!  
'twas I who had transgressed!"

88 We responded to him.  
We rescued him from dire distress.  
And thus We rescue all  
who would believe.

89 And *Zakariyya*.  
When he called to Us  
"My Lord, leave me not (to old age) all alone  
(although) Thou art the best Provider."

90 So We responded to him  
and bestowed on him *Yahya*  
and put to right for him his wife.  
They vied, indeed, in doing good  
and called on Us  
in love and reverence.  
On Us they did depend.

91 And she who maintained  
her virginity!  
We imbued in her from Our will  
and made her, and her son,  
a sign to all the peoples.

353

92 (This was the substance  
of Our message  
through them all):  
"Your different peoples  
are, indeed, one single people  
and I alone am Lord of all.  
Therefore, serve ye only Me."

93 But they split their injunctions  
among themselves. (Nonetheless)  
they will all return to Us.

6 \*\*\* 354

94 Whoever acteth rightly,  
and is a man of faith,  
his effort will not be erased.  
We shall record it.

95 But it becomes imperative  
on Us  
to annihilate a city  
(when its dwellers)  
will not retract

96 Until, (one horde of retribution  
or another), *Yajuj* or *Majuj*  
o'ertakes the gates  
and from the hills:  
(like ants) on them descends.

97 Nigh lies fulfilment  
of the promise true  
when the eyes of those  
who would evade  
will stare in horror:  
"Ah, woe to us,  
we were, indeed, oblivious  
of this; we had indeed  
been unjust to ourselves."

98 Indeed ye, and those ye worship  
beside Allah, shall fuel hell  
when ye will surely enter it.

99 If any 'mong them had been deities  
they would not have entered it.  
But all of them shall enter it.

100 They'll lend their selves  
to its great hiss  
they'll hear not else!

353-354



101 But those for whom  
has gone ahead  
a welcome from Ourselves  
they shall be from it  
far removed.

102 Not even as a distant hiss  
will they hear it.  
Therein they will dwell  
as they desire.

103 (Death, man's) greatest terror  
will bring them no anxiety.  
Angels themselves  
shall welcome:  
"Now dawns the day  
which ye were promised."

104 Then We shall roll up  
the heavens themselves,  
as keepers of accounts  
roll up their scrolls.  
And they emerge as new creation.  
That We promise  
and that We will achieve.

105 We had emphasized in the *Zabur*  
after due admonition: "The earth  
my righteous servants shall inherit."

106 In that, indeed, doth lie an adage  
for those who would sincerely serve.

107 Nor have We sent thee  
but as a blessing  
to all peoples.

108 Say thou, "All that has been  
made clear to me is this:  
The Deity of all of you  
is One Deity!  
Will ye (not) submit (to Him)?"

109 If they, (notwithstanding),  
turn their backs, say thou,  
"I have duly warned you.  
I know not if the fulfilment  
of that which you've been promised  
is near or far.

110 "Tis He who is aware  
of that which ye profess  
and that which ye hold back.

111 "I know not whether this  
(intervening period)  
is a test for you

وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ  
شَاحِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا  
يُؤْتُونَكَ فَكْرًا فِي عَقْلِ مَنْ هَذَا  
بَلْ كُنَّا ظَالِمِينَ ④

إِنَّمَا وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
حَصْبُكُمْ أَنْتُمْ لَهَا وَارِدُونَ ⑤  
لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِدُ لَأَنزَلْنَاهُ  
وَكُلًّا فِتْنَةً خِلْدُونَ ⑥

لَهُمْ فِيهَا زُفَيْرٌ وَهُمْ فِيهَا لَا  
يَسْمَعُونَ ⑦

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ  
أُولَٰئِكَ عِندَ مَا يَعْبُدُونَ ⑧

لَا يَسْمَعُونَ حَيْثُ هُمْ وَهُمْ فِي  
مَا أَشْتَكُوا أَنَّهُمْ خِلْدُونَ ⑨

لَا يَخْرُجُ لَهُمُ الْفَرْجُ إِلَّا بَرْدًا وَتَلَقَّوهُمْ  
الْمَلَائِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنْتُمْ  
تُوعَدُونَ ⑩

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّ الْمَكْتُمِ  
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعْبُدُكَ وَرَعَدْنَا  
عَلَيْكَ إِنَّا كُنَّا فَاعِلِينَ ⑪

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ  
أَنَّ الْأَرْضَ يَرْثُهَا عِبَادِيَ الصَّالِحُونَ ⑫

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ غَافِلِينَ ⑬  
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ⑭

قُلْ إِنَّمَا يُبَيِّنُ لِي آيَاتُ اللَّهِ الَّتِي كُنتُ  
وَأَعْلَمُ أَنَّهُمْ يُفْسِدُونَ ⑮

فَإِنْ تَوَلَّوْا أَقْبَلْ أَذُنُكُمْ عَلَىٰ سَوَإٍ  
وَإِنْ أَدْرَىٰ أَقْرَبُ أَمْ يُوعَدُ مَا  
تُوعَدُونَ ⑯

إِنَّهُ يَمْلِكُ الْبَهِرْمُونَ الْقَوْلِ وَيَعْلَمُ  
مَا تَكْتُمُونَ ⑰

وَلَنْ أَدْرِي لَعَلَّ فِتْنَةً لَّكُمْ وَمَتَّاعٌ  
لِّالْحَيِّينَ ⑱

قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ  
الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ⑲

وَأَقْرَبُ إِذْ نَادَىٰ رَبَّهُ أَتَىٰ مَسْرِي  
الْعَرُ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ④  
فَأَسْجَنَّا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ  
خِصِّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ  
رَحْمَةً مِنْ عِنْدِنَا وَإِذْ كُنَّا

لِلْعَالَمِينَ ⑤  
وَالْمُعِيلُ وَإِذْ نَبِيُّ وَدَّ الْكَافِلُ  
كُلٌّ مِنَ الضَّالِّينَ ⑥

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّ لَهُمْ  
مِنْ الصَّالِحِينَ ⑦

وَدَّ الْعَالَمِينَ إِذْ ذُكِرَ مَطَافُ الْفَلَكِ  
أَنْ لَّنْ تَقْدِرَ عَلَيْنَا فَنَدَىٰ فِي الظَّلَامِ  
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنَّا  
كُنْتُ مِنَ الظَّالِمِينَ ⑧

فَأَسْجَنَّا لَهُ وَوَهَبْنَا لَهُ نَحْبِي وَ  
أَخْلَصْنَا لَهُ زُجَّةً إِنَّهُمْ كَانُوا  
يُشْرِكُونَ فِي الْفَخْرِ وَبَدَّ عَوْنَنَا  
رَعْبًا وَرَهْبًا وَكَانُوا تَائِبِينَ ⑨

وَالَّذِي أَحْصَتْ فَجْرَهَا فَكُنَّا قَوْلَهَا  
مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَاهُ آيَةً  
لِّلْعَالَمِينَ ⑩

إِنَّ هَذِهِ أَمْثَلُكُمْ أُمَّةً وَاحِدَةً وَآتَا  
رَبُّكَ فَاعْبُدُونِ ⑪

وَنَقُطِعُوا أَمْرَهُمْ بِبَيْنِهِمْ كُلُّ الْيَوْمِ  
لِرَجْعَتِهِمْ ⑫

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ  
فَلَا يُفْرَنَ لِرِجْعَةٍ وَإِنَّا لَهُ كَابِتُونَ ⑬

وَحَالُهُ عَلَىٰ قَرْبَةٍ أَهْلَكْنَاهَا أَنَّهُمْ  
لَا يَرْجِعُونَ ⑭

حَتَّىٰ إِذَا فُجِّعَتْ يَا مُؤَدِّرُ وَمَا جِوَرُ  
وَهُمْ فِي كُلِّ حَدَبٍ يَنْسِلُونَ ⑮

or just a transient  
phase of well-being."

112 Say thou,  
"Our Gracious Lord!  
Protect us all  
from that which they  
do attribute (to Thee)."

## SURA : MU'MINUN

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 355

**P**rosperity is certain  
for such believers:

2 (i) As are humble  
in carrying out their duties.

3 (ii) Those who hold themselves  
aloof  
from profanities.

4 (iii) Those who strive to fulfil  
all their obligations.

5 (iv) Those who preserve  
their chastity—

6 Except with their mates  
or those possessed by right,  
for in such cases  
they are free from blame;

7 But those who stray beyond  
that limit,  
they shall have transgressed—

8 (v) Those who faithfully abide  
by their trusts  
and promises.

9 (vi) And those who faithfully  
observe their duties.

10 They shall, indeed,  
be the inheritors

11 Who will inherit  
a heaven on earth  
as their abode.

12 In truth, We made man  
from the crust of the earth.

13 Then We made of him a sperm  
and placed him in a safe abode.

14 Then We made the sperm into an embryo;  
the embryo We made into a foetus;  
in this foetus We developed bones;  
the bones We clothed in flesh;  
then We willed him as an individual:  
Glory be to Allah, the Creator sublime!

15 Then, after all this,  
surely you will die.

16 Then, surely,  
on the day inevitable,  
ye will be raised.

17 Above ye We have made seven orbits—  
We are at no time oblivious  
of Our creation.

18 Send We from the skies rain  
in due proportions.  
We retain some upon the land;  
We have the power to drain it all away.

19 And We provide for you thereby  
shady groves of date-palms  
and of vines.  
In them ye have abundant fruits  
from which ye eat.

20 And on the Tor of Sinai  
there grows a tree  
succulent with oil  
and with a flavour delicate  
for those who eat it.

- 21 And in the cattle too  
are things for you to marvel at:  
supply we drink to you  
from their bellies;  
for you are many benefits  
from them—on them ye feed,

- 22 And on their backs,  
as if on ships, ye ride.

2 \*\*\* 356

- 23 We had sent *Nuh* to his people.  
He said, "O my people!  
Serve ye Allah:  
you have no deity beside Him:  
will ye not be loyal to Him?"

- 24 The influential among his people  
who disbelieved, disparaged him:  
"No more is he than a man  
like unto you!  
All that he wishes is  
to show himself  
superior to you!  
If Allah had so wished  
He would have deputed  
angels (to guide you).  
Never have we heard such things  
from our ancestors of old!"

- 25 (Some said), "He is none  
but a man possessed  
bear ye with him for a while."

- 26 He cried, "O Lord! Help me Thou  
against their casuistry."

- 27 So We suggested to him:  
Construct a boat in Our presence  
and as We bid thee.  
And when Our word  
doth come to pass  
and the oven bursts,  
admit therein  
a pair of mates of each  
and all thy household,  
except those against whom  
the word has gone forth—  
and importune Me not  
regarding the transgressors:  
they shall drown!

فَأَنشَأْنَا لَكَ بِهِمْ جَنَّاتٍ مِّنْ تَحْتِهَا  
أَنْهَارٌ ۚ فِيهَا زَوَاجٌ كَثِيرَةٌ وَهِيَ  
تُكْوَىٰ ۝

وَتَجْرِي مِنْ تَحْتِهَا أَنْهَارٌ مِّنْ طُورٍ سِينَاءَ مُّبِينَةٍ  
بِالْأُفُقِ ۚ وَجَنَّتِ لِلْأَكْثَرِينَ  
وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّذِي  
يَعْلَمُونَ ۚ وَلَكُمْ فِيهَا مَتَاعٌ وَغَيْرُهَا  
فَوَيْلٌ لِلَّذِينَ كَفَرُوا ۝

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝  
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ  
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَٰهٍ  
غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ۝

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ  
هَٰذَا الْاِلٰهَ بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ  
يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ  
مَلَائِكَةً ۚ فَاصْبِرْ لَهُمْ فِي الْآيَاتِ الْكَافِرِينَ  
إِنْ هُوَ إِلَّا رَجُلٌ يَّهْتِكُمُ بِهِ فَتُخَدَّشُوا  
بِهِ حَتَّىٰ حَبِطَ ۝

قَالَ رَبِّ الْعَرَفِي بِمَا لَدَيْكَ ۝  
فَاصْبِرْ لِّلَّذِينَ يَدْعُونَكَ إِلَىٰ طُغْيَانِهِمْ  
وَوَحْيِنَا فَإِنَّ آيَاتِنَا تُتْلَىٰ  
فَأَسْكَنْتُمَا مِن تَحْتِهَا زَوْجَيْنِ اثْنَيْنِ  
وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ  
مِنْهُمْ ۚ وَلَا تَحْطَبُنِي فِي الَّذِينَ كَفَرُوا  
إِنَّهُمْ مُّغْرَمُونَ ۝

فَإِذَا اسْتَوَيْتَ أَذِنَ وَمَنْ مَّعَكَ عَلَى  
الْفُلْكِ فَقُلِ الْغَدُ لِلَّهِ ۚ إِنَّهُ يَبْدَأُ  
مَنْ يَّشَاءُ ۚ مِنَ الْقَوْمِ الظَّالِمِينَ ۝  
وَقُلْ رَبِّ انزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ  
خَيْرُ الْمُنزِلِينَ ۝

- 28 And when thou and those with thee  
have embarked safely  
in the boat, say thou,  
"Befitting is command to Allah  
who has delivered us from a people  
who had transgressed."

- 29 And say, "My Lord! Escort me Thou  
to a destination blest;  
for, verily, Thou art  
the best of Escorts!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝  
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ  
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعَصِّمُونَ  
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ  
وَالَّذِينَ هُمْ إِذَا خَلَا بِذُنُوبِهِمْ حَفِظُونَا  
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ  
فَالَّذِينَ هُمْ يُسَبِّحُونَ ۝  
فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعَادُونَ ۝

وَالَّذِينَ لَمْ يَمْسَسْهُمْ قُرْءَانُ نَحْوٍ  
وَالَّذِينَ لَمْ يَكُنْ لَّهُمْ صَاحِبَةٌ بِخَافِظُونَ  
أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝  
الَّذِينَ يَرِثُونَ الْيَرَبُونَ هُمْ هِيَ  
خَالِدُونَ ۝

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ  
مِّن طِينٍ ۝  
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝  
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا  
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ  
عِظَامًا فَكَسَّوْنَا الْعِظَامَ لَحْمًا ثُمَّ  
أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَرَّكَ اللَّهُ أَحْسَنُ  
الْخَالِقِينَ ۝

ثُمَّ إِنَّا جَعَلْنَاهُ ذَلِكُمْ كَيْدُونَ ۝  
ثُمَّ إِنَّا جَعَلْنَاهُ نَجْمًا فِي سَبْعٍ مِّنْ لَّيَالٍ  
وَلَقَدْ خَلَقْنَاكَ تَوَكُّوْكَ سَبْعَ مَرَّاتٍ  
وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ۝  
وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَقَدَرُوا فِئْتَنَهُ  
فِي الْأَرْضِ ۚ وَرَأَيْنَاكَ زَهَّابٍ يَّهْمُ  
لَقْدَرُونَ ۝

30 In that, indeed, are signs;  
and thus, indeed, do We try men.

3 \*\*\* 357

31 Then We raised after them  
another generation

32 And sent We unto them a Messenger  
from amongst themselves:  
"Serve ye Allah.  
No deity have ye beside Him.  
Will ye not be loyal to Him?"

33 But the influential among his people  
who would evade or spurn  
the promise of the future,  
whom We had exalted  
in the immediate present, (said)  
"No more is he  
than a man like unto you:  
he eats of what ye eat,  
he drinks of what ye drink!

34 "If you should follow one  
who is an image of yourselves,  
ye will, indeed, be lost.

35 "Does he promise you  
that when you're dead  
and turned to dust and bones  
you will emerge again?

36 "Vain, O vain—  
what you've been promised!

37 "Nothing is there but  
our present life—  
we live and we die,  
'tis not for us to rise again.

38 "He is no more than a man  
who attributes a lie to Allah!  
But we are not the ones  
to put our faith in him!"

39 He cried, "O Lord! Help me Thou  
against their casuistry!"

40 He mused (unto himself),  
"Soon will they awaken  
ashamed and repentant!"

41 Overtook them then—the blast  
in right earnest  
and We turned them into chaff!  
Long, long forgotten now  
is this presumptuous people. . .

42 Then We raised after them  
another generation.

43 No people can abbreviate their term  
nor can they extend it.

44 Then sent We Messengers successively.  
But every time a Messenger  
came to his people,  
they called him false.  
So We made them follow  
one the other  
and made of them  
tales of the past.  
Long, long forgotten now  
are these people  
who would not be convinced.

45 Then sent We *Musa* and his brother *Harun*  
with Our proofs and clear testament

46 To *Fir'aun* and his vassals.  
But they disdained.  
They were, indeed,  
a supercilious people.

47 They said, "Shall we put our trust  
in these two men like ourselves,  
and whose people are our slaves!"

48 They called them false  
and were themselves destroyed!

49 Indeed, We gave to *Musa* the Law  
so that (his people) may be guided. . .

50 We made the son of *Maryam*  
and his mother a sign:  
We ensconced them both  
on a high ground  
affording to them shade  
and a spring.





- 63 But their hearts are much confused  
and they engage in actions  
(beyond) their duties  
and in these actions  
they continue to indulge.
- 64 Until We seize the foremost (among them)  
and lo, they bleat (like sheep)!
- 65 "Oh bleat ye not today :  
for ye shall in no way  
be helped by Us!"
- 66 My omnipresence  
was pointed out to you  
but you turned back  
on your heels
- 67 Superciliously;  
and made of it a topic  
to pass away the night . .
- 68 Why do they not  
ponder o'er the words?  
Has there come to them something  
which had not come  
to their forefathers?
- 69 Do they not recognize their Messenger?  
Or, do they disapprove of him?
- 70 Do they say,  
"He is possessed?"  
No! He has come with Truth;  
but most of you detest the Truth!
- 71 If this Truth had also  
followed their wishes,  
corrupted would have been  
the heavens and the earth  
and all who are therein.  
  
Nay, We have offered them  
counsel good for them;  
but, from good counsel,  
they ever turn away.
- 72 Or, dost thou ask them for a tribute?  
The tribute of thy Lord is better.  
He is the great Provider!
- 73 Thou art only calling them  
to the correct path!
- 74 And they, indeed,  
who in their future  
have no faith  
are shying from that path.
- 75 If We took pity on them  
and rid them  
of the distress which they suffer,  
they will blunder still  
in their waywardness.
- 76 We have, indeed, ere now  
inflicted punishment on them  
but they would not  
humble themselves to their Lord  
nor will they entreat.
- 77 Until We open on them  
the flood gates of perdition :  
then they will be o'erwhelmed.
- 5 \*\*\* 359
- 78 He it is who left ajar for you  
the doors of sight, of hearing  
and of heart!  
How little is the gratitude  
ye show!
- 79 He it is  
who has broadcast you on earth;  
to Him ye will be gathered.
- 80 He it is who (every day)  
gives you life and death;  
alternateth He the day and night :  
Will ye never understand?
- 81 Instead, they echo those of old :
- 82 They say, "When we are dead,  
and dry as dust and bones,  
can we be raised again?
- 83 "Such promises were made before this  
to ourselves and our forefathers  
but these are not but ancient tales."

84 Ask thou, "Whose is the earth  
and whose are those that live upon it?  
Tell me if you know."

85 Promptly they will answer:  
"Allah's." Say thou,  
"Why then do ye keep not  
that in mind?"

86 Ask thou, "Who is the Lord  
of the seven heavens  
and the Lord Supreme  
of the highest Throne?"

87 Promptly they will answer  
"Allah!" Say thou,  
"Why then do ye not fear?"

88 Ask thou, "Who is that  
in whose hands lies all power;  
who compelleth all  
and none can compel Him?  
(Tell me) if you know."

89 Promptly they will answer  
"Allah." Say thou,  
"Why then are ye deluded?"

90 Verily, We have  
imbued in them the truth,  
but they persist in falsehood.

91 No offspring hath Allah begotten!  
Nor can there be  
with Him another deity;  
else every deity  
would have lorded (jealously)  
o'er his domain  
and each would try to aggrandize  
o'er the others!  
Glory be to Allah!  
He is far above their chatter!

92 He is the Knower  
of the hidden and the manifest!  
High, high above  
those they associate with Him.

وَالَّذِي لَهُ خَلْقُ كُلِّ شَيْءٍ أَعْتَابُ ۝  
وَهُوَ الَّذِي يَدْعُكُمْ فِي الْأَرْضِ  
وَلِئَلَّيْكُمْ تَخْشَوْنَ ۝  
وَهُوَ الَّذِي يَخْتَارُ لِمَنْ يَرْزُقُ وَلَهُ الْخِزْيَانُ  
الْكَبِيرُ ۝  
الَّذِي لَا تَعْلَمُونَ ۝  
بَلْ تَقُولُوا مِثْلَ مَا قَالُوا الْأَوَّلُونَ ۝  
قَالُوا إِنْ دُعِيتُمْ فَادْعُوا رَبَّنَا وَقُلْ رَبَّنَا  
عَمَّا أَتَمْسَعُونَ ۝  
لَقَدْ دُعِيتُمْ أَن تَكُونَ آيَةً وَأَنتُمْ هَٰؤُلَاءِ  
قُلُوبُ الْغَافِلِينَ ۝  
قُلْ لَّيْسَ الْبِرُّ بِالْإِسْلَامِ إِلَّا الْإِسْلَامُ الْأَقْدَمُ  
فَلْيَسِّرْ لَكُمْ الْيُسْرَىٰ وَرَمِّنْ بِهَا إِن  
كُنْتُمْ تَعْلَمُونَ ۝  
سَيَقُولُونَ لِمَ دُعِيتُمْ لَشَيْءٍ أَتَمْنَىٰ  
تَذَكُّرُونَ ۝  
قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ  
الْعَرْشِ الْعَظِيمِ ۝  
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ۝  
قُلْ مَنْ يَمْلِكُ بِكُمْ مَوْتَ تَحُلُّ شَيْءًا وَهُوَ  
يُحْيِيكُمْ وَلَا تُجَارِوهُ عَلَىٰ غَدَاةٍ مُّنتَهَيْنَ  
سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ۝  
بَلْ آتَيْنَهُم بِالْحَقِّ وَآلَهُمُ الْكَذِبُونَ ۝  
مَا أَفْعَدُ اللَّهُ مِنْ وَلَدٍ وَلَا كَانَ مَعَهُ  
مِنْ الزَّوْجِ الْأَدَّاهِبِ كُلُّ إِلَٰهٍ مُّخَالِفٌ  
وَلَعَلَّكُمْ تَعْلَمُونَ ۝  
اللَّهُ عَزَّ وَجَلَّ ۝  
غُلِبَ الْغَيْبُ وَالشَّهَادَةُ فَتَنَلَّ عَمَّا  
يُشْرَكُونَ ۝  
كُلُّ رَبٍّ إِذَا شَاءَ يَبْسُطُ  
يُوعِدُونَ ۝  
رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ۝

بَلْ لَعَلَّكُمْ فِي غَمَرٍ مِّنْ هَٰذَا وَلَٰكِنَّ  
الْأَكْثَرَ مِّنْ ذَٰلِكَ لَمْ يَلْبِغُوا ۝  
حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ  
إِذْ أَخَذُوا مِيثَاقَهُمْ ۝  
لَتَجْزِيَنَّهُمْ أَجْرَهُم بِمَا كَانُوا يَفْعَلُونَ ۝  
فَدَكَائِي يَمُنُّ عَلَىٰ عَمَلِكُمْ فَيَكْتُمُ  
عَلَىٰ أَهْقَابِكُمْ ثُمَّ يُسْمِنُ ۝  
مُسْتَكْبِرِينَ فِي يَوْمٍ تُنْفَخُ السُّجُودُ ۝  
أَفَلَا تَذَكَّرُونَ الْقَوْلَ أَمْ جَاءَهُمْ  
قَالَهُ يَأْتِ آبَاءَهُمْ لَٰكِن لَّا يَلِيقُ ۝  
أَمْ لَمْ يُبَيِّنْ لَّهِمْ رَسُولَهُمْ فَمَا هُمْ  
بِغَالِبِينَ ۝  
أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ  
بِالْحَقِّ وَأَكْثَرُهُمُ الْكَافِرُونَ ۝  
وَلَوْ أَنَّهُمْ كَانُوا أَهْلَ عِلْمٍ لَّفَسَدَتِ  
السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۝  
بَلْ آتَيْنَهُم بِالْبَيِّنَاتِ وَهُمْ غَالِبُونَ ۝  
أَمْ يَسْأَلُهُمْ جَرَّاءٌ فَخَرَجُوا مِنْكُمْ خَائِبِينَ  
وَهُوَ خَيْرُ الرَّبِّينَ ۝  
وَلَا تَكُن لِّلْكَافِرِينَ أَوْلِيَاءُ يَدْعُونَ  
وَلَا الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ غِي  
الْبِرِّ طَائِفَاتٍ ۝  
وَلَوْ رَحِمْنَاهُمْ وَلَسَفَّيْنَا مَا فِي بَرْحِهِمْ  
لَلْجَأَ إِلَىٰ طُغْيَانِهِمْ يَعْمَهُونَ ۝  
وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا  
لِرَبِّهِمْ وَمَا يَتَذَكَّرُونَ ۝  
حَتَّىٰ إِذَا أَخَذْنَا عَلَيْهِمْ بَآئِنَا عَذَابٍ  
شَدِيدًا إِذَا هُمْ فِيهِ مُبْسِئُونَ ۝  
وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

6 \*\*\* 360

93 (Thou art inclined to) say,  
"My Lord!  
If thou shouldst let me witness  
that with which  
Thou hast threatened them,

94 "Then, my Lord, include me not  
among these obstinates!"

95 We have, indeed, the power  
to let thee see  
what We have promised them.

96 (But continue thou to) respond  
with thy best against their evil.  
We know full well what they chatter.

97 And say, "My Lord,  
in Thee I seek refuge  
from the promptings of the devils.

98 "And in Thee I seek refuge  
lest they overcome my fortitude."

99 (They will continue thus)  
until death comes to each of them  
and he says,  
"O my Lord! Return Thou (me)

100 "So that I might put right  
what I neglected grossly."  
These are cries in vain;  
before them lies a void  
until again they rise.

101 So, when the Trumpet blows  
no bonds of lineage then exist.  
None doth even ask (about another).

102 Those whose merits  
heavy weigh, they prosper.

103 Those who are deficient  
(in their merits)  
they are the ones who have  
put themselves to loss—  
they are perpetually in misery.

104 Countenances scorched with misery,  
faces grimacing, distorted.

105 "Was not My omnipresence  
pointed out to you?  
Did ye not repudiate it?"

106 They say, "Our Lord!  
Our cleavages had overwhelmed us;  
we had gone astray.

107 "Our Lord! Release us from this!  
If we repeat our errors, then indeed,  
we shall be self-condemned."

108 He saith, "Slink ye back  
to your misery, speak ye not to Me!

109 "There were among My servants  
some who used to pray:  
'Our Lord! We acknowledge Thee!  
Forgive us Thou and show Thy mercy  
Thou art foremost in showing mercy.'

- 110 "But you treated them with ridicule—  
so much so that laughing at them  
made you even make fun of Me!
- 111 "This day I have rewarded them  
for their perseverance...  
in that they are triumphant."
- 112 He asks, "How long did you spend  
on earth, how many years?"
- 113 They say, "We lived a day and odd;  
but ask Thou them who counted."
- 114 He saith,  
"Indeed, ye lived but little;  
would that ye had known!
- 115 "Had ye not then believed  
that We had made you all in vain  
and that to Us ye'd never return?!"
- 116 High, high, Exalted is Allah!  
The Sovereign in reality!  
There is no Deity but He.  
The Lord of heavenly Compassion.
- 117 He who would call upon  
another deity with Him  
has not (a vestige of) authority!  
Judgment on him lies with his Lord;  
but infidels they never prosper.

ظَلُمُونَ ﴿١١٠﴾  
قَالَ احْسَبُوا يَوْمَئِذٍ كَلِمَتِي  
إِنَّمَا كَانَ قَوْلَ رَبِّي لِمَنْ يُجَاهِدُ فِي سَبِيلِي أَنَّهُ كَانَ لَهُمُ الْجَنَّةُ وَأَمَّا الْوَاحِدُونَ  
فَكَانُوا فِيهَا أَجْمَعِينَ ﴿١١١﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٢﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٣﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٤﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٥﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٦﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٧﴾

118 Say thou, (only)

"O, my Lord,  
Forgive me and be merciful.  
Thou art all compassion!"

وَأَنَا عَلَى أَنْ تُبَدِّلَ مَا تَعِدُهُمْ  
لَقَدْ رَوْنُ ﴿١١٠﴾  
إِذْ قَالُوا لَكَ يَوْمَئِذٍ خَيْرٌ  
أَعْلَمُ بِمَا كَيْفَ تَعْدُونَ ﴿١١١﴾  
وَقُلْ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٢﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٣﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٤﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٥﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٦﴾  
قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ إِنَّهُمْ يَمُوتُونَ  
وَلَا يَحْيَوْنَ ۚ فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
رَبُّ الرَّحِيمِينَ ﴿١١٧﴾

\*

## SURA : AN'AM

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 361

**B**efitting is command to Allah only.

He who created the heavens and the earth and  
ordained both darkness black and radiant  
light!

And yet these infidels, with their Lord, (others)  
would consider!

2 He it is who moulded you from clay and set for  
you a span—the length of span He knows—and  
yet ye vacillate!

3 He is the Lord of the heavens and the earth;  
He knoweth what ye hide and what ye show;  
He knoweth all that ye have earned.

4 No sign from 'mong the signs of Allah comes  
to them but that they must deny.

5 Glibly they deny the truth when it comes to them :  
soon indeed will come to them news at which  
they shall not laugh!

6 Do they not observe how many of the former  
generations We destroyed before them?  
We had established them more firmly in the land  
than We have now established you.  
Upon them We had bestowed rain in plenty—  
streams that warbled at their feet—  
But lo! for their sins, We destroyed them.  
And raised We other generations in their place.

7 If We had bestowed on thee a book (inscribed)  
on (actual) paper, one which they could (even)  
handle, (even then) these doubters would  
have said,  
"This is obviously naught but sorcery!"

8 They ask,  
"Why is not an angel sent down to him (to help  
him, with his might, to spread his gospel)?"  
But if an angel We had sent the matter would  
have been resolved; they would not then be  
left to think.

9 (Besides), if an angel We would send (as a  
Messenger) We would (have to) send him  
as a man.

And then We would confuse them as they are  
now confused!

10 Just so were laughed at, Messengers before  
thee.

But they were soon beset with that at which  
they laughed!

2 \*\*\* 362

11 Say thou, "Scan the earth and then reflect :  
What was the end of those who faith denied!"

12 Ask thou, "To whom belongeth all that is  
in heaven and earth?"

Answer thou : "To Allah!"

• • • • •

He hath on Himself made mercy incumbent!

• • • • •

He will eventually invite you all together,  
that is certain;

'tis only they who have forfeited their innate  
sense who will not believe!

13 For Him : all that subsists in night's darkness  
or in the light of day.

And He who all perceiveth; He who all doth  
know.

14 Ask thou, "Would you have me take for friend  
some one other than the author of the heavens  
and the earth?

He who feedeth but is never fed?"

Say thou, "I have been bid, first and foremost,  
to accept the dictum :

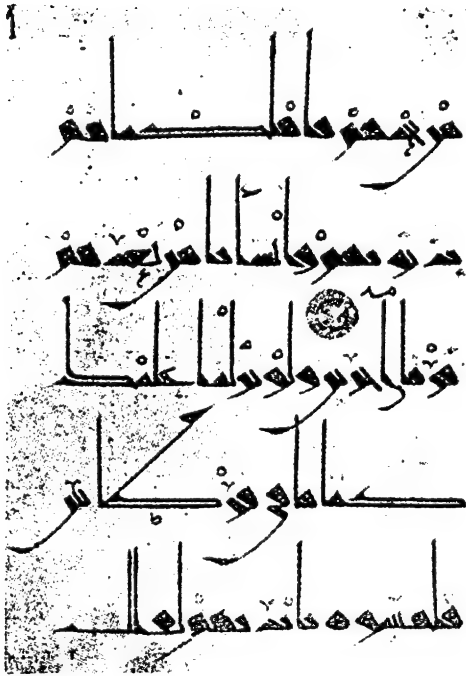
'Be not among the deifiers.' "

15 Say thou, "Indeed I fear, if my Lord I were  
to disobey, the punishment of the severe  
day."

16 If anyone is excused that day it will be only through  
His grace, and that will be, indeed, a blessing great!

17 If Allah were to touch thee, with affliction none can cure thee except He.  
And if with good He were to touch thee—He hath power o'er every thing.

18 He reigns supreme o'er all His servants.  
He is the Wise, He is the All-informed.



قُلْ لِمَنْ مَافِي السَّمَوَاتِ وَالْأَرْضِ قُلْ  
يَتَّبِعُ كُتُبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيُحْكَمَ  
لِلْيَوْمِ الْقِيَمَةِ لَمْ يَبْدُ الْكَذِبِينَ  
خَيْرٌ وَالْفَقْدُ فَهُمْ يَوْمَ يُؤْتُونَ  
وَمَا كَانُوا فِي الدُّنْيَا وَالْآخِرَةِ  
السَّمِيعُ الْعَلِيمُ  
قُلْ أَغْنَى اللَّهُ عَنِ الْكَافِرِينَ  
وَالْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يَحْسِبُهُمْ  
إِنِّي أَغْنَى عَنْهُمْ قُلْ  
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ  
قُلْ إِنِّي أَخَافُ أَنْ عَصَيْتُ رَبِّي  
عَذَابَ يَوْمٍ عَظِيمٍ  
مَنْ يَصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ  
رَحِمَهُ وَذَلِكَ الْقَوْلُ السَّيِّئُ  
وَأَنْ يَسْأَلَ اللَّهُ بِظَمِّ وَلَا يَكْتَفِ  
لَهُ إِلَّا هُوَ وَإِنْ يَسْأَلَ بِخَيْرٍ  
فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ  
الْحَكِيمُ الْخَبِيرُ  
قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ  
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ  
هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ  
بَلَغَ أَهْلُكُمْ لَتَشْهَدُنَّ أَنَّ مَعَ  
اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ  
قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَاسْتَغْنَى  
بِرَبِّي وَمَنْ أَتَشْكُرُونَ  
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ  
كَمَا يَتَرَفَّعُونَ أَنْبَاءَهُمُ الَّذِينَ يَخْتَرُونَ  
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

19 Ask thou: "Who is the greatest as a witness?"  
(They will answer, "Allah")

Say thou: "(Let then) Allah be the witness  
between me and you: This Qur'an is revealed  
to me so that I may warn you and those who  
would be guided.

"Can you state with equal certainty that,  
along with Allah, there are other deities?"  
Say thou, "I certainly do not witness to that."  
Say thou, "He is, indeed, the only Deity,  
and I, indeed, am innocent of your deifying."



الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَ  
الْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ  
ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْلَمُونَ  
هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ كَفَى  
أَجَلَهُ وَأَجَلَ عَسَى عِنْدَهُ لَكُمْ  
أَنْتُمْ تَعْلَمُونَ  
وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ  
يَعْلَمُ سِرَّكُمْ وَنَجْوَىكُمْ وَاعْلَمُ مَا  
تَكْسِبُونَ  
وَمَا تَأْتِيهِمْ مِنْ أَمْرٍ مِنْ أَيْتِ رَحْمَتِهِ  
إِلَّا كَأَنَّهُمْ أَغْنَاهُمْ هَبْ  
فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ  
فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَكْفُرُونَ  
يَسْتَعْجِلُونَ  
أَكْبَرُ وَأَكْبَرُ أَهْلُ الدُّنْيَا مِنْ قَبْلِهِمْ  
قُلْ مَنْ يَمْلِكُكُمْ فِي الْأَرْضِ مَا تَدْعُونَ  
لَكُمْ أَوْ أَرْسَلْنَا إِلَهُكُمْ عَلَيْهِ عَذَابًا أَوْ  
وَجَعَلْنَا الْآلِهَةَ أُخْرَى مِنْ غَيْرِهِ  
فَأَعْلَانُكُمْ مِنْ قُبُورِهِمْ أَلْسَانًا كَانَتْ  
بَعْدَهُمْ فَكَّرُوا الْخَيْرِينَ  
وَلَوْ كُنَّا عَيْنًا كُنْشَاءُ فِي قَرْيَةٍ  
فَلَنَسُوءَ بآيَاتِهِمْ لِقَالَ الَّذِينَ  
كَفَرُوا إِنْ هَذَا إِلَّا خُطْبٌ مِنْ بَيْنِ  
وَقَالُوا أَلَمْ نَأْتِ الْبِرَّ عَلَيْهِ سَالِكًا  
أَنْزَلْنَا مَلَائِكَةً لِنَكُونُ الْأَمْرُ كَمَا  
يُنْظَرُونَ  
وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا  
لَلْنَسَا عَلَيْهِمْ مَا يَلْبِثُونَ  
وَلَقَدْ اسْتَفْزِزُوا بِرُسُلِهِمْ مِنْ قَبْلِ هَؤُلَاءِ  
بِالَّذِينَ تَتَّبِعُونَ مِنْ دُونِ اللَّهِ  
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

20 Those on whom Books have been bestowed  
can recognize it as easily as they can recognize  
their own children.

It is only they whose lives have been entirely  
in vain that cannot make themselves believe.

## 3 \*\*\* 363

- 21 Who can transgress more than one who would  
attribute a falsehood to Allah;  
or, one who'd hide His revelations?  
Such false witnesses can never prosper!
- 22 On the day when We have gathered them  
together, We shall ask of those who would  
others deify:  
"Where are your co-deities?—the ones in  
whom you had such confidence?"
- 23 Then will there be no means of subterfuge  
for them except to say,  
"By Allah! Thou Sustainer ours! We were  
not amongst the polytheists!"
- 24 See how they fool themselves!  
Misleadeth them the lie which they themselves  
invent.
- 25 There are among them those who listen to thee.  
But We have placed veils on their hearts so  
that they understand not;  
in their ears is heaviness;  
and even though they're shown (Our) signs,  
believe they not in them...  
And when they come to discuss with thee  
these doubters only say, "But these are only  
tales of the ancients."
- 26 Such as these, fail to grasp the message and  
hinder others too from grasping it;  
but they destroy nought but themselves and  
yet are unaware.
- 27 Would that thou couldst see them on the fiery  
brink!  
They say, "O woe to us! Would that we could  
re-traverse!  
We would not then deny the witness of our  
Lord.  
We would, We would believe!"
- 28 Then will become manifest to them what had  
before been hidden;  
But if they were (even then) allowed to re-  
traverse they would return to that which is  
forbidden—  
They lie, indeed!

- 29 They think, "Naught is there but the present  
life and we are never to be raised!"
- 30 Would that thou couldst see them when they're  
ranged before their Lord!  
He says, "Is not this real?"  
They say, "Yes, by our Lord!"  
He says, "Taste ye then the scourge which ye  
denied!"
- 31 Lost, indeed, are those who would deny the  
meeting with their Lord, until there comes  
upon them (death's) gobbling moment.  
Then they wail: "O, why, why did we neglect!"  
And their burdens they continue to carry on  
their backs!  
And, O, what evil burdens carry they!

## 4 \*\*\* 364

- 32 And what is the life of the present except a  
wasteful play?  
The future destination of those who're wary  
is better far—Have ye no sense?
- 33 Indeed, We know the pain thou feelest from  
what they say; but, in fact, it is not thee that  
they deny.  
What Allah Himself manifests these trans-  
gressors would confute!
- 34 Rejected were, indeed, Messengers before thee,  
but persevered they midst these denials and  
persecutions until there reached them Our  
help.  
Allah's ordinances none can change.  
Surely there have come to thee the epics of the  
previous Messengers.
- 35 Their (never-ceasing) rejection, (of all the signs  
of Allah thou hast pointed out to them), is  
hard for thee to bear.  
Dig thou, if thou canst, into the bowels of the  
earth, or build a ladder to the sky to bring for  
them a sign (which will convince them)!  
(Dost thou not see?): If Allah had so wished  
He could have gathered them to the correct  
path?  
Then be not thou among the vain.

- 36 Those who (still) can hear, will certainly respond :  
but the dead—Allah (alone) can wake!  
And then to Him will they respond.

- 37 They say, "Why is not a miracle bestowed on him by his Lord?"  
Say thou, "Allah can, indeed, bestow a miracle!"  
But most of them (of Allah's ways) are not aware.

- 38 No creature crawls on earth, no bird doth fly on wings, but makes up a community like unto you.  
Overlooked is nothing in Our design—they all respond eventually to Us.

- 39 Those who deny Our miracles are deaf and dumb, in utter darkness.  
Whom He willeth Allah leaves to wander; whom He wills He leads to the correct path.

- 40 Say thou, "Ask yourselves :  
If Allah's scourge comes on you, or a sudden dreaded hour, do ye call on some one else than Allah if ye are earnest?"

- 41 "Yea! On Him (alone) you'd call.  
And, if He wished, He'd cure you of what ye did complain, and ye would fain forget what you would (ordinarily) conjoin (with Him)!"

5 \*\*\* 365

- 42 We had, indeed, sent Messengers to many peoples before you :  
We (even) gripped them (lightly) with sorrows and adversity so that they may come to know their limitations.

- 43 Why then, despite adversity, were they not cowed down?  
Instead, their hearts did harden and *Shaitan* made fair seeming to them whate'er they did.

- 44 When they had clean forgot Our message to them,  
opened We to them the gates to all they wished...  
And lo, when revelling in the midst of gifts from Us,

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي تُكَلِّمُونَ  
وَأَنَّهُمْ لَا يَكِدُونَ بُرْهَانَ وَلَكِنَّ الظَّالِمِينَ  
يَايَبُ اللَّهُ يَجْعَدُونَ ⑤

وَلَقَدْ كُنَّا بَنَاتٍ رَسُولَيْنِ قَالُوا قَصَبُوا  
عَلَى مَا لَمْ يَكُنْ لَهُمْ قَوْلٌ وَلَا حَقٌّ أَنَّهُمْ  
نَعْمَاءٌ وَلَا مَبْدَلٌ لِكَلِمَاتِ اللَّهِ وَلَقَدْ  
جَاءَهُمْ مِنْ تَبَاتِي الْمُرْسَلِينَ ⑥  
وَلَنْ كَانُوا لَكِنْ عَلَيْكَ إِعْرَاضُهُمْ  
فَالْبِ اسْتَطَعَتْ أَنْ تَبْتَدِي نَفَقًا فِي  
الْأَرْضِ أَوْ سَلَامًا فِي السَّمَاءِ فَتَأْتِيَهُمْ  
بِأَيِّهِمْ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى  
الْهَدَىٰ فَلَا تَكُن مِّنَ الْغَافِلِينَ ⑦

لَكِنَّ الْغَافِلِينَ الَّذِينَ يَسْمَعُونَ قَوْلَ  
الرَّسُولِ ثُمَّ يُعْرِضُونَ عَنْهُ وَيَعْلَمُونَ  
وَقَالُوا لَا تَزِلَّ عَنْهُ آيَةٌ مِنَ  
رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ  
يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ⑧  
وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
بِغَيْرِ حِسَابٍ إِلَّا أَصَمَّ مِمَّا تَكَلَّمُ  
مَا تَرْفَعُونَ فِي الْكُتُبِ مِنْ شَيْءٍ ثُمَّ  
إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ⑨

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُعِقُوا مَوْتًا  
فِي الظَّلَامَةِ مَنْ يَشَاءُ اللَّهُ يُضِلِّهُ  
وَمَنْ يَشَاءُ يُهْدِهِمْ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ⑩  
قُلْ أَرَأَيْتُمْ إِنْ أُنْزِلَ عَلَيْكُم مِّنَ السَّمَاءِ  
أَوْاقُظٌ مِّنَ السَّاعَةِ أَتَذْكُرُونَ ⑪  
لَنْ نَنْسِيَنَّكُمْ صَدَقْنَا ⑫

بَلْ إِنَّمَا كُنَّا نَعْنُو فَيَكْشِفُ مَا  
تَدْعُونَ إِلَيْهِ وَإِنْ شَاءَ وَتَحْسُرُونَ  
مَا تُشْرِكُونَ ⑬

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ  
فَاتَّخَذُوا لَهُمْ يُلُوسًا وَالْقُرْآنَ يُعْرَضُونَ  
بِهِمْ ⑭

فَقَالُوا كَذِبٌ عَلَيْنَا لَوْلَا جَاءَهُمْ  
بِآيَاتٍ مِّن رَّبِّهِمْ وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ  
الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ⑮

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا  
عَلَيْهِمْ أَبْوَابَ كُلِّ مَقْرٍ ⑯ وَحَتَّىٰ إِذَا  
فَرَّجْنَا لَهُمْ أَزْوَاجَهُمْ أَخَذَتْهُمُ الْغَلَّةُ  
فَإِذَا هُمْ مُبْتَلَوْنَ ⑰

We gripped them suddenly and they were crushed!

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُغْنِيهِ  
الظُّلُمُونَ ①

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا لِّقَوْلِ  
الَّذِينَ أَشْرَكُوا آيِنَ شِرْكَائِهِمْ  
الَّذِينَ كَانُوا يُشْرِكُونَ ②

ثُمَّ لَوْ كُنَّا مِنْكُمْ لَأَنكَرْنَا لَعَنَّا  
اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ③  
أُظِّلْ كَيْفَ كَذَّبُوا عَلَى الْغَيْبِ  
وَصَلَّ عَنْهُمْ مَا كَانُوا  
يَعْمَلُونَ ④

وَيَوْمَ نَحْشُرُهُمْ مِنْ تَحْتِهِمُ إِلَيْنَا  
عَلَىٰ ظُهُوبِهِمْ كَيْفَ أَنْ يَقُولُوا  
وَأَنَّهُمْ قَوْمٌ لَا يَذْكُرُونَ ⑤

أَفَأَنبَهُمْ قَوْلُهُمْ وَأَن يَذْكُرُوا  
لَا يُؤْمِنُونَ بِهَا حَتَّىٰ إِذَا جَاءَهُمْ  
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا لَئِنْ  
هَذَا إِلَّا إِسَاءَةٌ لِلَّذِينَ كَفَرُوا ⑥

وَهُمْ يَتَكَبَّرُونَ عَنْهُ وَيَنْتَوْنَ عَنْهُ  
وَأَن يُذَكِّرُوا أَنَّهُمْ لَكَاظِمُونَ  
يَعْمَلُونَ ⑦

وَلَوْ تَرَىٰ إِذْ دُفِعُوا عَلَى النَّارِ لَقَالُوا  
يَلَيْتَنَا كُنَّا رُجُلًا مِّنْ قَوْمِ  
يَنْبَغِي لَهُمْ أَنْ يَكُونَ لَهُمْ  
قَوْلٌ مِّنْ لَّهُمْ مَا كَانُوا يَحْكُمُونَ مِنْ  
قَبْلِ ⑧ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ  
عَنْهُ وَآلَهُمْ لَكِن يَوْمَ ⑨

وَقَالُوا لَئِنْ هِيَ إِلَّا أَسْمَاءُ تَنَادِلُ  
وَمَا تَحْمِلُ مِنْ حِمْلٍ ⑩  
وَلَوْ تَرَىٰ إِذْ دُفِعُوا عَلَىٰ رُءُوسِهِمْ  
أَلْقَىٰ هَذَا الْبَاقِ قَالَ أُولَٰئِكَ  
قَالَ قَدْ وَفَّقُوا الْعَذَابَ بِمَا كَانُوا  
تَكْفُرُونَ ⑪

قَدْ خَيْرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْةً قَالُوا  
يَحْشُرُنَا عَلَىٰ مَا تَرَكْنَا فِيهَا وَهُمْ  
يَحْكُمُونَ أَوْ رَأَوْهُمْ عَلَىٰ ظُهُورِهِمْ  
أَلْسَانَهُمْ مَّا يَرْتَدُونَ ⑫

وَمَا خَشِيَ إِلَّا اللَّهُ الْغَيْبُ وَكَانُوا  
وَلَكِنَّ الْأَخْرَجَ وَخَرَجَ الَّذِينَ يَتَّقُونَ  
أَفَلَا تَعْقِلُونَ ⑬

قَدْ خَيْرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْةً قَالُوا  
يَحْشُرُنَا عَلَىٰ مَا تَرَكْنَا فِيهَا وَهُمْ  
يَحْكُمُونَ أَوْ رَأَوْهُمْ عَلَىٰ ظُهُورِهِمْ  
أَلْسَانَهُمْ مَّا يَرْتَدُونَ ⑭

وَمَا خَشِيَ إِلَّا اللَّهُ الْغَيْبُ وَكَانُوا  
وَلَكِنَّ الْأَخْرَجَ وَخَرَجَ الَّذِينَ يَتَّقُونَ  
أَفَلَا تَعْقِلُونَ ⑮

قَدْ خَيْرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْةً قَالُوا  
يَحْشُرُنَا عَلَىٰ مَا تَرَكْنَا فِيهَا وَهُمْ  
يَحْكُمُونَ أَوْ رَأَوْهُمْ عَلَىٰ ظُهُورِهِمْ  
أَلْسَانَهُمْ مَّا يَرْتَدُونَ ⑯

وَمَا خَشِيَ إِلَّا اللَّهُ الْغَيْبُ وَكَانُوا  
وَلَكِنَّ الْأَخْرَجَ وَخَرَجَ الَّذِينَ يَتَّقُونَ  
أَفَلَا تَعْقِلُونَ ⑰



45 Damned were thus the last survivors among the aggressors!  
And glory be to Allah, Lord of all communities.

46 Say thou, "Ask yourselves,  
If Allah were to take away your hearing and your sight and were to seal your hearts, could any deity but The Deity restore them back to you?"

See, O, See! How lavishly expend We Our (waves of) arguments! And yet in shells they are encased!

47 Say thou, "Ask yourselves,  
'If Allah's scourge  
were to descend, suddenly or well-heralded, who will be destroyed except a people who transgress?'"

48 We send not Messengers except as heralds of prosperity;  
so those who heed them and reform,  
for them there is no fear nor shall they grieve.

49 But those who would confute Our evidence, them shall touch adversity because of their deceit.

50 Say thou, "I tell you not, that for me are open Allah's treasures;  
nor do I claim to know the future.  
I tell you not that I an angel am!  
Obey I not but what has been revealed to me."  
Ask thou, "Are they equal—the blind and those who see?  
Why do ye never think?"

6 \*\*\* 366

51 Those that dread to wake before their Lord—warn them thou:  
for them there is no other friend nor intercessor.  
Let them beware.

52 Turn thou not away those who call upon their Lord day and night seeking His favour;  
Thou art not accountable for them;  
nor are they accountable for thee;  
if thou wouldst spurn them thou wouldst be thyself among the aggressors.

53 Thus would We have some to serve as contrasts against others:  
so they say, "Is it these from 'mongst ourselves whom Allah doth so favour?"  
Is not Allah most aware of those who are sincerely grateful?"

54 When those who have accepted Our presence, come to you.  
say thou, "Peace be with you."

Thy Lord hath on Himself made Mercy incumbent!

Verily, he among you who acteth ill in his ignorance, and then repents and doth reform, (he need not fear), for He is oft-Forgiving Merciful!

55 Thus do We explain in detail, Our instructions—so that the stratagems of the wicked may be exposed,

7 \*\*\* 367

56 Say thou,  
"I am forbidden from worshipping those whom ye worship beside Allah."  
Say thou,  
"I will not follow your whims and fancies; for then I'll stray and cease to be among the guided."

57 Say thou,  
"I firmly stand upon my Lord's authority but ye reject my claims.  
'Tis not for me (to hasten)  
what ye would hasten  
None hath that power except Allah.  
He truth expounds.  
He is the Arbiter above all arbiters."

58 Say thou,

"If what ye seek to hasten lay with me,  
settled would have been the matter between  
you and me :

but it is Allah who knoweth best who is the  
aggressor!"

59 With Him alone are kept the keys to the future.  
None knoweth it excepting He!

He knoweth all that lies on land and sea.

No leaf doth fall but with His knowledge.

No grain doth penetrate the darkness of the  
soil, be it fresh or withered, but is a part of  
His manifest Design.

60 He it is who makes you dead by night and knoweth  
what you did throughout the day;

He wakes you up again so that the term  
appointed be fulfilled;

then to Him ye will return and He will show  
you all that ye had done.

61 Supreme He reigns o'er all his servitors;

guardians He appoints o'er you, until death  
comes to each—

then Our messengers take him and never  
fail.

62 Then are they returned to Allah their friend  
in truth.

Is not judgment His?!

Swiftest He, of those who take account!

8 \*\*\* 368

63 Ask thou,

"Who is it that rescues you from gloom on  
land or sea when you, encompassed in  
distress, entreat Him silently :

'If He would only save us this time, we shall  
e'er be grateful?'"

64 Say thou,

"It is Allah who rescues you from this and  
all such distresses—  
and yet ye would conjoin!"

65 Say thou,

"He is the One who has the power to bring  
calamities on you from above, and from  
beneath your feet—

قُلْ إِنِّي لَهَيْئَاتُ أَنْ أَخْبِرَ الْكَافِرِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا إِلَهَ إِلَّا  
أَعْلَمُ مَا تَكْفُرُونَ ۝

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَلَا كُنْ مِنَ  
الْمُتَعَذِّلِينَ ۝ أَسْتَغْفِرُكُمْ مِنْ أَنْ تَكُونَ  
لَكُمْ آيَاتٌ يَتَذَكَّرُونَ ۝ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۝ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۝ وَهُوَ  
الْعَلِيمُ ۝

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا  
إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
وَمَا تَسْأَلُونَ ۚ وَرَقِيقَ الْأَعْيُنِ ۚ وَمَا  
تَدْعُونَ ۚ وَلَا يَكُنْ مِنَ الْغَافِلِينَ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ بِهِ  
الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ وَيَنْزِلُ  
بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ  
وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ الَّذِي يُنَزِّلُ  
الْغَيْثَ وَيَنْزِلُ بِهِ الْبَرْقَ ۚ وَهُوَ  
الْعَلِيمُ ۝

فَقُلْ مَا يَكُونُ إِلَّا اللَّهُ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

قُلْ إِنِّي أَعْلَمُ مَا تُكَلِّمُونَ ۚ قُلْ إِنِّي  
لَكِنِّي أَصْلَحُكُمْ أَنْ تَكُونَ لَكُمْ آيَاتٌ  
يَتَذَكَّرُونَ ۚ وَهُوَ  
الْعَلِيمُ ۝

through tribal discord, or, by making some  
taste others' violence."

See thou how We lavish arguments so that  
they understand?!

- 66 But thy people reject them however true they be!  
Say thou,  
"No trustee am I over you."
- 67 "Every message must fulfil its mission and soon will ye too realize."
- 68 When thou seest people quibbling idly over  
Our revelations,  
disregard them until they turn to other subjects.  
If *Shaitan* makes you overlook (this injunction  
and you, unwillingly, participate), then, when  
thou hast been reminded,  
sit thou no longer among these transgressors.
- 69 Not that the circumspect have to account  
for aught (the carefree do):  
they need only their attention draw,  
so that they might, perchance, beware!
- 70 Leave thou to themselves those who reckon  
life as mere fun and frolic—  
whom the immediate present has beguiled.  
Proclaim hereby only this:  
"One doth pledge one's self by what one does!  
No friend has one, no intercessor besides Allah.  
Even if one offered all, as compensation, no  
compensation is accepted.  
They themselves must suffer what they've  
earned.  
For them is bitter gall to drink, for them is  
suffering to bear—  
they that would evade (the Truth)."
- 9 \*\*\* 369
- 71 Ask them:  
"Shall we really invoke others, beside Allah,  
who can neither do us good nor harm?  
Shall we retrace our steps in spite of having  
been guided by Allah—  
like those who run amok in desert sands  
and run towards their homes while their  
friends call them frenziedly: 'Come back,  
come back?'"  
Say thou,  
"This is Allah's guidance: The Guidance!  
Enjoineth it submission (only) to the Lord  
of all mankind!
- 72 "And that, ye stand fast to your duties and  
be for ever watchful:  
It is Him ye have to answer.
- 73 "And it is He who hath created the heavens  
and the earth in harmony.  
when He wills  
'BE!' it IS!  
His every word is a command and His the  
sovereignty when the final trumpet has ceased  
to sound!  
He the Knower of the Unseen and the seen.  
the Omniscient and the Wise!"
- 74 (Remind them of the time) when *Ibrahim* told  
his father *Azar*:  
"Have you taken idols as your deities?  
Verily, I find thee and thy people entirely  
deluded."
- 75 Likewise, We made *Ibrahim* discern the move-  
ments of the heavens and the earth so that  
he might be well-convinced.
- 76 When twilight deepened into night he saw a  
star: he thought,  
"Here is my Lord!"  
But when it set, (to himself) he said,  
"Revere I not those who set."
- 77 When he saw the moon in all its glory, he thought,  
"This is my Lord!"  
But when it set, he murmured,  
"Unless my Lord doth guide me I (too) shall  
be among the people lost!"
- 78 Then when he saw the sun in all its splendour,  
he said,  
"This (surely) is my Lord. It is the greatest!"  
But when it set, he cried,  
"O, my people, absolve I myself from your  
foolish blasphemies.
- 79 "I have been converted to Him who made the  
heavens and the earth—  
an upright worshipper—  
I am, by no means, among the deifiers."

80 His people argued with him. He said,  
 "Would you argue with me concerning Allah  
 who Himself hath guided me?  
 Naught I fear from those that you conjoin with  
 Him—unless my Lord should will.  
 The knowledge of my Lord extendeth o'er all.  
 Will ye not realize?"

81 "How should I fear those ye conjoin (with Him)  
 when ye fear not to conjoin them with Allah  
 without His having given you cause?  
 Which amongst us two has a claim to (His)  
 protection?  
 (Tell me) if ye know!

82 "Those who have faith and do not compromise  
 what they believe, with what is false, they  
 are the ones who will be safe and they who  
 will be guided!"

10 \*\*\* 370

83 These were the arguments concerning Us which  
 We bestowed on Ibrahim.  
 We raise the rank of those We wish.  
 Thy Lord, indeed, is Wise, All-knowing.

84 We bestowed on him Ishaq and Ya'qub—each  
 one We guided.  
 And Nuh, We had guided him before.  
 And in his progeny: Dawud and Sulaiman  
 Ayyub and Yusuf, Musa and Harun—  
 Thus do We reward those who serve (Us)  
 well.

85 Zakaryya and Yahya, 'Isa and Ilyas all were  
 righteous workers.

86 Isma'il and Al Yas'a, Yunus and Lut—  
 all these We distinguished among (different)  
 peoples.

87 From 'mongst their ancestors their progeny,  
 and their coevals,  
 We hand-picked them and guided them along  
 the correct path.

88 Such is Allah's guidance!  
 He guideth 'mong His servants whom He  
 wills.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكُوكِبَ قَالَ  
 هَذَا رَبِّي قَالَ فَلَئِمَّا قَالَ لَا أَجِبُ  
 الْأَوَّلِينَ ⑤

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي  
 فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي  
 لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ⑥  
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا  
 رَبِّي هَذَا الْكَبِيرُ فَلَمَّا أَفَلَ قَالَ  
 لَأَكُونَنَّ مِنَ الْخَاسِرِينَ ⑦

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ  
 وَالْأَرْضَ حَنِيفًا أَنَا مِنَ الْمُشْرِكِينَ  
 وَسَأَجِدُهُ مُؤْتِمَرًا ⑧ قَالَ اتَّخَذُوا فِي  
 اللَّهِ وَلَدًا هَذَا مِنْ أَجْفَاكَ فَامْشُرُوا  
 بِهِمْ لَا تَتَّخِذُوا لِلَّهِ شُرَكَاءَ رَبِّي  
 سَمِيعٌ عَلِيمٌ ⑨ فَامْشُرُوا بِهِمْ  
 بِطَوَائِفٍ مِمَّا كَانُوا يَلْفَحُونَ ⑩  
 وَكَفَى أَجْفَاكَ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ  
 أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ  
 عَلَيْكُمْ سُلْطَانًا فَأَنَّى تَقْرَأُونَ الْفُرْقَانَ  
 بِأَلَمَنْ إِنْ لَكُمْ تَعْلَمُونَ ⑪

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ  
 أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُسْتَعِينُونَ ⑫  
 وَلَقَدْ مَجَّجْنَا آيَاتِنَا إِلَى إِبْرَاهِيمَ عَلَى قَوْمِهِ  
 نَرْفَعُ دَرَجَاتٍ مَن لَّمْ يَلْحَظْ لِرَبِّكَ  
 حَكِيمٌ عَلَيْهِمْ ⑬

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا  
 وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمَن ذُرِّيَّتِهِ  
 دَاوُدُ وَيُوسُفُ وَأَيُّوبُ وَأُولَئِكَ يُسْمَعُونَ  
 وَهُمْ ذُرِّيَّةُكَ الْحُسَيْنِ ⑭  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ⑮  
 وَمِنَ الْبَنَاتِ ذُرِّيَّتَهُمُ زَكِيَّةُ وَلُوطُ  
 أَحْسَنُ مِمَّا تَصِفُونَ ⑯

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَلَقَدْ بَارَكْنَا بِإِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

But if they conjoin (aught, or any, with  
 Him)  
 lost shall be all for which they strove.

89 These are they on whom We bestowed Scriptures,  
wisdom and foresight.  
If these, (or their posterity) evade (their legacy)  
We shall entrust it to a people who will not be  
shirkers.

90 These are they who had received Allah's  
guidance:  
therefore, follow thou their path.  
And say,  
"I ask of you no wage for this: 'Tis naught  
but an admonition for all communities."

11 \*\*\* 371

91 They show no cognizance of Allah's grace when  
they say,  
"Allah sendeth naught through an individual!"  
Ask thou,  
"Who then sent the message which *Musa*  
brought as a light and guidance to mankind?  
Ye have reduced it to a parchments few, for  
purposes of show,  
and hidden all the rest wherein ye had been  
taught what ye knew not,  
neither ye nor your ancestors."

Answer thou, thyself, "Allah!"  
And leave them, engrossed in their chatter-  
ing...

92 And (now has come) this Scripture, conveyed  
with grace,  
confirming what you have before you  
and warning the Mother-City and its suburbs.  
Those who look forward to the future Day  
believe in it  
and their duties jealously they guard.

93 Who can transgress more than one who would  
invent a lie against Allah,  
or, one who claimed to be inspired when he  
was not at all inspired?

Or (more than) one who'd say,  
"I (too) can send the like of Allah's message?"

O would that thou couldst see these sinners  
in the throes of death!

Angels hying at their sides:

"Give up, give up thy selves!

Today ye are to be rewarded the guerdon of  
shame for the lies ye uttered against Allah  
and for having spurned His signs!"

94 And lo! each comes to Us as solitary as We  
made him first;  
each has left behind his back what We had  
bestowed on him!

Nor, do We see with you your comrades who,  
you thought, would share with you (your guilt).  
Snapped is the knot between you and ye have  
been bereft of that on which ye leaned!

12 \*\*\* 372

95 Allah is He who makes the kernel, the stone, to  
sprout;  
evoketh He the living from the dead and He  
it is who raiseth the dead from 'mong the  
living.  
Such is your Allah!  
Why then must ye stray?

96 The dawn evoketh He (from darkness);  
the night ordaineth He for rest;  
the sun, the moon for reckoning of time!  
Such is the order set by the Sovereign and the  
Wise!

97 Is it not He who doth provide the stars to guide  
you, in the darkness, o'er the lands and seas?  
Thus, indeed, We clarify Our signs to those  
who can perceive.

98 Is it not He who broadcasts you from a single  
source—  
to tarry for a while and then depart?  
Thus, indeed, do We emphasize Our signs  
to those who think!

99 Is it not He who sends the rain from the skies?  
By its means We raise the variegated plants—  
extract We verdure bright, and grow from it  
waving leaves of green and from them ears  
of grain in heaps..

And palm trees with sheaths of clustering  
dates, gardens of vines and olives and pome-  
granates—all so alike, yet each so different!

Cast your eyes upon them when they ripen and  
bear fruit! Are there not in all of these, miracles,  
for those who would believe?

100 And yet, these monsters, made by (man) himself,  
they would associate with Him!

And, stupidly, they attribute to Him Sons  
and Daughters!

Glory be to Him.

Far, far above is He from what they attribute  
to Him!

13 \*\*\* 373

101 Inventor of the heavens and the earth!

How can there be for Him a Son when He  
hath no companion?

Createth He all things and all about their  
nature He knows.

102 That is your Deity, that is your Lord,

no deity is there but He.

Created He all things, so worship Him, He is  
the final Trustee.

103 The eye can see Him not. He seeth (what you  
see) through the eye.

Incomprehensible is He.

Comprehends He all!

104 There have, indeed, now come to you clear  
evidences of your Lord: he who seeth, seeth  
for his self; and he who would be blind will  
be fore himself, (say thou) "I am not here to  
guard you constantly."

105 Thus do We expound the proofs so that they  
may say,

"Thou hast taught us well,"

and that We may thereby convince the ones  
who know (already).

106 Continue to obey what thou art bid by thy  
Lord—

no Lord there is but He—and keep away  
from all conjoiners.

107 If Allah had desired they would not have  
conjoined—

We have not made thee their guardian—  
nor have We given them in your charge.

ذَلِكَ الْبَصِيرُ الَّذِي جَعَلَ الْبَصِيرَ  
وَالْبَصِيرَ وَالْقَرِيبَ نَامَ ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ⑤

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْجُحُومَ فَجَعَلْنَا  
فِي ظُلُمَاتِهَا نَارًا وَبِخُرُوجِهَا  
فَضَلَّ الْأَبْصَارُ لِقَوْمٍ يَعْلَمُونَ ⑥

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ⑦  
قَدْ فَضَّلْنَا الْإِبْرَاهِيمَ لِقَوْمٍ يُفْقَهُونَ ⑧

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَاخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا  
مِنْهُ حَبًّا وَالنَّخِيلَ وَأَعْنَابًا وَنَخْلًا مُنْقَرًا

وَمِنْ الثَّمَرِ مِنْ طَلْعٍ لِيَوْمِ الْحَاسِلِ ⑨  
وَجَنَّتْ مِنْ عَذَابٍ وَالتَّارُ يُنْزَلُ وَ  
الْعُتُودُ مَشْتَبِهَةٌ وَغَيْرُ مُنْقَرٍ ⑩

أَنْظِرْ إِلَى الْكَلْبِ إِذَا أَسْرَوْا وَبَنِيهِ  
إِنْ فِي ذَلِكَ لَعِبْرَةٌ لِقَوْمٍ يَعْلَمُونَ ⑪

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ  
وَفَخَّرُوا الْفَافِينَ وَبَنِيهِ يُعْرِضُونَ  
سُبْحَةً وَتَحِلُّ عَنَّا يُصِفُونَ ⑫

بَدِيعُ السَّمَرَاتِ وَالْزَّيْتُونَ إِنْ يَكُونُ  
لَهُ وَلَدٌ وَلَمْ يَكُنْ لَهُ صَاحِبَةٌ وَكُنْ  
كُلُّ شَيْءٍ هَوًى وَهُوَ يَكُنْ عَلَيْهِ ⑬

ذَلِكَ اللَّهُ رَبُّكُمْ إِنْ إِلَهَ إِلَّا هُوَ  
خَالِقُ كُلِّ شَيْءٍ فَاعْبُدْهُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ وَكِيلٌ ⑭

لَوْ كَانَ لَهُ آلٌ لَأَبْصَارُهُ وَهُوَ يُدْرِكُ  
الْأَبْصَارَ وَهُوَ الْغَافِقُ الْخَبِيرُ ⑮  
فَدَجَّاهُ كَذِبًا يُؤْمِنُ لَئِنْ كُنْتُمْ مِنْ  
أَبْصَرُونَ فَاعْبُدُوا مَنْ عِندَهُ عِلْمُ الْغُيُوبِ ⑯

مَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ⑰  
وَكُنْ لَكَ تَصَرُّفٌ إِلَّا بِإِذْنِ  
لِيَقُولُوا أَدْرَسْتَ وَلِيُنْذِرَنَّهُمْ لِقَوْمٍ  
يَعْلَمُونَ ⑱

لَتُبْعَ مَا أَوْصَى إِلَيْكَ مِنْ رَبِّكَ لَوْ  
إِلَّا لَأَكْهَرَهُ وَأَعْرِضْ عَنِ الْكَافِرِينَ ⑲

ذَلِكَ هَدَى اللَّهُ هَدًى بِهِمْ مَنْ تَشَاءُ  
مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ  
مَا كَانُوا يَعْمَلُونَ ②

أُولَئِكَ الَّذِينَ أَنْتِمْ الْكَاثِبُ وَالْقَوْمُ  
وَالْبُكَوَّةُ قَاتِنٌ يَكْفُرُ بِهَا هُوَ الَّذِي قَدْ  
وَكَّلْنَا بِهَا قَوْمًا لِيَكْسُوا بِهَا لِبَاسًا ③

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيمَنْ هُمْ  
أَفْئِدَةً قُلْ لَا اسْأَلُكُمْ عَلَيْهِ أَجْرًا  
إِنْ هُوَ إِلَّا وَكَلِّى الْعَالَمِينَ ④

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا  
مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ  
مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ

مُوسَى نُورًا وَهَدًى لِلنَّاسِ لِيَعْلَمُوا  
قُرْآنَ اللَّهِ مِنْهُمْ وَهُمْ لَا يَعْلَمُونَ ⑤  
وَعَلِمَهُمْ مَا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ ⑥

قُلْ اللَّهُ أَنْزَلَهُمْ فِي خُفْيَةٍ لِيَكُونَ  
وَهُدًى كَيْفَ أَنْزَلْنَاهُمْ فِي مِصْرَ ⑦  
الَّذِي بَيْنَ يَدَيْهِ وَلِيُّنَا رَأَى الْقُرْآنَ

وَمَنْ حَوَّلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ  
يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَاطُونَ ⑧  
وَمَنْ أَظْلَمُ مِنْ الْقَوْمِ عَلَى الْفَلَكِ ⑨

أَوْ قَالَ أَرَأَيْتُمْ إِنْ دُرِّسُوا لِيُتَلَّمُوا  
قَالَ سَأُورِلُ مِنْ مَّا أَنْزَلَ اللَّهُ وَتَوَكَّلْ  
إِلَّا عَلَى الظَّالِمِينَ فِي عَسْرِتِ اللَّيَالِي ⑩

بِأَيْطَارٍ أَيْدِيَهُمْ أَخْرَجُوا أَنْفُسَهُمْ الْيَوْمَ  
تُخْرَجُونَ عَالِبُ الْهَوْنِ بِمَا أَنْتُمْ تَقُولُونَ  
عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ كَسِيفُونَ ⑪

وَلَقَدْ جَاءَهُمْ نَارُ قُرْآنٍ كَمَا أَخَذْنَاهُمْ  
أَوَّلَ مَرَّةٍ وَتَرَكْنَاهُمْ فَاخِرًا لِمَنْ  
وَرَاءَهُمْ لَعَلَّهُمْ يَرْجِعُونَ ⑫

شَفَعَاءُ لِكُلِّ الَّذِينَ رَعَوْهُمْ أَكْهَرُ  
فِيكُمْ شُرَكَاءُ لَقَدْ فَطَّرْنَا بَيْنَكُمْ وَ  
صَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ⑬

إِنْ اللَّهُ فَلْيُحْيِ الْعَبْدَ وَالْقَوِيَّ يُخْرِجُ  
النَّحْسَ مِنَ النَّبِيِّ وَطَهَّرَهُ مِنَ النَّبِيِّ  
مِنْ الْحَيِّ ذَلِكُمْ اللَّهُ مَا فِى لَوْ كُنْتُمْ ⑭

108 Revile not ye those on whom they call apart from Allah—  
lest they, in sheer reaction, and unwittingly, Allah revile!

Thus have We made fair seeming, to every people what they do.

Then to their Lord they all return and He will show them what they did.

109 They swear by Allah Himself that if they had clear proofs (about the revelation) they would believe in it.

Say:

"Proofs are with Allah".

But what He wishes you (thee and thy followers) to understand is this:  
even if they came, they will not believe.

110 We shall divert their hearts, and their sight and, just as they had not believed at first (they still will be impervious):  
We shall leave them wandering in distraction.

14 \*\*\* 374

111 And even if We were to send them angels, or if the dead had shouted to them (from their graves)—  
and all and every evidence had been compiled before their very eyes—  
they cannot believe, unless Allah wills.  
But most of them would fain be ignorant.

112 Thus did We assign for every Prophet an opposition—  
(consisting of) the devils among the cultured and the coarse who fool each other with gilded speech.

If thy Lord had so desired they could not have done this.

So leave thou them and what they do concoct

113 To be relied upon by those who have no hope (to look to) in the future—  
thereby they may feel satisfied to go around a merry-go-round.

114 (Say thou),

"Shall I seek as arbiter—one apart from Allah—when it is He who has bestowed on you the Word explained in detail?"

They on whom We have bestowed the Word (ere now), they know full well that (this too) truly cometh from thy Lord.

So be not thou at all in doubt.

115 Replete are the decrees of thy Lord with truth and justice—none can alter them.

For He is both the Hearer and the Knower.

116 If thou wouldst (blindly) follow the majority of men they would lead thee far away from the path of Allah:

They pursue naught but passing whims, they do nothing but selfishly surmise.

117 Thy Lord alone best knoweth who from His path has gone astray;  
and He alone best knoweth those who are guided.

118 So eat ye freely of that on which Allah's name has been invoked if ye would conform to His wishes.

119 And why should ye not eat of that on which Allah's name has been invoked, when He has clearly laid down the foods that are forbidden—  
except when ye are driven to them.

But there are many who would fain mislead through selfishness and ignorance—

Thy Lord knoweth well those who commit excess.

\* \* \* \* \*

120 Eschew ye all iniquity, inwardly and outwardly.  
Verily, those who make iniquity their stock in trade earn their due returns!

\* \* \* \* \*

121 Eat not of that on which Allah's name hath not been said—  
that would be disloyal;  
the wily will, no doubt, instigate their friends to harangue you.  
But if you eat thereof you too will be heathens.





129 Thus do We make transgressors condemn each other for their evil occupations.

16 \*\*\* 376

130 "O ye gathering of varied hues!  
Had there not appeared Messengers from  
'mongst yourselves, who conveyed to you  
My revelations and warned you of a Day  
like this?"

They say (humbly),  
"We bear witness 'gainst ourselves."

(Yes,) it was their immediate pleasure which  
had lured them.

To themselves they now admit that they had  
been evaders!

131 (Yes, Messengers are thus detailed) because  
thy Lord destroyeth not unjustly a community  
whose members have not been warned.

132 For each and every one (among the  
Messengers) there are degrees according  
to their deeds;  
Thy Lord is not oblivious of anything they  
do.

133 Thy Lord depends on naught, (and) is full of  
mercy!  
If He wished He would obliterate you and  
make others whom he wished, succeed  
you—  
just as He raised you from 'mong the remnants  
of the predecessors.

134 All that which hath been promised will come to  
pass—  
None among ye can frustrate it.

135 Say thou,  
"O my people, strive ye as ye will! I too sit,  
not still.  
Soon will ye know who will reach the final  
goal!"  
Verily, aggressors do not prosper!

136 They set aside for Allah, from what He hath  
(Himself) produced, of crops and cattle  
a share!

"This," they feign, "is for Allah; and this  
for our Intermediaries."

From that which is for their 'intermediaries'  
naught doth shift to Allah;  
but that which is for Him shifteth to their  
'intermediaries'!

Absurdly do they arbitrate!

137 Similarly, to most of these conjoiners, these  
'intermediaries' made fair seeming the  
slaughter of their progeny  
in order to mislead and quite confuse what  
was required of their religion.

If Allah had so willed they would not have  
done this.

So thou (too) leave them to their machi-  
nations.

138 They (these 'intermediaries') say:  
These kinds of cattle and these crops have  
been tabooed:

none may eat thereof but those whom,  
as they say, We have authorised.

And these are animals forbidden to be  
yoked and these forbidden to be slaughtered  
in the name of Allah...

False accusations all—

Soon will He recompense them for what  
they falsely attribute to Him!

139 And they say:  
What cometh from the wombs of this (kind  
of) cattle is solely for our men,  
and forbidden to our women-folk;  
but if it comes forth stillborn they may  
share!

Soon will He reward them for the tributes  
which they pay to Him!

For He, indeed, is Wise, Omniscient!

140 Damned indeed— those who mortify the children  
(of the people) stupidly, in ignorance, and  
forbid to them such food as Allah hath  
provided.

Invent they lies against Allah!

Far have they strayed, indeed!

They are beyond guidance.



- 144 And here are a pair of camels and a pair of cattle, tell me:  
Are only males to be considered or the females or the young which both the females bear?

Were you present when Allah decreed this rule?

Who can transgress more than one who attributes a falsehood to Allah and misleads men through their ignorance?!

Truly, Allah doth not guide a blasphemous people.

18 \*\*\* 378

- 145 Say thou:

"Nothing, in what has been revealed to me, do I find forbidden for an eater who would eat—

except carrion,  
blood that flows,  
the flesh of swine—

for it is dirt,  
and food that has become profane because of names other than of Allah having been invoked.

But, (even so), if one is in distress—and prompted neither by sheer gluttony, nor by defiance—(one may eat thereof).

Thy Lord is oft-Forgiving Merciful."

- 146 To the *Yahud* We forbade all animals with undivided hoofs;  
and, of cattle, sheep and goat We forbade the fat—  
except what clings upon their backs or their entrails or bones.  
This was the price prescribed for their gluttony—We are always right.

- 147 When they accuse thee of falsehood, say:  
"Your Lord possesses immense mercy:  
but never is His wrath held back from an erring people."

- 148 Those who conjoin, quibble: "If Allah had so willed, we would not have conjoined, nor our fathers either—  
nor would we invent taboos."

Thus did dissemble those before them, until they were made to taste of Our wrath.  
Say thou, "Have ye any clear proof?  
Produce it then before us.  
Ye follow not but passing whims, you do nothing but surmise."

- 149 Say thou, "(Yes), with Allah lies the final argument—  
He could, indeed, if He wished, have guided all of you."

- 150 Say thou: "Call ye forth your witnesses to testify that Allah hath forbidden this (or that)!"  
But (even) if they bring such witnesses, do not thou be taken in by them.  
Nor do thou give in ever to the wishes of those who discount all Our signs;  
those who look not to the future;  
those who, with their Lord Himself, would fain compete!

19 \*\*\* 379

- 151 Say thou, "Come! I shall list for you what Allah hath enjoined:

(i) "Conjoin not aught with Him.

(ii) To parents show ye kindness.

(iii) Do not kill your progeny because of penury—  
it is We who nourish you and them—

(iv) Go not even near to lewdness—openly or secretly.

(v) Destroy no life that Allah hath made sacred except in just cause.

*Thus doth He command you  
so that  
ye may understand.*

- 152 (vi) "Touch ye no orphan's property—unless it be to make it better—until it comes of age.  
(vii) Weigh and balance justly.

No soul do We burden with more than it can bear.

(viii) When ye (are called upon to) speak, speak ye the truth, even if it is against a relative.

(ix) Fulfil all covenants made in Allah's name.

*Thus, doth He command you so that ye may reflect.*

153 This is the straight highway to Me : so follow it ! Follow ye no (devious) tracks lest ye be scattered from His path.

*Thus doth He command you so that ye may beware !*

20 \*\*\* 380

154 Yes, We had given *Musa* a covenant to protect those who would be virtuous, and explaining in all details so that in it they may find a Guidance and a Mercy from their Lord.

155 And this too is a covenant which We have graciously revealed : follow it with diligence, so that ye may be blessed.

156 Can you any longer say, "A Covenant (for each) was bestowed only on two peoples before us; but of their teaching we were unaware?"

157 Or can you say, "If a covenant had been bestowed on us we would have followed it more closely than they." There now have surely come to you clear manifestos, from your Lord, to guide and bless!

لَهْدُمْ كُلًّا أَجْمَعِينَ ۝  
قُلْ هَلْ مَعَكُمْ شَهِدٌ أَنَّكُمْ أَلَيْتُمُ اللَّهَ بِإِيمَانِكُمْ  
أَنَّ اللَّهَ يَحْكُمُ هَذَا ۚ فَإِنْ شِئْتُمْ وَإِلَّا  
تَشْهَدُ مَعَهُمْ وَلَا تَكْفُرُ أَهْوَاءَ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَهُمْ يَرْجِعُونَ كَيْدَهُمْ لَكُنْ  
قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ كُفْرُكُمْ  
عَلَيْكُمْ ۖ أَلا تَشْكُرُونَ ۚ وَكُفْرُكُمْ  
بِأَوَّلَآئِنَا إِخْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ  
فِي سَبِيلِنَا ۚ نَحْنُ نَرْتَدِّقُكُمْ وَإِنَّا لَهَادُونَ  
وَمَا يَبْطِنُ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي  
حَرَّمَ اللَّهُ ۖ أَلا بِالْحَقِّ ۚ ذَلِكُمْ وَضَعَتْ  
بِهِ لَعْنَتُكُمْ تَعْقِلُونَ ۝  
وَلَا تَقْرُبُوا مَالَ الْيَتَامَىٰ إِلَىٰ الْبِرْتِ  
فِي أَحْسَنِ تَحْقِيقٍ ۚ وَذُوقُوا  
الْكَفْلَ وَالْيَتَامَىٰ بِالْقِسْطِ ۚ لِكُلِّكُمْ  
نَهْضَةٌ إِلَىٰ دُسْعِهِمْ ۚ وَإِذَا قَامُوا فَانْهَئُوا  
ذُلُوكَ ۚ وَذُكْرُكُمْ بِهِ لَعْنَتُكُمْ تَنْتَهُنَّ ۚ  
وَأَنْ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۚ فَابْتَغُوا  
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ  
سَبِيلِهِ ۚ ذَلِكُمْ وَضَعَتْ لَكُمْ لَعْنَتُنَّ  
تَعَالَوْا نَسِيَ الْكِتَابَ نَسَا مَا عَلَى  
الَّذِي أَحْسَنَ وَتَفْصِيلُ لِكُلِّ قَوْمٍ  
وَهَدَىٰ وَرَحْمَةً لِّعَالَمٍ مُّبِينٍ ۚ  
رَبِّهِمْ يُؤْمِنُونَ ۚ  
وَهَذَا آيَاتُنَا أَنْزَلْنَاهُ مُبَارَكًا فَاتَّبِعُوا  
وَأَقْرَبُوا لَعَلَّكُمْ تُرْحَمُونَ ۚ  
أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى  
طَائِفَتَيْنِ مِنْ قَبْلِنَا ۚ وَإِنْ كُنَّا  
عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ۚ

تَمْنِيَةً أَوْ دَاجِرًا مِنَ الظَّالِمِينَ الَّذِينَ  
وَمِنَ الْمُعْرِضِينَ ۚ قُلْ إِنَّمَا أَعِظُكُمْ  
حَقَّ مَا أُرْسِلْتُ عَلَيْهِ ۚ إِنَّمَا تَشْكُرُونَ  
عَلَيْكُمْ ۚ إِنَّمَا أَعِظُكُمْ بِتَقْوَىٰ يَتَّقُونَ  
إِنْ كُنْتُمْ صَادِقِينَ ۚ  
وَمِنَ الَّذِينَ يَلْمِزُونَ الْمُتَّقِينَ وَالَّذِينَ  
قُلْ إِنَّمَا أَعِظُكُمْ بِمَا أُرْسِلْتُ بِهِ ۚ  
أَمَّا أَشْمَلْتُ عَلَيْهِمْ أَكْرَامًا ۚ إِنَّمَا  
أَمَّا أَشْمَلْتُ عَلَيْهِمْ أَكْرَامًا ۚ إِنَّمَا  
يَعْلَمُ مَا فِي قُلُوبِهِمْ ۚ إِنَّمَا أَعِظُكُمْ  
عَلَىٰ أَنْ تَكُونُوا مِنَ الْمُتَّقِينَ ۚ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۚ  
قُلْ لَا أَجِدُ فِي نَاسِ الْإِسْلَامِ  
عَلَىٰ طَائِفَةٍ مِنْهُمْ أَقْرَبُ إِلَى اللَّهِ  
مِنْهُمْ ۚ أَوْ دَاجِرًا مِنَ الظَّالِمِينَ ۚ  
وَأَمَّا أَشْمَلْتُ عَلَيْهِمْ أَكْرَامًا ۚ  
قُلْ إِنَّمَا أَعِظُكُمْ بِمَا أُرْسِلْتُ بِهِ ۚ  
وَمِنَ الَّذِينَ يَلْمِزُونَ الْمُتَّقِينَ وَالَّذِينَ  
قُلْ إِنَّمَا أَعِظُكُمْ بِمَا أُرْسِلْتُ بِهِ ۚ  
أَمَّا أَشْمَلْتُ عَلَيْهِمْ أَكْرَامًا ۚ إِنَّمَا  
يَعْلَمُ مَا فِي قُلُوبِهِمْ ۚ إِنَّمَا أَعِظُكُمْ  
عَلَىٰ أَنْ تَكُونُوا مِنَ الْمُتَّقِينَ ۚ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۚ  
قُلْ لَا أَجِدُ فِي نَاسِ الْإِسْلَامِ  
عَلَىٰ طَائِفَةٍ مِنْهُمْ أَقْرَبُ إِلَى اللَّهِ  
مِنْهُمْ ۚ أَوْ دَاجِرًا مِنَ الظَّالِمِينَ ۚ  
وَأَمَّا أَشْمَلْتُ عَلَيْهِمْ أَكْرَامًا ۚ  
قُلْ إِنَّمَا أَعِظُكُمْ بِمَا أُرْسِلْتُ بِهِ ۚ

Who then (himself) oppresses more than one who doth deny (himself) the signs of Allah and keeps himself within a shell? Retribution will soon descend on those who sealed themselves against Our signs— Evil consequences for their self-concealment!

- 158 What do they wait for?  
 (Death's) angels to descend on them?  
 Thy Lord's judgment?  
 For some sign of Allah (to envelop them)?!  
 Oh the day when any sign of Allah doth appear  
 before them!  
 No soul shall profit then by its belief—if it  
 had not believed before or earned some  
 wages for its righteousness—  
 Say thou, "Wait then, we too shall wait!"
- 159 And as for those who split the reckoned (Truth)  
 and become sects—  
 have thou naught to do with them—  
 their dealings are with Allah!  
 He will, in time, make them realize what  
 all they did!
- 160 For what of good one doth for him is ten times  
 compensation :  
 and what of evil one is guilty of he will be  
 paid on par.  
 No one shall be wronged.
- 161 Say thou,  
 "In truth, indeed, my Lord has guided me  
 to the safe and secure path—  
 the eternal path of *Ibrahim*  
 the simple and the sturdy!—  
 He was certainly no deifier."
- 162 Say thou,  
 "My prayer and my abstinence, my life and  
 my death—all, all, are for the Lord of all  
 communities.

- 163 "No partner hath He—  
this I am commanded  
and this, first and foremost, I contend."

- 164 Ask thou,  
"Shall I seek another lord when He is the  
Lord of all?"

No wage a soul doth earn except for itself.  
No burdened soul can bear the burden of  
another—

Eventually, towards your Lord you all return.  
He will enlighten you of that on which ye  
differed—

- 165 He it is who hath made you vicegerents on  
this earth and exalted some of you over  
others so that He may test you with what  
hath come to you.

Verily, thy Lord is quick to punish  
and He, indeed, is Oft-forgiving, Merciful!

يَمْكُرُ لَهُمْ وَأَنَا أَعْلَمُ بِمَا يَكْمُرُونَ ۝  
قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ  
مُسْتَقِيمٍ قَدْ أَفْلَحَ مَن زَكَّاهُ ۝  
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝  
قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ  
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝  
لَا شَرِيكَ لَهُ قَدْ ذَلَّلْنَا وَتَرَاقِبًا  
أُولَ الْمُتْلِينَ ۝  
قُلْ أَغْنَىٰ اللَّهُ الْإِنْفِقَ رَبًّا وَهُوَ رَبُّ  
كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا  
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۝  
قُلْ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ  
بِمَا كُنتُمْ تَعْمَلُونَ ۝  
وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَنْبِيَاءِ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ  
يَعْلَمُ كُفْرَكُمْ فِي مَا أَنْكُرْتُمْ أَنْ  
رَبَّكُمْ عَلِيمٌ ۝

أَوْ تَكْفُرُوا لَوْ أَنَّ الْأَنْبِيَاءَ عَلَيْنَا لَمَا أَتَيْنَا إِلَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ  
بَيِّنَاتٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۝  
فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ  
وَصَدَّقَ أَخْبَارَ الْغَيْبِ الَّتِي لَا يَنْبَغِي  
لِلنَّاسِ أَنْ يُصْطَفُوا عَنْهَا شَاءَ الْعَذَابِ  
بِمَا كَانُوا يَعْمَلُونَ ۝  
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْغَلَائِقُ  
أُولَ الْأَنْبِيَاءِ أُولَ الْأَنْبِيَاءِ بَعْضُ آيَاتِ رَبِّكَ  
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ  
نَفْسًا وَشَيْءًا لَمْ تَأْمَنْهُ مِنْ  
قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۝  
قُلْ انْظُرُوا إِلَىٰ مَا أُتْرِفَ مِنْكُمْ  
إِنَّ الَّذِينَ قَوْمُوا مِنْكُمْ وَكَانُوا يُبْتَغَىٰ  
لَهُمْ مِنْكُمْ فِي شَيْءٍ إِنْ هِيَ إِلَّا أَمْرٌ يُعْلَمُ  
لِللَّهِ فَيَنْبَغِي لَهُمْ بِمَا كَانُوا يَفْعَلُونَ ۝  
مَنْ جَاءَهُ الْحَسَنَةُ فَلَهُ حَسَنَاتُهَا  
وَمَنْ جَاءَهُ الْبَشَرَةُ فَلَهُ شَرُّهَا إِلَّا

\*

## SURA : A'RAF

In the name of Allah the Most Gracious the Most Merciful

1 \*\*\* 381

**ALIF! LAM! MIM! SAD!**

(MUHAMMAD! O, MUHAMMAD!)

**2 To thee comes Revelation**

—let not thy heart, therefore, be straitened on  
that count—

so that, thereby, thou mayest warn and preach  
to those of faith :

**3 "Obey ye what has been enjoined on you by your  
Lord;**

look to none beside Him as your patron!

How little are you influenced by the Message!"

**4 How many habitations have We destroyed!  
Catastrophe from Us descended on them while  
they were asleep or while they rested at their  
ease.**

**5 No plea had they to plead when thus beset,  
except to say :**

"Indeed, We had ourselves transgressed!"

**6 Cross-question shall We then those who bore  
the Message and those to whom it had been  
sent.**

**7 We shall, in fact, relate to them from Our own  
knowledge for We were never absent.**

**8 Exact that day will show the needle :  
those whose worth is heavy they will prosper ;**

**9 Those who lack in weight, they are the ones  
who will have wronged themselves because  
they did not heed Our signs.**

**10 We have, indeed, established you firmly in  
the land and given you sustenance.  
How little show ye gratitude!**

2 \*\*\* 382

**11 We created you, then groomed you;  
then We told the angels.**

"Pay homage ye to *Adam*!"

Bowed they all—except *Iblis*.

He alone refused to bend!

**12 He asked,**

"What kept thee from submission when I  
had ordered thee?"

He answered,

"I am better than he!

Thou hast created me of fire (pure) and thou  
hast made him of (common) clay!"

**13 He said,**

"Be thou degraded hence!

'Tis not for thee to display arrogance here!

Get out! And be among the meanest!"

**14 He said,**

"Let me watch them till the day they rise!"

**15 He said,**

"Be thou among the watchers!"

**16 He said,**

"Because Thou hast abandoned me by the  
way-side, I shall way-lay them on the secure  
path to Thee.

**17 "I will assail them from the front and from  
behind, from right and left—**

Thou shalt not find many who thank Thee!"

**18 He said,**

"Get out from here—  
scorned and disgraced!

If any 'mong them follow thee, hell will I  
fill with all of ye!

- 19 "Thou, *Adam*! reside thee, and thy spouse, in paradise;  
eat ye what ye will—  
but go ye not near to this plant lest ye too be among the transgressors."

- 20 But *Shaitan* whispered to them both bringing to their consciousness their bodies, of which they had been unaware.

He said,

"Your Lord forbiddeth you this plant lest you should acquire power and make yourselves immortal!"

- 21 He swore to them:

"I am, indeed, your sincere friend."

- 22 He thus misled them through deceit—

so when they had tasted of the plant shyness overcame them and they began to fasten leaves from the garden on their bodies. Their Lord then called out to them:

"Forbade I not to you that plant?"

Warned I not that *Shaitan* was your avowed enemy?"

- 23 They wailed,

"Our Lord! We have wronged ourselves;

if thou dost not forgive and show us mercy we shall be lost indeed!"

- 24 He said, "Get ye down, one entangled in the other;

on earth ye shall reside and draw nourishment for a time—

- 25 "On it, ye shall live;

on it ye shall die and from it ye shall be removed."

3 \*\*\* 383

- 26 O ye *Adam*'s progeny!

We have, indeed, bestowed on you raiment both to hide your nakedness and for adornment too:

قَالَ تَبٰۤا۟ اَعْمَدْتُمْ لَكَفُّرًا لَّكُمۡ  
وَعِلٰۤا۟ اَلَمْ تَسْتَوۡفُوۡهُۥ  
ثُمَّ لَا تَذٰۤيۡبُهُۥمۡ رُبَّمَا كُنۡتُمْ  
خٰفِيۡۤهٖمۡ وَعَنۡ اٰۤيٰتِہٖمۡ عَنْ شِعۡرِہُمۡ  
وَلَا تَحۡدِثُ الْاَلۡفَیۡفَہُ شٰكِرِیۡنَ ﴿٥٠﴾  
قَالَ اَنۡصُرُوۡہُمَا مَّا دَعَاۤا۟مۡنَ حَوۡرِیۡنَ  
یَعٰۤیۡكُمۡ مِنْہُمۡ اِلٰۤا۟ مَّا لَیۡسَ بِہُمۡ بِمُؤۡمِنِیۡنَ  
وَبَاۤءَ اٰمَنَ اٰسَۡنَ اٰتٰتَا وَوَجَّۡا۟ الْحِجۡبَۃَ  
فَعَلٰۤا۟ مِنْ حَیۡثُ نَشِئۡتُمَا وَلَا تَقۡرَبَا  
ہٰذَا الشَّجَرَةَ فَتَكُوۡنَا مِنَ الْغٰلِبِیۡنَ ﴿٥١﴾  
قَوۡسُوۡۤا لَہُمَا الشَّیۡطٰنُ یُضِلُّۤہُمَا  
مَا وَاوٰی عَنْہُمَا مِنْ سَوَآءِہُمَا وَقَالَ  
مَا لَہُمَا لَمَّا رَاۤا۟ا۟ ہٰذَا الشَّجَرَةَ اِلَّا  
اَنۡ یَّکُوۡنَا مَلَکَیۡنَ اَوْ نَکُوۡنَا مِنَ الْغٰلِبِیۡنَ ﴿٥٢﴾  
وَقَالَ لَہُمَا اَلٰی لَکُمَا مِنَ الشَّجَرِیۡنَ  
فَلَہُمَا یَخۡرُجُ وَفَلَتَاۤا۟ اَفَا الشَّجَرَةَ  
بَدَّۡتَ لَہُمَا سَوَآءِہُمَا وَطَفِقَا یَخۡفِیۡنَ  
عَلٰیہُمَا مِنْ وَّرَیۡ الْجَبۡدِ وَنَادٰۤہُمَا  
رَبُّہُمَا اَلَاۤ اَنتَہُمَا عَنِ یَّکُمَا الشَّجَرَةُ  
وَاٰکُلَ لَکُمَاۤا۟ الشَّیۡطٰنُ لَمَّا عَزَّوَجَلَّ  
قَالَ لَا یُنَاطِلُنَاۤا۟ اَنۡفُسَاۤ۟ا۟ وَاَنۡ لَّہُمَا  
تَغٰوَرَاۤا۟ وَتَرَمَّۡا۟ التَّلَوۡنَ مِنْ الشَّجَرِیۡنَ ﴿٥٣﴾  
قَالَ اٰھِطُوۡا بِعَصۡمِکُمۡ لَیۡسَ عَدُوُّوۡہُ  
وَلَکُمۡ فِیۡ الْاَرۡضِ مَسۡکَنٌ وَّ مَتَاعٌ  
اِلٰی حَبۡشَیۡنَ ﴿٥٤﴾  
قَالَ فِیۡہَا لَٰخِزٌ وَّ فِیۡہَا تَمۡوُنٌ وَ  
فِیۡہَا عِزٌّ وَّ جَوۡنٌ ﴿٥٥﴾  
یٰۤاٰۤیۡہُۥمۡ اَنۡزَلۡنَا عَلَیۡکُمۡ لِبَاسًا لِّیُّوۡفِی  
سَوَآءِکُمۡ وَرِیۡۤا۟ا۟ وَلِیَاسِیَ التَّخۡوٰی ظِلۡکَ  
عِزُّوۡا۟ ذٰلِکَ مِنْ اٰیٰتِ اللّٰہِ لَکُمۡ بِیۡدِکُمۡ

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیۡمِ

الْعَصۡ ۙ کُنۡتَ اَنْزَلُ الْاِنۡشَاقَ حَلَا  
یَمُنۡ فِیۡ صَدۡرِکَ حَرَجٌ مِّنۡہُ لَشِدَادِ  
بِہٖ وَکَرۡیِ الْیَوۡمِیۡنِ ﴿٥٠﴾  
اَلۡیَعُوۡۤا۟ مَاۤ اَنۡزَلُ الْاِنۡشَاقَ مِنْ رَّبِّکُمۡ  
وَلَا تَتَّبِعُوۡۤا۟ مِنْ ذٰوِیۡہِ الْاُلۡیَۡۤا۟ءَ  
قَلِیۡلًا مَّا تَذٰکُرُوۡنَ ﴿٥١﴾  
وَلَکُمۡ فِیۡ ذٰلِکَ اٰیٰتٌ لِّکُمۡ اِنۡ تَاۡمُرُوۡۤا۟  
بِاسۡۡمِ اٰیٰتَاۤا۟ اَلَاۤ اَنتَہُمۡ قٰلِیۡلُوۡنَ ﴿٥٢﴾  
مَاۤ کَانَ دَعُوۡۤا۟ہُمَا اِلَّا اَنۡ یَّخۡرُجَاۤا۟  
اِلَّا اَنۡ قَالَا اِنَّا لَنَکُمَا ظٰلِمِیۡنَ ﴿٥٣﴾  
فَلَنَسۡتَۡۤا۟ الْکٰذِبِیۡنَ اُرۡسِلَ اِلَیۡہُمَا  
لَنَسۡتَۡۤا۟ الْمُرۡسَلِیۡنَ ﴿٥٤﴾  
فَلَنَقۡتُلَنَّ عَلٰیہُمۡ عِجۡلًا وَمَاۤ اَنۡتَا  
غٰلِبِیۡنَ ﴿٥٥﴾  
وَاَلُوۡزَنَ یَوْمَیۡذِ الْحَقِّ ۙ مَنۡ تَقَلَّتْ  
مَوَازِیۡہُہٗ قَاۤوَلَتۡ ہُمَا لَہُمَا لَیۡسَ لَکُمَا  
وَمَنۡ حَقَّتْ مَوَازِیۡہُہٗ قَاۤوَلَتۡ  
اَلِیۡہُمَا خَیۡرًا وَّاَنۡفُسَہُمَا بِمَا کَاۡنُوۡا  
بِاٰیٰتِنَا یُظَلِمُوۡنَ ﴿٥٦﴾  
وَلَقَدۡ مَنَعۡنَا فِی الْاَرۡضِ وَجَعَلۡنَا  
لَکُمۡ فِیۡہَا مَعَآیِشَ ۙ قَلِیۡلًا مَّا تَشۡکُرُوۡنَ ﴿٥٧﴾  
وَلَقَدۡ خَلَقۡنَاکُمۡ ثُمَّ صَوَّرۡنَاکُمۡ ثُمَّ  
قُلۡنَا لِلۡمَلَآئِکَةِ اِسۡجُدُوۡا لِاٰدَمَ فَسَجَدُوۡۤا۟  
اِلَّاۤ اِبۡرٰۤیۡمَ ۙ لَمَّا کَانَ مِنْ شِیۡءِیۡنَ ﴿٥٨﴾  
قَالَ مَا مَنَعُکَ اَلَّا تَسۡجُدَ اِذَاۤ اُمِرۡتَ بِہٖ  
قَالَ اَنَا خَشِیۡتُہُۥ مِنْۢ مَّخۡلُقَتِیۡ مِنْ تٰلِیہٖ  
وَعَخَلۡتُہُۥ مِنْ طِیۡنٍ ﴿٥٩﴾  
قَالَ فَاهۡطُوۡۤا مِنْہَا فَمَا یَکُوۡنَ لَکَ اَنْ  
تَتَّکَبِرَ فِیہَا ۙ اَلَا عِزُّہٗمۡ اِنَّکُمۡ مِنَ الْغٰفِرِیۡنَ ﴿٦٠﴾  
قَالَ اَنۡظُرۡ فِیۡ اِلٰی یَوْمَ یُجۡعَلُوۡنَ ﴿٦١﴾  
قَالَ اِنَّکَ مِنْ الْمُنۡظَرِیۡنَ ﴿٦٢﴾

but, to be clothed in virtue that is best of all.  
These are distinctions set by Allah—if ye would only pay them heed.



27 O, ye *Adam's* progeny!

Let not *Shaitan* mislead you—  
even as he caused to be exiled your own progeni-  
tors from heaven  
stripping them of the veil (of innocence) and  
making them aware of their own nakedness.  
He and his ilk watch you still from places where  
ye see them not.  
We make these devils become friends of only  
those who have no faith.

28 For each indecency which they indulge in, they  
say,

"We found our fathers doing it!"

or

"Allah hath thus bidden us!"

Ask thou,

"Would Allah ever bid what is indecent?"

Would ye attribute to Allah what ye do not  
know?"

## 29 Say thou,

"My Lord has enjoined (above all) sincerity :  
Stand and pray in any place of worship and  
call upon Him in all earnestness.

Reckon Him alone.

As He created you so shall ye return to Him."

## 30 Some are guided;

some have earned misguidance, because they  
take for friends and patrons devils (incarnate)—  
instead of Allah—and think that they are  
being guided.

31 O *Adam's* progeny!

Maintain your elegance in all worship;  
eat ye and drink :  
only, be ye not extravagant.  
Verily, He loveth not those who waste.

## 32 Ask thou,

"Who hath forbidden (unto you) the good  
things granted by Allah :  
those bestowed by Him on His servants or  
raised as healthy nourishments?"

Say thou,

"All these are meant for them who possess  
faith in the present and also in the future."  
Thus do We expound Our revelations, to those  
who understand.

## 33 Say thou,

"My Lord forbiddeth only the obscene—be it  
overt, be it hidden—  
and sins,  
and rebellion without cause;  
(He enjoineth) that ye conjoin not with Allah  
those you have no right to join  
and that ye impute not to Allah that of which  
you have no understanding."

## 34 Every following hath a duration appointed;

and when its time is spent, not an hour shall  
they overstay  
nor anticipate—!

35 O ye *Adam's* progeny!

How many times Apostles, from amongst  
yourselves have arisen to communicate Our  
revelations unto you!

Those who take heed or mend their ways, for  
them there is no fear nor shall they grieve!

36 But those who treat Our illustrations as false  
and frown upon them (in disdain)

they are the ones to go on smouldering for  
aye!

37 Who can more transgress than he who'd  
attribute a falsehood to Allah or misconstrue  
His message?

Such men will have their prescribed share  
until Our messengers do visit them for  
their exit (from this life).

(The messengers), they ask,

"Where are the ones you called upon beside  
Allah?"

They answer,

"O, they had deluded us!"

And (thus) they witness 'gainst themselves,  
and prove their own depravity.

## 38 He saith,

"Enter ye, the company of citizens and  
denizens that have preceded you, to hell-  
fire!"

And every group of followers doth curse the  
following that has preceded it—until they're  
all embroiled!

Each succeeding one tells of its predecessor :  
 "Our Lord, because they misled us, do Thou  
 increase twofold their misery."

He saith,  
 "Twofold is meant for all!  
 But this ye do not understand!"

- 39 And lo, the predecessors say :  
 "In no way are ye better than ourselves!  
 So taste ye too the fruits of what ye've earned."

4 \*\*\* 384

- 40 Those that deny Our signs and show disdain  
 towards them—  
 for them will open not the gates of heaven  
 until a snake doth pass through a needle's eye  
 (or camels can escape through wicket gates).  
 Thus do We reward those who are guilty.

- 41 Hell is their bedstead and impenetrable their  
 covering!  
 Thus do We reward those who transgress!

- 42 But those who possess faith and work in  
 righteousness—

\* \* \* \* \*  
 No soul do We burden with more than it  
 can bear.

\* \* \* \* \*  
 they are the ones to dwell in paradise and  
 there they'll dwell for aye.

- 43 Cleanse We their hearts of rancour;  
 streams murmur at their feet.  
 They say,  
 "Glory be to Allah who hath led us to this!  
 We, by ourselves, could not have this achieved,  
 had it not been for Allah's guidance!  
 Indeed, it was the truth which our Lord's  
 Messengers had brought to us!"  
 And lo, it is announced :  
 "This is the heaven which your own good  
 deeds have left you as a legacy!"

- 44 The dwellers of the heavens, address hell's  
 inmates :  
 "What our Lord had promised unto us hast  
 truly been fulfilled.

يَسْمِعُ أَوْ مَرَّ لَا يَفْقَهُونَ لَهُمُ الشَّيْطَانُ مَكْرًا  
 أَخْرَجَ أَبُو بَكْرٍ مِنَ الْجَنَّةِ يَنْزِعُهُ  
 عَنْهُمْ أَيْسَهُمَا الْيَرِيهُمَا سَوْفَهُمَا إِنَّهُ  
 يَرَاهُمْ هُوَ وَفِيهِمَا مَنْ حَيْثُ لَا تَرَوْنَهُمْ أَتَا  
 جَعَلَ الشَّيْطَانُ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
 وَإِذَا تَعَالَوْا فَاجْنَحْ جَنَاحَكَ فَأُولَئِكَ أَصْحَابُكَ  
 عَلَيْهِمْ أَتَانَهُ فَأَمَرَ ابْنُ مَرْيَمَ أَنْ يُصَلِّىَ  
 إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ وَالطَّوْغُوتِ  
 عَلَى اللَّهِ مَا لَا تَعْلَمُونَ  
 قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا الصَّلَاةَ وَآتُوا  
 زَكَاةَ كُلِّ مَنْ يَنْجِبِي وَأَذْغَرُهُ فَخْلِي  
 لَهُ الْبَرِينَ هَ كَمَا بَدَأَكُمْ  
 تَعْمُدُونَ  
 وَفِيهَا هَدَى وَفِيهَا سَقَى عَنْ يَمِينِهِ الْعِلَّةُ  
 لَهُمْ أَتَانَهُ وَالشَّيْطَانُ أَوْلِيَاءُ مَنْ  
 دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُهْتَدُونَ  
 يَسْمِعُ أَوْ مَرَّ وَلَا يَفْقَهُونَ لَهُمُ الشَّيْطَانُ  
 مَكْرًا أَخْرَجَ أَبُو بَكْرٍ مِنَ الْجَنَّةِ يَنْزِعُهُ  
 عَنْهُمْ أَيْسَهُمَا الْيَرِيهُمَا سَوْفَهُمَا إِنَّهُ  
 يَرَاهُمْ هُوَ وَفِيهِمَا مَنْ حَيْثُ لَا تَرَوْنَهُمْ  
 أَتَا جَعَلَ الشَّيْطَانُ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
 وَإِذَا تَعَالَوْا فَاجْنَحْ جَنَاحَكَ فَأُولَئِكَ  
 أَصْحَابُكَ عَلَيْهِمْ أَتَانَهُ فَأَمَرَ ابْنُ  
 مَرْيَمَ أَنْ يُصَلِّىَ إِنَّ اللَّهَ لَا يَأْمُرُ  
 بِالْفَحْشَاءِ وَالطَّوْغُوتِ عَلَى اللَّهِ مَا لَا  
 تَعْلَمُونَ  
 قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا زَكَاةَ كُلِّ مَنْ يَنْجِبِي وَأَذْغَرُهُ  
 فَخْلِي لَهُ الْبَرِينَ هَ كَمَا بَدَأَكُمْ تَعْمُدُونَ  
 وَفِيهَا هَدَى وَفِيهَا سَقَى عَنْ يَمِينِهِ  
 الْعِلَّةُ لَهُمْ أَتَانَهُ وَالشَّيْطَانُ أَوْلِيَاءُ  
 مَنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُهْتَدُونَ  
 يَسْمِعُ أَوْ مَرَّ وَلَا يَفْقَهُونَ لَهُمُ الشَّيْطَانُ  
 مَكْرًا أَخْرَجَ أَبُو بَكْرٍ مِنَ الْجَنَّةِ يَنْزِعُهُ  
 عَنْهُمْ أَيْسَهُمَا الْيَرِيهُمَا سَوْفَهُمَا إِنَّهُ  
 يَرَاهُمْ هُوَ وَفِيهِمَا مَنْ حَيْثُ لَا تَرَوْنَهُمْ  
 أَتَا جَعَلَ الشَّيْطَانُ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
 وَإِذَا تَعَالَوْا فَاجْنَحْ جَنَاحَكَ فَأُولَئِكَ  
 أَصْحَابُكَ عَلَيْهِمْ أَتَانَهُ فَأَمَرَ ابْنُ  
 مَرْيَمَ أَنْ يُصَلِّىَ إِنَّ اللَّهَ لَا يَأْمُرُ  
 بِالْفَحْشَاءِ وَالطَّوْغُوتِ عَلَى اللَّهِ مَا لَا  
 تَعْلَمُونَ

يَسْمِعُ أَوْ مَرَّ لَا يَفْقَهُونَ لَهُمُ الشَّيْطَانُ مَكْرًا  
 أَخْرَجَ أَبُو بَكْرٍ مِنَ الْجَنَّةِ يَنْزِعُهُ  
 عَنْهُمْ أَيْسَهُمَا الْيَرِيهُمَا سَوْفَهُمَا إِنَّهُ  
 يَرَاهُمْ هُوَ وَفِيهِمَا مَنْ حَيْثُ لَا تَرَوْنَهُمْ  
 أَتَا جَعَلَ الشَّيْطَانُ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
 وَإِذَا تَعَالَوْا فَاجْنَحْ جَنَاحَكَ فَأُولَئِكَ  
 أَصْحَابُكَ عَلَيْهِمْ أَتَانَهُ فَأَمَرَ ابْنُ  
 مَرْيَمَ أَنْ يُصَلِّىَ إِنَّ اللَّهَ لَا يَأْمُرُ  
 بِالْفَحْشَاءِ وَالطَّوْغُوتِ عَلَى اللَّهِ مَا لَا  
 تَعْلَمُونَ  
 قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا زَكَاةَ كُلِّ مَنْ يَنْجِبِي وَأَذْغَرُهُ  
 فَخْلِي لَهُ الْبَرِينَ هَ كَمَا بَدَأَكُمْ  
 تَعْمُدُونَ  
 وَفِيهَا هَدَى وَفِيهَا سَقَى عَنْ يَمِينِهِ  
 الْعِلَّةُ لَهُمْ أَتَانَهُ وَالشَّيْطَانُ أَوْلِيَاءُ  
 مَنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُهْتَدُونَ  
 يَسْمِعُ أَوْ مَرَّ وَلَا يَفْقَهُونَ لَهُمُ الشَّيْطَانُ  
 مَكْرًا أَخْرَجَ أَبُو بَكْرٍ مِنَ الْجَنَّةِ يَنْزِعُهُ  
 عَنْهُمْ أَيْسَهُمَا الْيَرِيهُمَا سَوْفَهُمَا إِنَّهُ  
 يَرَاهُمْ هُوَ وَفِيهِمَا مَنْ حَيْثُ لَا تَرَوْنَهُمْ  
 أَتَا جَعَلَ الشَّيْطَانُ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
 وَإِذَا تَعَالَوْا فَاجْنَحْ جَنَاحَكَ فَأُولَئِكَ  
 أَصْحَابُكَ عَلَيْهِمْ أَتَانَهُ فَأَمَرَ ابْنُ  
 مَرْيَمَ أَنْ يُصَلِّىَ إِنَّ اللَّهَ لَا يَأْمُرُ  
 بِالْفَحْشَاءِ وَالطَّوْغُوتِ عَلَى اللَّهِ مَا لَا  
 تَعْلَمُونَ  
 قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا زَكَاةَ كُلِّ مَنْ يَنْجِبِي وَأَذْغَرُهُ  
 فَخْلِي لَهُ الْبَرِينَ هَ كَمَا بَدَأَكُمْ  
 تَعْمُدُونَ  
 وَفِيهَا هَدَى وَفِيهَا سَقَى عَنْ يَمِينِهِ  
 الْعِلَّةُ لَهُمْ أَتَانَهُ وَالشَّيْطَانُ أَوْلِيَاءُ  
 مَنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُهْتَدُونَ  
 يَسْمِعُ أَوْ مَرَّ وَلَا يَفْقَهُونَ لَهُمُ الشَّيْطَانُ  
 مَكْرًا أَخْرَجَ أَبُو بَكْرٍ مِنَ الْجَنَّةِ يَنْزِعُهُ  
 عَنْهُمْ أَيْسَهُمَا الْيَرِيهُمَا سَوْفَهُمَا إِنَّهُ  
 يَرَاهُمْ هُوَ وَفِيهِمَا مَنْ حَيْثُ لَا تَرَوْنَهُمْ  
 أَتَا جَعَلَ الشَّيْطَانُ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
 وَإِذَا تَعَالَوْا فَاجْنَحْ جَنَاحَكَ فَأُولَئِكَ  
 أَصْحَابُكَ عَلَيْهِمْ أَتَانَهُ فَأَمَرَ ابْنُ  
 مَرْيَمَ أَنْ يُصَلِّىَ إِنَّ اللَّهَ لَا يَأْمُرُ  
 بِالْفَحْشَاءِ وَالطَّوْغُوتِ عَلَى اللَّهِ مَا لَا  
 تَعْلَمُونَ

What had been promised, by your Lord to  
 you, hast that too been fulfilled?

They murmur, "Yes!"

A crier from amongst them cries :  
 "The curse of Allah doth pursue transgressors

45 "Who stand athwart the path to Allah and  
make it crooked seem—  
they who are oblivious of the future."

46 A cliff doth stand between them, and on the  
heights stand those who know each other.  
They greet the dwellers of the gardens:  
"Peace be on you!"  
But they (themselves) can enter not though  
fain they would.

47 But when they glance at those in fiery plight  
they say:  
"Our Lord! Cast us not among these people  
who have transgressed!"

5 \*\*\* 385

48 These people on the Heights hail some whom  
they can recognize by their faces and they  
ask,  
"Of what avail is now to you that which ye  
hoarded and that which made you scornful?"

49 "Are these not the very people on whom, you  
had sworn Allah His mercy never would  
bestow?!"  
(And, turning to the others then, they greet)  
"Welcome ye to gardens fair, no fear shall be  
on you—nor shall ye grieve!"

50 And those with burning thirst shall call to  
those in gardens fair:  
"Spare us ye some water or whatsoever Allah  
hast bestowed on you!"  
They answer, "Allah hath forbidden both  
to the condemned

51 "Who had chosen fun and frolic as their goal  
and whom life's transient pleasures had  
deceived."

This day We ignore them even as they had  
ignored this day—(And We reject them)  
even as they had rejected Our warnings.

52 For We, indeed, had bestowed on them a code  
with clear instructions—  
a guide and blessing for those who would  
believe.

53 What do they await except the fulfilment of  
the promise?

But when the promise is fulfilled those who  
had until then neglected it will say,  
"Had the Messengers of our Lord really  
come with Truth?

Have we really none to intercede for us  
(or, to share our guilt)?

Can we really not go back so that we may  
live a life different from the life we lived?"

Bewildered are their souls:

Their own convictions have now impounded  
them!

54 Verily, Allah, your Lord, is He who made the  
heavens and the earth in definite stages—  
and then established His domain o'er all.  
Hastily the veil of night covereth the day.  
The sun, the moon, the stars do all revolve  
according to His bidding.  
Is it not for Him (alone) to (both) create and  
to command?!

Glory be to Allah, the Sustainer of all.

55 Call ye on your Lord, humbly and in secrecy:  
Verily, He loveth not those who display (virtue).

56 And cause ye no disturbance in the land after  
things have been set right.  
Call on Him with fear and longing.  
The blessings of your Lord are (ever) nigh  
to the virtuous.

57 He it is who sends the winds of promise as  
heralds to announce His blessings:  
they trail the heavy-laden clouds to parched  
lands and shower them with rain  
and lo, there rises every kind of vegetation!  
Thus, indeed, do come to life the dead:  
if only ye would understand!

58 From a soil that is good there springs forth,  
at its Lord's behest, luxurious vegetation;  
but from that which is contaminated there  
springs forth naught but thorns and thistles:  
thus do We, elaborately, illustrate our signs  
to those who would be grateful.



69 "Why do ye marvel that a message there has come to you from your Lord, and through a man from 'mongst yourselves, to warn you?

Rejoice ye in as much as He had made you successors of *Nuh's* people, and raised your stature in the midst of His creation!

Acknowledge ye the blessings of Allah, so that ye may prosper."

70 They said,

"Wouldst thou have us worship Allah only and entirely forsake those whom our fathers worshipped?

(Go thou!) and bring down on us what thou wilt, if thou art of the truthful!"

71 He said,

"Already have enveloped you illusions arising from the wrath of your Lord!

Would ye dispute with me (as realities) mere names confabulated by your fathers and yourselves?

No proof has Allah bestowed on them! Continue then to wait, I too shall be patient."

72 So We rescued him and those with him by blessings from Ourselves.

And We pulled out by their very roots those who had denied Our signs and would not e'er believe.

8 \*\*\* 388

73 And to *Thamud*, their compatriot, *Salih* :

He said, "O my people! Serve ye Allah (only); no deity, for you, is there apart from Him. And now has come to you this sign of your Lord: this she-camel of Allah is for you a memento (of His mercy);

let her freely graze over Allah's earth;

let no evil touch her—lest dire calamity befall you.

74 "Rejoice ye in as much as He has made you vicegerents after 'Ad and spread you o'er the land.

On (fertile) plains you build your castles; and, in the hills, you carve retreats.

Recall ye, therefore, Allah's blessings—and spread not o'er the earth as mischief-mongers!"

75 The mighty and disdainful among his people said to the weak and faithful 'mong themselves:

"Do ye think that *Salih* is, in truth, a Messenger from His Lord?"

They said,

"(In any case) We have faith in what has been revealed through him!"

76 Said they with scorn:

"What ye believe that we reject."

77 (Defiantly) they hamstringed the she-camel against their Lord's injunctions and called, "O *Salih*!

Now bring down what you had threatened, if thou art really of the Messengers!"

78 The earthquake seized them and morning found them on their faces, dead, in their dwellings!

79 (Regretfully) he forsook, murmuring,

"O my people! I did, indeed, convey to you the message of my Lord and offered you good counsel.

But you never cared for those who gave advice."

80 And *Lut* when he addressed his people:

"Would ye surpass every single one among the peoples who have gone before you, in lewdness?

81 "Would ye go to men, to quell your passions, instead of women?

Ye do, indeed, transgress all bounds."

82 No answer did his people give except to say: "Drive them out from midst ourselves.

These are the prudes who would be pure!"

83 So We rescued him and those with him except his wife—she was among the laggards!

84 And We rained calamity upon them!

See! How it (always) ends for those (who would persist) in evil!

- 85 And to Madyan their tribesman, Shu'aib.  
He (too) said,  
"O my people, serve ye Allah (only);  
no deity, for you, is there apart from Him!  
Lo, there has come to you a Message from  
your Lord:  
Be honest with your measures and your scales.  
Defraud not men of their just dues;  
cause ye no rift when things are going right.  
That—that is best for you if ye would be  
believers.
- 86 "Waylay not men on every path making them  
false promises and diverting from the path  
of Allah, those who trust in Him, through  
crooked arguments.  
Recall ye (days) when ye were few and He  
increased you, and see ye for yourselves  
the usual end of those who would intrigue.
- 87 "And if there be a group, among you, who  
believe in what I have been sent down with,  
and a group who disbelieve, wait ye then  
until Allah doth arbitrate between you—  
for He is Judge beyond all judges."
- 88 The mighty 'mong his people who disdained  
him threatened:  
"We shall expel thee, and those with thee,  
from our town—unless ye conform to our  
usages!"  
He said,  
"What, even if we were to find them irksome?
- 89 "We should be guilty of betrayal towards  
Allah if we should go back to your ways  
after Allah has rescued us from them.  
Nor could we turn to them unless Allah,  
our Lord, should so wish:  
The knowledge of our Lord doth all encompass  
and in Allah we have put our trust.  
Do Thou, Our Lord, arbitrate truly between  
us and our people!  
Thou art the final Arbiter!"

يُحْيِيهِمْ أَنْ جَاءَهُمْ رَسُولٌ مِنْ رَبِّهِمْ  
عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَ الْغَافِلِينَ ۖ وَأَذْكُرُوا  
إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِهِمْ قُلُومَ  
نُوحٍ وَآدَمَ فِي الْخَلْقِ بَصَلَةً ۚ  
فَإِذْ كُنُوا آيَةً لِلْعَالَمِينَ ۚ  
قَالُوا إِنَّا جِئْنَا لِنُعْبُدَ اللَّهَ وَحْدَهُ وَ  
نَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَلَيْتَنَا  
نَعْبُدُ مَا لَنَا مِنْ لَدُنْهِ مِنَ الصِّدْقِ ۚ  
قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ  
وَغَضَبٌ أَجْزَأُ مِنْ رَبِّكُمْ فِي أَسْمَائِهِ  
مَعِينَةٌ مُؤَمِّلَةٌ ۚ وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ  
بِهِمْ مِنْ سُلْطَانٍ فَانظُرُوا إِلَى مَا لَكُمْ  
مِنْ الْمُنَظَرِ ۚ  
فَالْحَقِينَةُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ وَتَوَّابًا  
وَقَطْعَانًا ۚ أُولَئِكَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَمَا كَانُوا مُؤْمِنِينَ ۚ  
وَالَّذِينَ آمَنُوا وَآخَاهُمْ صَلَاحًا ۚ  
يَقْرَأُ الْغَيْثُ وَاللَّهُ مَالِكُومِنَ الْوَيْ  
غَةِ ۚ قَدْ جَاءَكُمْ كَلِمَةٌ مِنْ رَبِّكُمْ  
هَذِهِ نَاقَةُ اللَّهِ الَّتِي كَذَّبْتُمْ عَنْهَا  
تَأْكُلُ فِي أَزْوَاجِهِمْ وَلَا تَمْسُرُهَا  
بِئْسَ مَا تَأْكُلُ ۚ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ۚ  
وَإِذْ كُنْتُمْ أَزْوَاجًا خَلَقْنَاكُمْ خُلَفَاءَ مِنْ أَعْدَائِكُمْ  
فَإِذْ كُنْتُمْ فِي الْأَرْضِ مِثْقَلُونَ ۚ  
فِي الْأَرْضِ مُقْسِدِينَ ۚ  
قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ  
لِلَّذِينَ اسْتَغْنَوْا لَيْسَ أَمْرُهُمْ  
أَمْرُكُمْ أَنْ تَصِلَ أَفْرَسٌ مِنْ بَطْنِهِ  
قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ۚ  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي أَسْمُنَّ  
بِهِ لَغَيْرُونَ ۚ  
فَخَرُّوا يُنَادِيهِمْ الْغَايَةُ عَنْهُمُ رَجُلٌ  
وَقَالُوا بَعْضُ الْغَايَةِ بَعْضُ مَا لَكُمْ مِنْ  
لَدُنْ رَبِّكُمْ ۚ  
فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
الْأَرْضِ جُثَايِمٍ ۚ  
فَقَتَلَ عَنْهُمُ وَكَانَ يُقِيمُ لَقَدْ آتَيْنَاهُمْ  
رِسَالَةً تَنْبَحُثُ لَكُمْ وَلَكِنْ لَا

يُحْيِيهِمْ أَنْ جَاءَهُمْ رَسُولٌ مِنْ رَبِّهِمْ  
عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَ الْغَافِلِينَ ۖ وَأَذْكُرُوا  
إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِهِمْ قُلُومَ  
نُوحٍ وَآدَمَ فِي الْخَلْقِ بَصَلَةً ۚ  
فَإِذْ كُنُوا آيَةً لِلْعَالَمِينَ ۚ  
قَالُوا إِنَّا جِئْنَا لِنُعْبُدَ اللَّهَ وَحْدَهُ وَ  
نَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَلَيْتَنَا  
نَعْبُدُ مَا لَنَا مِنْ لَدُنْهِ مِنَ الصِّدْقِ ۚ  
قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ  
وَغَضَبٌ أَجْزَأُ مِنْ رَبِّكُمْ فِي أَسْمَائِهِ  
مَعِينَةٌ مُؤَمِّلَةٌ ۚ وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ  
بِهِمْ مِنْ سُلْطَانٍ فَانظُرُوا إِلَى مَا لَكُمْ  
مِنْ الْمُنَظَرِ ۚ  
فَالْحَقِينَةُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ وَتَوَّابًا  
وَقَطْعَانًا ۚ أُولَئِكَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَمَا كَانُوا مُؤْمِنِينَ ۚ  
وَالَّذِينَ آمَنُوا وَآخَاهُمْ صَلَاحًا ۚ  
يَقْرَأُ الْغَيْثُ وَاللَّهُ مَالِكُومِنَ الْوَيْ  
غَةِ ۚ قَدْ جَاءَكُمْ كَلِمَةٌ مِنْ رَبِّكُمْ  
هَذِهِ نَاقَةُ اللَّهِ الَّتِي كَذَّبْتُمْ عَنْهَا  
تَأْكُلُ فِي أَزْوَاجِهِمْ وَلَا تَمْسُرُهَا  
بِئْسَ مَا تَأْكُلُ ۚ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ۚ  
وَإِذْ كُنْتُمْ أَزْوَاجًا خَلَقْنَاكُمْ خُلَفَاءَ مِنْ أَعْدَائِكُمْ  
فَإِذْ كُنْتُمْ فِي الْأَرْضِ مِثْقَلُونَ ۚ  
فِي الْأَرْضِ مُقْسِدِينَ ۚ  
قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ  
لِلَّذِينَ اسْتَغْنَوْا لَيْسَ أَمْرُهُمْ  
أَمْرُكُمْ أَنْ تَصِلَ أَفْرَسٌ مِنْ بَطْنِهِ  
قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ۚ  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي أَسْمُنَّ  
بِهِ لَغَيْرُونَ ۚ  
فَخَرُّوا يُنَادِيهِمْ الْغَايَةُ عَنْهُمُ رَجُلٌ  
وَقَالُوا بَعْضُ الْغَايَةِ بَعْضُ مَا لَكُمْ مِنْ  
لَدُنْ رَبِّكُمْ ۚ  
فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
الْأَرْضِ جُثَايِمٍ ۚ  
فَقَتَلَ عَنْهُمُ وَكَانَ يُقِيمُ لَقَدْ آتَيْنَاهُمْ  
رِسَالَةً تَنْبَحُثُ لَكُمْ وَلَكِنْ لَا

- 90 The wily chiefs among his people said:  
 "If you persist in following *Shu'aib*, you  
 shall, indeed, be lost!"
- 91 But calamities seized them (too) and morning  
 found them prostrate in their homes—
- 92 They who had *Shu'aib* scorned—as if in them  
 they ne'er had bossed! They who had *Shu'aib*  
 scorned—'tis they who lost!
- 93 (Regretfully) he forsook them murmuring:  
 "O my people I did, indeed, convey to you  
 the message of my Lord and offered you  
 good counsel.  
 O, how is one to weep o'er those who will  
 not heed!

10 \*\*\* 390

- 94 No apostle sent We to a community without  
 (simultaneously) seizing them with anxiety  
 and distress so that they may be softened.
- 95 Then we replaced their dearth with plenty  
 until they prospered.  
 But they began to say:  
 "Yes, distress and joy had touched our fathers  
 (too)."  
 But lo, We seized upon them suddenly while  
 they were unawares!
- 96 If only the people of the towns were to believe  
 and pay heed, We should, indeed, throw open  
 to them blessings from heaven and earth!  
 But they insisted on rejecting.  
 So We seized them with what they had deserved.
- 97 Do the people of the towns feel secure against  
 the coming of Our wrath at night while they  
 are (all) asleep?
- 98 Or do the people of the towns feel secure against  
 the coming of Our wrath in day-time while  
 they are awake?
- 99 Are they invulnerable against the (unseen)  
 plans of Allah?  
 None deem themselves to be invulnerable  
 against the (unseen) plans of Allah—except a  
 people doomed!

11 \*\*\* 391

- 100 Is there no lesson for those who inherit the  
 land from those who had possessed it?!  
 (Do they not see) that if We wish to punish  
 them for their sins, their hearts too We  
 can seal up so that they could not feel?
- 101 There lie the towns!  
 Their stories we have told thee.  
 Verily, their Messengers had come to them  
 with proofs.  
 But they could not accept what they had,  
 ere then, scorned!  
 Thus doth Allah seal the hearts of unbelievers.
- 102 Few, indeed, We found willing to fulfil their  
 covenant (with Allah)—  
 The vast majority among them We found  
 to be untrustworthy.
- 103 Then, after them, We commissioned *Musa*  
 with Our signs  
 to *Fir'aun* and his chiefs but they heaped  
 insults on them!  
 See (thee for thyself)!  
 What (dire) end there was of mischief makers!
- 104 *Musa* said,  
 "O *Fir'aun*, I am an envoy from the Lord  
 of all peoples!
- 105 "One bound to truth, incapable of saying  
 aught about Allah but the Truth:  
 I have been sent to you from your Lord  
 with ample credentials.  
 So send thou back with me the *Bani Isra'il*!"
- 106 He said,  
 "Indeed! If thou hast come with credentials  
 then show them forth if thou art 'mong  
 the truthful!"
- 107 So, he threw his rod, and lo, it was a serpent  
 clear!
- 108 He raised his hand, and lo, it was clear to  
 all who saw!

12 \*\*\* 392

109 The chiefs among the people of *Fir'aun* said (to themselves): "He is, indeed, a cunning sorcerer!"

110 "His aim is to dislodge you from your high domain."  
"What then would you suggest?"

111 (Aloud) they counselled:  
"Put him and his brother off and despatch criers to the towns

112 "To gather all those learned in the magic lore."

113 Lo! there have come all the sorcerers to *Fir'aun*.  
They ask:  
"(Will ample) gifts be ours when we have been victorious?"

114 He said,  
"Yes, and ye shall be among my courtiers."

115 They said,  
"O *Musa*! Wouldst thou be the first to cast?  
Or shall we cast?"

116 He said,  
"Cast ye!" So when they opened (the debate) they cast a spell (of fear) upon the people and so subdued them with the intense magic (of their speech).

117 So We inspired *Musa*:  
"Now strike out with thy rod (of truth)"—  
and lo! it had engulfed all their sophistries which they invented.

118 So truth prevailed and vain became all their confabulations.

119 They were completely beaten and made to look e'er so small.

120 The learned in the magic lore bowed low in all submission.

وَمَا وَجَدْنَا لَكَ كُفْرًا مِنْ عِنْدِهِ

وَأَنْ وَجَدْنَا لَكَ كُفْرًا مِنْ عِنْدِهِ

شَرُّ بَعْضُنَا مِنْ بَعْضِهِمْ وَمَنْ يَلْتَمِسْ

إِلَى زُرْعُونَ وَمَلِكِهِمْ قُلُوبًا يَهْتَ

قَالُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

وَقَالَ مُوسَى يُفْرَعُونَ إِنِّي رَسُولٌ مِنْ

رَبِّ الْعَالَمِينَ

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا

الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ

قَالَ إِنَّكَ جِئْتَ بِآيَةٍ قَالِي بِنَا

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

فَأَلْفَ عَصَاةٍ فَاذْهَبْ أَهْلَ تَبْعَانِ مَبِينٍ

وَنَزَعْنَاهُ مِنْ قُلُوبِهِمْ بَصِيرَةَ الْغَافِقِينَ

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا

لَسَاحِرٌ عَلِيلٌ

يُرِيدُ أَنْ يُنْفِرَ بِكَ قَوْمَهُ فَتُتْلَ مَا أَفَّا

تَأْمُرُونَ

قَالُوا أَتُحِبُّهُ وَآخَاهُ وَارْتَبِلْ فِي الْمَلَكِ

خَيْرِينَ

يَا كُذِّبْ بِحُجْرٍ عَلَيْهِ

وَجَاءَ السَّحَرَةُ فَنَجَحُونَ قَالُوا إِنَّ لَنَا

لَنَجْوَإِنَّا كَمَا تَنْتَظِرُونَ

قَالَ نَعَمْ وَإِنِّي أَخَافُ أَنْ يُنْفِرَ بِكُمْ

قَالُوا لِمَ نَأْمُرُ بِمَا نَأْمُرُ وَمَا نَنْهَى

نُؤْمِنُ بِحُجْرٍ عَلَيْهِ

قَالَ الْفُؤَاءُ فَلَمَّا الْقَوْاسُ سَوَّوْا الْعَيْنَ

السَّائِرَ وَأَسْرَوْهُمُوهُمْ وَجَاءَهُ

بِسُحْرٍ عَظِيمٍ

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ

فَأَذَاهُ تَلَقَّى مَا يَأْكُلُونَ

قُلُوبَهُمُ الْحَقُّ وَبَطْلٌ مَا كَانُوا

يَعْمَلُونَ

فَعَلُوا هَؤُلَاءِ وَتَلَاوُا صُغِيرِينَ

وَالْحَقُّ السَّحَرَةُ لِيُجِيدِينَ

قَالُوا أَسْمَاءُ بَرَّتِ الْعَالَمِينَ

وَقَالَ الْمَلَأُ كُفْرًا مِنْ عِنْدِهِ

وَأَنْ وَجَدْنَا لَكَ كُفْرًا مِنْ عِنْدِهِ

شَرُّ بَعْضُنَا مِنْ بَعْضِهِمْ وَمَنْ يَلْتَمِسْ

إِلَى زُرْعُونَ وَمَلِكِهِمْ قُلُوبًا يَهْتَ

قَالُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

وَقَالَ مُوسَى يُفْرَعُونَ إِنِّي رَسُولٌ مِنْ

رَبِّ الْعَالَمِينَ

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا

الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ

قَالَ إِنَّكَ جِئْتَ بِآيَةٍ قَالِي بِنَا

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

فَأَلْفَ عَصَاةٍ فَاذْهَبْ أَهْلَ تَبْعَانِ مَبِينٍ

وَنَزَعْنَاهُ مِنْ قُلُوبِهِمْ بَصِيرَةَ الْغَافِقِينَ

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا

لَسَاحِرٌ عَلِيلٌ

وَقَالَ الْمَلَأُ الْكَافِرِينَ كُفْرًا مِنْ عِنْدِهِ

وَأَنْ وَجَدْنَا لَكَ كُفْرًا مِنْ عِنْدِهِ

شَرُّ بَعْضُنَا مِنْ بَعْضِهِمْ وَمَنْ يَلْتَمِسْ

إِلَى زُرْعُونَ وَمَلِكِهِمْ قُلُوبًا يَهْتَ

قَالُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

وَقَالَ مُوسَى يُفْرَعُونَ إِنِّي رَسُولٌ مِنْ

رَبِّ الْعَالَمِينَ

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا

الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ

قَالَ إِنَّكَ جِئْتَ بِآيَةٍ قَالِي بِنَا

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

فَأَلْفَ عَصَاةٍ فَاذْهَبْ أَهْلَ تَبْعَانِ مَبِينٍ

وَنَزَعْنَاهُ مِنْ قُلُوبِهِمْ بَصِيرَةَ الْغَافِقِينَ

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا

لَسَاحِرٌ عَلِيلٌ

يُرِيدُ أَنْ يُنْفِرَ بِكَ قَوْمَهُ فَتُتْلَ مَا أَفَّا

تَأْمُرُونَ

قَالُوا أَتُحِبُّهُ وَآخَاهُ وَارْتَبِلْ فِي الْمَلَكِ

خَيْرِينَ

يَا كُذِّبْ بِحُجْرٍ عَلَيْهِ

وَجَاءَ السَّحَرَةُ فَنَجَحُونَ قَالُوا إِنَّ لَنَا

لَنَجْوَإِنَّا كَمَا تَنْتَظِرُونَ

قَالَ نَعَمْ وَإِنِّي أَخَافُ أَنْ يُنْفِرَ بِكُمْ

قَالُوا لِمَ نَأْمُرُ بِمَا نَأْمُرُ وَمَا نَنْهَى

نُؤْمِنُ بِحُجْرٍ عَلَيْهِ

قَالَ الْفُؤَاءُ فَلَمَّا الْقَوْاسُ سَوَّوْا الْعَيْنَ

السَّائِرَ وَأَسْرَوْهُمُوهُمْ وَجَاءَهُ

بِسُحْرٍ عَظِيمٍ

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ

فَأَذَاهُ تَلَقَّى مَا يَأْكُلُونَ

قُلُوبَهُمُ الْحَقُّ وَبَطْلٌ مَا كَانُوا

يَعْمَلُونَ

فَعَلُوا هَؤُلَاءِ وَتَلَاوُا صُغِيرِينَ

وَالْحَقُّ السَّحَرَةُ لِيُجِيدِينَ

قَالُوا أَسْمَاءُ بَرَّتِ الْعَالَمِينَ

وَقَالَ الْمَلَأُ كُفْرًا مِنْ عِنْدِهِ

وَأَنْ وَجَدْنَا لَكَ كُفْرًا مِنْ عِنْدِهِ

شَرُّ بَعْضُنَا مِنْ بَعْضِهِمْ وَمَنْ يَلْتَمِسْ

إِلَى زُرْعُونَ وَمَلِكِهِمْ قُلُوبًا يَهْتَ

قَالُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

وَقَالَ مُوسَى يُفْرَعُونَ إِنِّي رَسُولٌ مِنْ

رَبِّ الْعَالَمِينَ

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا

الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ

قَالَ إِنَّكَ جِئْتَ بِآيَةٍ قَالِي بِنَا

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

فَأَلْفَ عَصَاةٍ فَاذْهَبْ أَهْلَ تَبْعَانِ مَبِينٍ

وَنَزَعْنَاهُ مِنْ قُلُوبِهِمْ بَصِيرَةَ الْغَافِقِينَ

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا

لَسَاحِرٌ عَلِيلٌ

يُرِيدُ أَنْ يُنْفِرَ بِكَ قَوْمَهُ فَتُتْلَ مَا أَفَّا



122 The Lord of *Musa* and *Harun*!"

123 *Fir'aun* fumed:

"Believe ye in Him ere I give ye leave?  
This is, indeed, a plot which ye have plotted  
in my city to drive out its inhabitants!  
Soon will ye know!"

124 "I shall tear apart your hands, your feet  
on opposite sides and have you hung on  
gibbets all together!"

125 They said,

"Verily to our Lord we turn.

126 "Thou dost prosecute us for nought but  
that we readily accepted the evidence of  
our Lord when it came before us!

O Our Lord, let us depart in steadfastness  
and call us in as those who have submitted!"

13 \*\*\* 393

127 And the chiefs among the people of *Fir'aun*  
asked:

"And wouldst thou leave unscathed *Musa*  
and his people so that they may spread  
sedition in the land and overthrow thyself  
and thy deities?"

He said,

"Anon! we'll slay their sons and will possess  
alive their women!

All power of life and death have we o'er  
them."

128 *Musa*, counselled he his people:

"Ask aid of Allah (only) and be ever steadfast.  
Earth's (sovereignty) belongs to Allah;  
bequeaths it He to whom He will among  
His servants.

The final (outcome) is for those who constantly  
beware!"

129 Moaned they,

"Ere thou didst come to us we suffered,  
and ever since then too continue we to  
suffer . . ."

He consoled:

"Perhaps your Lord intends destroying your  
oppressors and will make you their heirs;  
perhaps, He only tests you by your actions."

14 \*\*\* 394

130 We seized the people of *Fir'aun* with years  
(of pestilence) and dearth of crops so that  
they may realize.

131 But when plenty followed, they did boast:  
"This is our due!"

When evil had encompassed them they  
had ascribed it to the presence of *Musa*  
and those with him!

Indeed! Were not their evil plights (mere  
punishments) from Allah?

But most of them were unaware!

132 They said to *Musa*,

"Whatever signs thou mayest bring to guile  
us with them, in thee we'll not believe!"

133 So We sent upon them swarms of locusts,  
lice and frogs and blood—scourges manifest:  
still they disdained.

They were a people steeped in crime.

134 And every time there fell on them adversity,  
they said,

"O *Musa*, pray for us to thy Lord—according  
to the covenant He has made with thee—  
If thou wilt rid us of this calamity we shall  
believe in thee and we shall release the  
*Bani Isra'il*."

135 But when We cleared them of the pestilence—  
and some time had passed by, lo, they  
were breaking faith.

136 So We took vengeance and drowned them  
in the sea—

because they scorned Our signs and were  
of them deliberately oblivious.



- 143 When *Musa* had completed the set duration,  
and his Lord addressed him, he begged,  
"O my Lord, reveal Thyself, so that I may  
see Thee!"  
He said,  
"See Me, thou canst not! But cast thy eyes  
upon yon mountain-side.  
If thou canst stand the sight (of all its glory)  
Myself thou shalt have seen!"  
Lo! the glory of his Lord shone on the mountain  
and struck his eyes like dazzling dust and  
*Musa* fell in swoon.  
And when he finally recovered, he murmured:  
"Glory be to Thee! I beg forgiveness of Thee.  
I am the humblest of Thy devotees."
- 144 He said,  
"O *Musa*, I have chosen thee from 'mong  
all men to be My Envoy and the bearer of  
My Word.  
So, take then what I give thee and be among  
the grateful."
- 145 And We inscribed for him upon the tablets  
Commandments governing all things and  
elucidations of all things.  
Take these in seriousness, and bid your  
people take them as their heirlooms!  
Soon will I show you the destination of  
the untrustworthy.
- 146 Soon will I take away, perception of my signs  
from those who falsely set themselves as  
mighty in the land.  
Even if they see all the signs before them  
none will they perceive.  
Even if they see the path of rectitude before  
them they will not follow it;  
wherever they will find the path of error  
that they will adopt.  
All this because they scorned Our signs  
and were of them deliberately oblivious.
- 147 They who repudiate Our signs and would deny  
the final facing—futile are their deeds!  
What compensation do they hope for except  
for what they did?
- 148 In his absence, *Musa's* people made from  
their ornaments the image of a calf that  
lowed!  
Did they not see that it could not answer them  
nor give them guidance?  
And yet, they worshipped it and thus trans-  
gressed!
- 149 But when they stumbled on the truth, and  
realized that they had gone astray, they said,  
"Unless our Lord has mercy on us and  
forgives us we shall, indeed, be lost."
- 150 When *Musa* went back to his people, angered  
and distressed, he said,  
"Ill have ye acted for me in my absence!  
Did ye try to hasten your Lord's decrees?"  
Put he down the Tablets, caught his brother  
by his locks and him to himself he dragged—  
He said,  
"Son of my mother! The people overpowered  
me and almost killed me.  
Let not my enemies now gloat o'er me.  
Include me not among the group that trans-  
gressed."
- 151 He prayed,  
"O my Lord! Forgive me and my brother!  
Admit us to Thy mercy.  
O Thou the Merciful, above all mercy."

16 \*\*\* 396

- 152 Verily those who took the (golden) calf for  
worship were o'erwhelmed with the anger  
of their Lord and suffered ignominy  
in the immediate future.  
Thus do We punish those who fabricate.
- 153 Those who commit wrongful deeds but soon  
repent thy Lord is to them afterwards  
Forgiving, Merciful.
- 154 When *Musa's* anger had abated—lifted he  
the tablets in the text of which were the  
guidance and the blessings for those who  
were inclined towards their Lord.

155 Musa brought seventy of his people for Our audience.

But when a thunderstorm o'ertook them he said,

"O my Lord, if Thou hadst so desired Thou couldst have ere now ended them and me! Wouldst Thou destroy us for the deeds of foolish ones amongst us?

This is but Thy test!

By it Thou dost cause to stray whom Thou wilt, and Thou dost guide aright whom Thou wilt.

Thou art our Friend!

Forgive us Thou and bless us.

Thou art the best of those who condone

تَجْعَلُنِي مَعَ الْقَوْمِ الظَّالِمِينَ ۝

قَالَ رَبُّ الْغَوْرِ يَٰ ذُرِّيَّتُ! لَا تَخَافُ

فِي رَحْمَتِي وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

إِنَّ الَّذِينَ أَخَذُوا الْعَهْدَ وَالْعَهْلَ سَيْنَا لَهُمْ

عَذَابٌ مِمَّنْ نَعْلَمُ وَأُولَئِكَ فِي الْعَذَابِ

الدَّالِيَاءِ وَلَئِنْ لَمْ يَجْزِ الْمُفْتَرِينَ ۝

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ

بِمَا عَمِلُوا وَأَمَّا الَّذِينَ آمَنُوا وَلَمْ يَبْغُوا

لِقَوْلِهِمْ ۝

وَلَقَدْ اسْتَسْكَتَ عَنْ مُوسَى الْعَصْبُ أَخَذَ

الْأَوَّلَةَ وَفِي الْخَلْقِ هَدًى وَكَرَمًا

لِلَّذِينَ هُمْ لَهُمْ خَيْرٌ مِّنْ رَّحْمَتِي ۝

وَإِذْ أَخَذَ مُوسَى كَهْنُوتَهُ سَبْعِينَ رَجُلًا

لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ

وَلَا تَاقَى الْفَلَاحُ لَنَا بِمَا فَعَلَ الشَّيْطَانُ

بِنَا إِنَّ هِيَ إِلَّا رَحْمَتُكَ تَجْعَلُ بَيْنَنَا

مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ إِنَّكَ

وَلَدَائِقُ الْغَيْبِ لَنَا وَارْحَمْنَا وَأَنْتَ

خَبِيرُ الْغَائِبِينَ ۝

وَالَّذِينَ آمَنُوا مِن بَنِي إِسْرَءِيلَ

وَفِي الْآخِرَةِ إِذَا خُذُوا النَّفْسَ

عَنَّا فِي أُصْحَابِهِم مِّنْ أَشْرَارٍ وَكَافِرٍ

وَصِيحَتْ كُلُّ فُجَاءٍ فَأَسْلَبَتْهُمُ الذُّلُومُ

يَتَخَوَّنُونَ وَيُؤْتُونَ الزُّكُوفَ وَالْكَافِرِينَ

هُمُ الْبَائِسُونَ الْضَالُّونَ ۝

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي

أَتَاهُ الْوَحْيُ وَكَذَلِكَ مَكْتُوبٌ عَلَيْهِمْ هُمْ فِي

الْقُرْآنِ وَالْإِنْجِيلِ يَأْمُرُهُمُ بِالْقُرْآنِ

وَيَنْهَاهُمْ عَنِ الْكَافِرِ وَلَهُمُ الْفَلَكِيبُ

وَيُخْرِجُهُمْ عَلَيْهِمُ الْغُلَقُوبُ وَيَضَعُهُمْ

أَحْزَانَهُمْ وَالْأَخْلَافُ الْفِي كَانَتْ عَلَيْهِمْ

وَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَلَعَزُّوهُ

وَالَّذِينَ آمَنُوا بِهِ وَالَّذِينَ آمَنُوا بِهِ

أُولَئِكَ هُمُ الْمُتَّقُونَ ۝

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ

رَبُّهُ ۝ قَالَ رَبِّ ارْنِي الْقُرْآنَ ۝

قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظِرْ لِي الْبَعْلَ

فَإِنِ اسْتَفْعَلَ مِنْكَ لَنْ أُقْسِمَتْ

تُرِيَهُ ۝ فَلَمَّا جَاءَ رَبُّهُ لِيَلْجَلَ جَعَلَهُ

دُخَانًا وَمَخْرُومًا صُحُفًا فَلَمَّا أَفَاقَ

قَالَ سُبْحَنَكَ ثَبَّتَ إِلَيْكَ وَانَا أُولُ

الْمُؤْمِنِينَ ۝

قَالَ يُمُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى

النَّاسِ بِرِسَالَتِي وَبِجَلَّتِي فَقَدْ مَنَّ

أَتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ۝

وَكَبَّرَ لَهُ فِي الْآلَاءِ مِمَّنْ يَمُنُّ

فَوْعُظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ

فَعَزَّزْنَا بِقُوَّةٍ وَأَمْرٍ قَوْمَكَ بِأَخْلَافِنَا

بِأَحْسَنِ مَا دُرِيَ كَذَلِكَ الْفَيْضُ ۝

سَأَصْحَبُكَ مِنَ الْبَنِيِّ الَّذِينَ يَتَكَلَّمُونَ

فِي الْأَرْضِ بِغَيْرِ عِلْمٍ ۝ وَلَنْ تَرِيَنَا

عَلَىٰ أَيْدِيكَ يُؤْمِنُ بِهِمْ ۝ وَانْ تَرَوْا

سَوِيلَ الرَّسُولِ لَا يَخْلُفْهُ وَهُوَ سَبِيلُ الْوَدَّ

تَرَوْا سَبِيلَ الْفَيْضِ يُخَدِّدُ سَبِيلَ الْوَدَّ

بِأَحْسَنِ مَا دُرِيَ الْوَدَّ وَكَانُوا غَنِيًّا

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ

حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا

مَا كَانُوا يَعْمَلُونَ ۝

وَالَّذِينَ قَوْمٌ مُّؤْمِنِينَ مِنْ عِبَادِهِ مِنْ

حَوْلِهِمْ عَمَلٌ جَسَدٌ أَلَهُمْ الْوَدَّ

يَرَوْنَ أَلَهُمْ لَا يَجْلِبُهُمْ وَلَا يَخْلِبُهُمْ

سَبِيلًا مِّنْهُ ۝ وَكَانُوا ظَالِمِينَ ۝

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ

قَدْ صَلَّوْا عَلَى الْوَالِدِينَ لَمْ يَرَوْهُمْ

وَلَمْ يَخْلُفْ لَنَا التَّكْوِينُ مِنَ الْغَوْرِ ۝

وَلَمَّا رَجَعَ مُوسَى إِلَىٰ قَوْمِهِ غَضْبَانَ

أَرْسَاهُ ۝ قَالَ يَتَّبِعُوا الْفَيْضَ فِي مَنَافِقِهِ

أَجْعَلُهُمْ أَمْرًا رَّحِيمًا ۝ وَالَّذِينَ آمَنُوا

أَحْسَنُ مِنْ أُولَئِكَ ۝ وَالَّذِينَ آمَنُوا

بِأَحْسَنِ مَا دُرِيَ الْوَدَّ وَكَانُوا

يَقْتُلُونَ بَيْنَهُمْ الْغُلَقُوبُ ۝

156 "Ordain for us good in the immediate present and in the future.

We have left our guidance unto Thee!"

He said,

"My wrath I vent on whom I will; but mercy Mine extendeth o'er all things—

Soon shall I ordain it on those who guard themselves, who fulfil obligations and those who put their faith in Our signs."

157 Those who acknowledge their own compatriot, as Apostle, and as Messenger—

whom they find ordained for them in the Taurat and Injil:

"He will guide them to the good; from evil he'll restrain them."

"Prescribes He for them what is pure, forbids them what is evil."

"He doth release them from their burdens and the chains that bind them."

"It is those who put their trust in him, who lend him succour and pursue the illumination that has come with him—it is they who will prosper."

158 Say thou,

"O, ye men! Ordained am I as Allah's Messenger to all of you alike.

He to whom belongeth the Sovereignty of heaven and earth. No deity is there but He! He giveth life, He taketh life. So trust in Allah and His Messenger, the native-born Apostle who puts his trust in Allah and His word. Obey ye him so that ye may be guided!"

\*

159 There is among the followers of *Musa* a group who guide aright and with due justice.

160 We had split them into twelve brotherhood communities.

So, when his people asked for water, suggested We to *Musa*:

"Let thy staff strike at the rock!"

Burst there forth twelve streamlets and soon each man for himself had a drinking place.

We shaded them with clouds, and We provided them with fruit and meat.

"Eat of the good things We provide you."

(But they rebelled and by rebelling) no harm they did to Us—they harmed themselves!

161 (Remember) when it was said to them,

"Dwell ye in this town and seek your living where ye will.

speak ye always politely and be ye humble in your bearing.

We shall forgive you your faults and heap abundance on the good."

162 But 'mong them those inclined to mischief changed the words of polite speech prescribed.

So on them sent We pestilence from above for their transgressions.

17 \*\*\* 397

163 Ask them about the town located on the seashore, and how they had transgressed in the matter of the Sabbath: on days of Sabbath the fish came to the surface and on other days they came not near. Thus did We test them because they were given to cheat.

164 Some asked their preachers,

"Why do ye preach to those on whom Allah would visit death or misery?"

They said,

"So that it may serve as excuse to your Lord and, meanwhile, they may begin to fear."

165 When they persisted in ignoring Our admonitions

We rescued those who had tried to hold them back from evil and seized We those who had transgressed with painful punishment for all their meanness.

166 When they exceeded all the limits of iniquity.

We said to them,

"Be ye apes despised!"

167 (Remember) how thy Lord had said, till the Day of Judgment He would send against them those who would afflict them with dire misery.

Verily, thy Lord is quick to take account but He is also the Forgiving and the Merciful.

168 We have dispersed them o'er the earth as distinct communities—

Some among them are virtuous; others otherwise;

We have tested them with good and evil so that (one way or another) they may turn (to Us).

\*

169 Succeeded after them another people who too were given a Scripture.

But they succumb to lowly life and yet say :  
"We will be pardoned."

But if temptations come their way again,  
they will again succumb to them!  
Do not their Scriptures enjoin them to  
ascribe naught to Allah but the Truth?  
Have they not themselves read therein :  
"A future bright awaiteth those who beware?"  
Why then do ye not understand?

170 And as for those who hold fast to the Covenant  
and stand fast to their duties—We never  
leave unrequited the wages of reformers.

171 (Remember) when the mountain towering  
above them shook as if it was about to fall :  
(We had said),  
"Hold ye fast what We have given you,  
and ever keep in mind what is inscribed  
therein; perchance you will (thereby) be  
saved."

18 \*\*\* 398

172 When thy Lord made man, and his progeny  
from his loins, and made them testify about  
themselves, He asked,

"Am I not your Lord?" They said, "Yes,  
we testify!"

This, lest ye say on the day of judgment :  
"Of this we were quite unaware!"

173 Or lest ye say,  
"Our forefathers had worshipped others before  
us and we were but their heirs;  
wouldst Thou punish those who were mere  
victims (of the past)?"

174 Thus do We elaborate Our signs—so that  
perchance they may turn back.

175 Relate to them the story of him to whom We  
sent Our signs, but who evaded them—  
and lo, *Shaitan* followed him and led him  
quite astray.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ  
كُفُّوا زُجُرَكُمْ خَالِصِينَ ۝

وَلَا تَذْكُرْ بَرَكَاتِ رَبِّكَ لِيُبَعِثَنَّ عَلَيْهِمْ إِلَى  
يَوْمِ الْقِيَامَةِ مَنْ يَسُودُهُمْ سُوءَ الْعَذَابِ  
إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۝ وَلَئِنْ  
لَعَنُوا وَرَجِمُوا ۝

وَتَطَعْنُوهُمْ فِي الْأَمْثَلِ أَمَّا هَؤُلَاءِ  
الضَّالِّينَ وَمِنْهُمْ ذُنُوبٌ ذُلَالٌ  
وَبَلَوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ۝

خَلَقَ مِنْ بَعْدِهِمْ خَلْفًا وَرَوَّى الْكَيْبَ  
يَا حُدَّادُ عَرَضَ هَذَا الْأَدْنَى وَيَكُونُ  
سَبْعًا لَنَا وَلَهُمْ أَنْتُمْ عَرَضَ بَيْنَهُ  
يَا حُدَّادُ هَذَا الْأَدْنَى خَلَقَ عَلَيْهِمْ بَيْنَ الْكَيْبِ  
أَنْ لَا يَقُولُوا عَلَى أَنْبِيَائِهِ الْبُحْثَ وَدَعُوا  
مَا بَيْنَهُمُ وَاللَّيْلِ الْأَخِيرَ وَخَيْرُوا لِيَذْكُرُوا  
يَتَّقُونَ ۝ أَفَلَا تَتَّقُونَ ۝

وَالَّذِينَ يُبَيِّتُونَ بِالْكَيْبِ وَأَقَامُوا  
الضَّلَاةَ إِنَّا لَا نُبْعِدُ أَعْمَارَ الْمُصَلِّينَ  
وَأَفْتَنَّا الْجَمِيلَ فَوَيْلٌ لِمَنْ كَانَتْ ظِلَّةٌ  
وَلَا يُؤْمِنُ بِاللَّهِ وَآيَاتِهِ هُمْ تَكُونُوا  
أَعْيُنُكُمْ يُقْوَى وَآذِكُمْ وَأَمَّا فِيهِ  
لَعَنُكُمْ فَتَكُونُونَ ۝

وَإِذَا أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ  
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى  
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا  
عَنْ هَذَا غَافِلِينَ ۝

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ  
وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا  
بِمَا فَعَلَ الْمُبْطِلُونَ ۝

وَلَا تَنْفُصِ الْكَلِمَةَ الَّتِي فِيهَا نَبِيُّنَا  
وَأَفْلَحَ عَلَيْهِمْ نَبَا الَّذِي أَتَيْنَاهُ لِيُنَبِّئَنَا  
فَالسَّخِرَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ  
مِنَ الْغَافِلِينَ ۝

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
بِمِثَرِ الَّذِي لَهُ مَلَكُوتُ السَّمَوَاتِ وَ  
الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ  
فَأَمْسُوا بِاللَّهِ وَرَسُولِهِ الْيَسِيِّ الَّذِي  
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ  
لَعَلَّكُمْ تَهْتَدُونَ ۝  
وَمَنْ يُؤْمَرْ مَوْسَى أَمَةً يَهْدُونَ بِالْحَقِّ  
وَيَمْنَعُونَ ۝

وَقَطَعْنَاهُمْ أَشْعَى عَشْرَةَ أَسْبَابًا أَسْبَابًا  
وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ  
أَنْ أَضْرِبْ بِعَصَاكَ الْخَضِرَ فَاتَّخَذَتْ  
يَمِينَهُ أَلَمْ تَرَ عَصَاكَ عِظًا مَا قَدْ عَلِمَ كُلُّ  
أَنْسٍ مَشْرُوعًا وَظَلَّلْنَا عَلَيْكَ الْغَمَامَ  
وَأَنزَلْنَا عَلَيْكَ الْمَنَّانَ وَالسَّلَوى كَانُوا  
مِنْ طَائِفَتٍ مَارَرْتُمْ كَهْوَ وَمَا ظَلَمُونَا  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝

وَأَقْبَلِ لَهُمْ اسْكُنْ هَذِهِ الْقَرْيَةَ  
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَلَا تُولُوا بِحِطَّةٍ  
وَأَذْكُرُوا الْيَوْمَ الَّذِي كُنْتُمْ  
خَاطِبِينَ لَهُمْ سَرَيَدُ الْمُحْشِينَ ۝  
فَبَدَّلَ الَّذِي بَيْنَ ظَلَمُونَا مِنْهُمْ قَوْلًا  
غَيْرَ الَّذِي فِي قَوْلِ الْهُم قَارَسْنَا  
عَلَيْهِمْ رَجْرَجًا مِنَ السَّمَاءِ يَمَا كَانُوا  
يَظْلِمُونَ ۝

وَمَنْ هُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ  
حَاضِرَةً الْخَيْمَ لَأُدْخِلَنَّ فِي السَّبْتِ  
إِذْ تَأْتِيهِمْ جِئَاتُهُمْ يَوْمَ سُبْحَةٍ يُنَادُونَ  
وَيَوْمَ لَا يُسَبِّحُونَ إِلَّا تَأْتِيهِمْ فَكَذَلِكَ  
نَبِّئُهُمْ بِمَا كَانُوا يَفْسُقُونَ ۝

وَلَا ذَا قَالَتْ أُمَةٌ مِنْهُمْ يَبْتَغُونَ  
قَوْلًا اللَّهُ هَلْ لَكُمْ أَوْ مَعِينٌ مَعَنَا  
شَيْدًا أَكَلُوا مَعْنَادَهُ إِلَى رَبِّكُمْ  
وَلَعَلَّهُمْ يَرْجِعُونَ ۝

فَلَمَّا لَسُوا مَا دُلُّوا بِهِ كَيْدَنَا الَّذِي  
يَنْهَوْنَ عَنِ الشُّرِّ وَأَخَذْنَا نَاكَالَ الَّذِينَ  
ظَلَمُوا وَإِذْ يَأْتِيهِمْ بِمَا كَانُوا يَفْسُقُونَ ۝

- 176 If We had so desired We should have elevated him through them, but he was drawn towards the earth and followed his desires. His likeness is the likeness of a dog: if you hold him, he slobbers; if you let him go, he slobbers. That is a fit comparison for those who (one way or another) must deny Our signs! So keep on giving them examples; perchance they will reflect.
- 177 Evil, indeed, the likeness of those who will persist in actively rejecting Our signs, and are thus to themselves unjust.
- 178 He whom Allah guideth attains his goal; he whom He abandoneth is lost.
- 179 Hell have We prepared for many denizens and citizens:  
they have hearts but feel not;  
they have eyes but see not;  
they have ears but hear not;  
they are (as insensitive) as cattle;  
no, they are worse, they are deliberately insensitive.
- 180 Befitting Allah are all beauteous names, so call ye to Him by them—  
shun those who introduce profanity in calling on Him.  
Soon will they be recompensed for their deeds.

19 \*\*\* 399

- 181 Among them We have raised communities that lead with truth and justice.
- 182 And others that reject our signs.  
Retribution will so gradually envelop them that they will hardly know.
- 183 I will bear with them: My plan is firm.
- 184 Why can they not understand:  
their comrade is no supernatural being;  
no other is he than a warner plain.

- 185 Do they reflect not on the working of the heavens and the earth, and all that Allah has created?  
What is to assure them that their time doth not draw near?  
What revelations after this will they put their faith in?
- 186 Whom Allah justly leads astray, none can guide him.  
Carried away is he by his own distractions.
- 187 They ask thee about the hour of doom: when is it expected to sail in?  
Say thou:  
"That knowledge is with my Lord only. None shall announce its sighting but He. Heavy lies its burden on heaven and earth. But, it will not come except unexpectedly! They ask thee as if thou shared the secret. Say thou (again),  
"Its knowledge is with Allah only and most men do not that perceive."
- 188 Say thou,  
"No power have I to do myself good or harm except as Allah wills.  
If I could predict the future I could have multiplied my means and escaped all misfortune.  
I am naught, indeed, but a warner and a herald of good tidings to a people who have faith."

20 \*\*\* 400

- 189 He it is who multiplied you from a single soul and made for him a mate for mutual comfort. And when he covers her she bares a tiny burden unawares.  
And when becomes it heavy pray they both to their Lord:  
"If Thou bestowest on us a healthy one we shall be 'mong the grateful.
- 190 But when He giveth them a healthy one they ascribe to others a share in the giving of the gift bestowed on them!  
High, high above is Allah o'er those whom they conjoin with Him!

- 191 Would they join with Him those who can create  
naught but are themselves created?!
- 192 They can in no way help them or help themselves!
- 193 If ye call on them for guidance they respond not :  
for you 'tis all the same—whether you plead  
or remain dumb.
- 194 Those whom ye call on, beside Allah, are helpless  
like yourselves :  
So call upon them only and let them grant  
your prayers if ye are consistent!
- 195 Have they feet to walk with?  
Have they hands to hold you?  
Have they eyes to see with?  
Have they ears to hear with?  
Say thou,  
“Assemble all your, ‘joint-gods’ let them plot  
against me; give me no respite!
- 196 “Protector mine is Allah—  
He who ordained the law!  
He will befriend the upright.
- 197 “But those you call upon, apart from Him,  
they have no power to help you nor to help  
themselves.
- 198 “If you call on them for guidance, they hear  
not.  
You see them stare at you, but they see not!”
- 199 Bear thou with them for a little while;  
persuade them towards righteousness;  
ignore the ignoramuses among them.
- 200 If temptation from *Shaitan* tempt thee, take  
refuge in Allah;  
He is the One who Hears, the One who Knows!

قُلْ لَا إِلَهَ إِلَّا أَنَا إِلَهُ الْغَيْبِ وَنِعْمَ الْغَاسِقُونَ ﴿١﴾  
مَا شَاءَ اللَّهُ وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبِ  
لَاسْتَكْبَرْتَ مِنَ الْغَيْبِ وَمَا مَسَّنِي  
السُّقُوطُ إِنَّا إِنَّا لَا نَدْرِي أَكَلَّ اللَّهُ عَلَىٰ نَفْسٍ  
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢﴾  
هَؤُلَاءِ يَخْلَقُونَ قِرْنَ ثَمْبٍ وَاجِدَةٍ  
وَجَعَلَ مَبْنَاهُمْ عَلَى السَّيْنِ الْيَمَانِ  
فَلَمَّا تَخَفُوا شَكُوتُوا عَلَيْهِ فَمَزَّتْ  
يَهُ قَالُوا أَتُفَكِّرُ وَنَعْنَعُ اللَّهُ رَبُّهُمْ أَكْبَرُ  
أَتَيْتُنَا صَاحِبًا أَكْثَرُ كُفْرًا مِنَ الْغَيْبِ ﴿٣﴾  
فَلَمَّا أَتَاهُمْ أُصْرِحُوا جَعَلَهُ لَهُ سُرَّةً  
فِيمَا أَنَا بَهُمْ مُفْعَلٌ لِّلَّاسِ الْيَشْتَرُونَ ﴿٤﴾  
أَلَيْسَ لَكُم مَّا فِي الْأَرْضِ خِزْيًا وَأَمْ يُغْنِي عَنْكُم  
وَلَا يَسْتَغْنُونَ أَنْتُمْ أَهْلُ الْأَرْضِ أَكْثَرُ  
يَعْلَمُونَ ﴿٥﴾  
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
سَوَاءٌ عَلَيْهِمْ أَدْعَوْتُمُ أَمْ لَا أَتَمُّ مَعَهُمْ  
لَئِنْ لَّمْ يَنْتَدِعُوا مِن دُونِ اللَّهِ  
عِبَادًا أَمَّا لَكُمْ فَاذْعُرْهُمْ وَلْيُفْسِدُوا  
لِكُلِّ بَنِيٍّ مِّنْكُمْ مَّصِيبِينَ ﴿٦﴾  
أَلَهُمْ أَزْجَلُ يَسْمَعُونَ بِهِمْ أَنَا مَعَهُمْ  
أَبَدًا يَبْطِشُونَ بِهِمْ أَزْمَهُمْ أَغْنِي  
يُجِيبُونَ بِهِمْ أَنَا مَعَهُمْ أَذْنُ يَسْمَعُونَ  
بِهِمْ أَفَلَا أَدْعَا شُرَكَاءَكُمْ شَاءَ  
كَيْدِي وَلَا تَنْظُرُونَ ﴿٧﴾  
إِنْ وَلِيَ اللَّهُ الْأَنْدِي تَزَلُ الْكُنْبُ  
وَهُوَ يَكُولُ الظَّالِمِينَ ﴿٨﴾  
وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَا يَسْمَعُونَ  
نَصْرَكُمْ وَلَا أَتَاهُمْ مُنْقَرُونَ ﴿٩﴾  
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ  
لَا يُجِيبُونَ ﴿١٠﴾  
خُذِ الْعِلْمَ وَأَمْرِ الْعَرَبِ وَأَغْضِ  
عَنِ الْيَهُودِ ﴿١١﴾  
وَالْحَاقَّةُ يَأْتِيكَ مِن الشَّيْطَانِ نَزْعٌ  
كَاسِدٌ بِالْبَلَاءِ إِنَّهُ يَجْمَعُ عَلَيْهِمْ ﴿١٢﴾

[illegible]



- 201 Those who are thoughtful, when some haze  
from *Shaitan* touches them, bring (the Lord)  
to mind.

And lo, their vision cleareth.

- 202 But their (false) friends push them into error  
and stop at nothing.

- 203 When thou bringest them no revelation, they  
ask :

"Why dost thou not make up one?"

Say thou,

"I follow only that which is revealed to me  
by my Lord."

These are insights bestowed by your Lord,  
a guidance and a blessing for those of faith.

- 204 When the Qur'an is recited listen ye attentively  
and observe silence—so that ye may be  
blessed.

- 205 Contemplate thou on thy Lord within thyself  
with reverence and humility,

رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ٥

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

وَأَنْصِتُوا الْعِلَاقَ يُرْسِنُونَ ٦

وَإِذْ كُذِّبَتْ فِي نَفْسِكَ نَفَرًا وَ

خِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

بِأَخَذِ وَالصَّالِّ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ٧

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ

عَنْ عِبَادَتِهِ وَيَسْجُدُونَ وَلَكِنْ يَتَعَدَّوْنَ

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ

مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ

مُتَبَوِّذُونَ ٥

وَلَا حَوْلَ لَهُمْ يُبَدِّلُ اللَّهُ فِي الْقُلُوبِ

لَا يَتَّبِعُونَ ٦

وَإِذْ أَمَرْنَا لَهُمُ مَائِدَةً فَآلُ الْوَإِلِ الْأَخْيَرِينَ

قُلْ إِنَّمَا أَدْعِي إِلَى مِثْلِ مَا يُدْعَى ٧

هَذَا بَصَائِرُ مِنَ رَبِّكَ يُهْدَى وَ

abjuring sounds or words,  
at dawn and at eventide.

And never be among those who neglect.

- 206 'Tis they who reach thy Lord :  
those who're not too proud to worship,  
those who strive to serve Him  
and those who humbly bow.

\*

## Interlude Four

### POSTSCRIPT to Book IV—*AL-KITAB*

It might have been noticed that the 36 long Suras of *Al-Kitab* group themselves into three series of consecutive Suras. The first runs from Sura *Furqan* (xxv) to Sura *Ahqaf* (xlvi) with the omission of only Sura *Ahzab* (xxxiii) which is Medinan. The second group starts with Sura *Yunus* (x) and, with the omission of Suras *Hajj* (xxii) and *Nur* (xxiv), which are both Medinan, ends with Sura *Mu'minun* (xxiii). The third series consists of only two Suras, *An'am* and *A'raf* (vi and vii).

The first two series need little individual comment. They all reflect that stage of the Prophetic mission in which, through the man whose personality had been matured by the preceding revelations, a community of the righteous is being welded together.

The mission of Jesus had a comparatively brief duration. In three short years the disciples that were drawn to his sublime personality could hardly have had time to imbibe his teaching adequately. And the obstructions, which they met in accompanying the Master and propagating his message, were not so formidable as to build up their moral sinews during the life of the Master himself.

The mission of Jesus functioned in a more temperate climate, and under a well organized Roman administration. Therefore, his teaching aimed only at a clearing of the cobwebs that had gradually bound the Jews into a people whose minds had been stunted through formalism, and who had lost the capacity to think for themselves and to distinguish between the essentials and the trivialities. Through the personality and teaching of Jesus the attention of his people was drawn to the values of humanism: they were persuaded to sift the kernel from the chaff. They were pulled out of the slough of religious ritual and, as the Qur'an in effect says, made to dream of soaring like eagles in the sky of unimpeded aspirations and action (Sec. 445). The disciples of Jesus matured only after his crucifixion. But, in the period of the great crisis itself, one of his disciples had betrayed him for twenty pieces of silver; another had denied him before the cock crowed thrice.

The Prophet of Islam had been commissioned with a more difficult task. His tribal peoples were subject to no outside authority; each tribe was a law unto itself. They subjected themselves voluntarily only to the

directions which they received from the keepers of the shrine at Mecca which many of them visited twice a year, in Spring and Autumn, when it was neither too cold nor too hot. And even this hold was light. They revolted on the slightest pretext.

The Prophet, therefore, to succeed in his mission, had to have a far more disciplined and a more numerous group of adherents. They had to be welded together in the fire of opposition, persecution and ostracism. In all these stages it was the Qur'an that moulded them through its sublime messages conveyed through their inspired leader. The 34 Suras in the above mentioned first two series were revealed mostly in the period of severest ostracism, when reassurance in their destiny was the greatest need. Indirectly, these Suras kept fresh in the minds of these missionaries of God the roles which they were destined to play in the eventful years that were soon to follow.

But the tone and content change slightly in the last group consisting of the two Suras *An'am* and *A'raf*. There are slight signs of impending change, emigration, opening of new vistas.

Instances are cited of former Prophets who had been left with no alternative but to go away from their native places and from those among whom they had been born and nurtured.

From Sec. 386 : 50 follow several instances of

- (a) what the earlier Prophets had taught;
- (b) how the firmly ensconced had rejected their teaching;
- (c) how the Prophets had regretfully to emigrate; and
- (d) how, otherwise, a Prophet had had to be rescued by Providence.

After the instances of *Nuh* and *Hud* comes the instance of *Salih* :

(Regretfully) he forsook them... (388 : 79);

then *Lut* :

So We rescued him... (388 : 83);

then *Shu'aib* :

(Regretfully) he forsook them, murmuring,

"O my people, I did, indeed, convey to you the message of my Lord, and offered you good counsel.

O how is one to weep o'er those who will not heed!"

Then, after another reference to *Musa* and others, there comes another plaintive cry :

Why can they not understand—  
their comrade is no supernatural being;  
no other is he than a warner plain.

What revelations after this,  
will they put their faith in? (399 : 184-5)

Perhaps these Suras also manifest a recapitulation of what has already been taught as a preparation for new lessons that are to be learnt in a new environment. The group of disciples appears to have expanded; the message is being preached to those who will emigrate, as also to those who will welcome the immigrants. Sections 396, and those that follow, need to be re-read at this stage. Some of the verses are clearly for the attention of the Jews and the Christians who are to constitute the groups to be associated with in Medina; verses 157 and 158 are conspicuous examples of this. And the last three verses of Sura *A'raf*, enjoining silent and unostentatious prayers, call for the reader's thought and reflection. The concept of a community composed of different communities, a federation of religious groups, a righteous State, is already being instilled in the minds of those who have believed.

The remaining part of the Quranic text, as found in this perspective presentation, was revealed under a more northern, Medinan environment, and in circumstances which were quite different from those so far met with in Mecca. Our analysis too in the Prelude that follows acquires new and wider dimensions.



### PRELUDE to Book V—*AL-MIZAN*

As pointed out above, the Prophet's advent into Medina in September 622 S.C.<sup>15</sup> opened a new epoch in Quranic revelation also. But it will be noted that Book V, *Al-Mizan*, recording the revelations of this Medinan period,

---

15. Some place this event in April; others in July. The basis of this calendrical controversy has been hinted at in Appendix C and will be dealt with in detail in Volume II.

also opens with the Sura *Fatihah*. Let us for a moment, therefore, go back to Book I where we had studied it in considerable details. It will be seen that we had there referred to Ibn 'Abbas as expressing the view that that brief Sura of seven verses had been revealed in two stages—the first five verses in the early Meccan period and the last verse or two in the early Medinan period. We shall here examine how internal evidence also lends credence to this view.

The first five verses are a complete prayer in themselves and the fifth verse, "Guide us Thou on the correct path", provides a striking finale. One can imagine how effective and comprehensive this opening prayer must have been for the frequent occasions on which the earliest Muslims gathered secretly to offer their endeavours in the service of Allah, and to affirm their determination to lead righteous lives. At this early stage no expansion of the prayer for guidance was needed to clarify for themselves what the correct path was and what it was not. It is therefore plausible that the subsequent explanatory and definitive text was added later. But the questions as to why and when call for some plausible explanation.

Several commentators of the Qur'an claim that the words *maghdhub* and *dhallin*, in this latter portion of the Sura refer to the Jews and Christians who came more prominently into the picture at Medina, and that the present ending of the Sura consists of a prayer beseeching God not to lead the followers of the new dispensation also along the path which these earlier communities had till then followed. But why should such a definitive prayer have become necessary, or even justified?

One possible explanation which can, however, be taken as no more than a plausible guess, is suggested by the close relation between the words *ihdina*, found in the first part of the prayer, and the unmentioned *yahud*, allegedly implied in the added portion. Obviously these two words are closely related, and, if not from the same root, *h d a*, they are respectively derived from two separate roots, *h d a* and *h a d* which are closely allied. The word *ihdina*, as we have already seen, means, 'guide us'; the second word, *yahud*, apparently means 'the guided'—an euphemism which the Jews had appropriated for themselves. Naturally, the new Believers, who prayed for Divine 'guidance' could not accept all Jews as the ones who were 'the guided'.

The conflict in meaning could have arisen only when some of the *Yahud* ceased to welcome the Prophet as the promised Messiah, and began taunting the Believers by playing on these two words as some of them are known to have played upon several other words (Sec. 414). Is it possible that such a taunt in this case amounted to something like this: You pray to Allah for 'guidance'; we are 'the guided'; why not then just follow us?

Such sophistry indulged in by some of the Jews would have been in keeping with the spirit of the time, but too dangerously specious to be ignored; it had to be contradicted but with as much grace and goodwill as possible. It would not have been in keeping with the spirit and teaching of the Qur'an for the Muslims, when asking God for guidance, to add: 'not the path which the *Yahud* and the *Nasara* have followed'. The Qur'an had already acknowledged the Divine source of their original teaching, as also the presence of some righteous ones among both these communities. So, entirely in keeping with this gracious acknowledgment, the additional text, added under the compulsion of circumstances, defines the sought-after path as 'the path of such individuals as God does bless' and distinct from 'the path of those who earn His displeasure,' or 'the path of those who go astray.' By this definition the Sura makes clear distinction between those on the right path and those who stray—irrespective of whether they were Jews or Christians, Muslims or others.

Those, therefore, who assume this last portion of the Sura as an indirect aspersion on all the *Yahud* and all the *Nasara*, even if it be only those of that particular period, tend to transgress.

It is this kind of harmonious blending between guidance for all time and guidance in a particular situation—limited to time and space—which we shall find in BOOK V, *Al-Mizan*, more than in the earlier Suras of the Qur'an. In that sense too, therefore, this Sura *Fatihah* is a miniature replica of both the Meccan and the Medinan Qur'an: its repetition at the beginning of *Al-Mizan* is as appropriate as its being placed at the beginning of the Qur'an itself.

The Sura *Fatihah*, in the traditional sequence (TS) too, is followed by the Sura *Baqarah* which opens with the enigmatic letters of the Arabic alphabet—Alif! Lam! Mim! As explained earlier, these are apparently vocatives drawing the Prophet's attention to the revelation that is to follow.

But these vocative letters are followed by the word *dhalika* which means 'that which has preceded'. The phrase, *dhalikal kitab*, therefore, would mean 'that which has already been recorded.' But the place of precedence given to this Sura, according to the traditional sequence (T.S.), has given to it so much eminence that the word *dhalika* has here acquired the meaning of *haza* or 'that which follows'; and the first few verses of this Sura have come to constitute a formal introduction to the Qur'an itself. This is hardly justified because about two-thirds of the Quranic revelations had already been revealed in the thirteen years in Mecca preceding the *Hijrah* or emigration to Mecca. The fact that this is an early recording of Medinan revelations is generally accepted.

The perspective placement (PP) adopted by us corrects this anomaly and gives back to the word *dhalika* its correct meaning and clearly shows that the first verse of this Sura affirms the veracity not so much of that which follows as that of the Quranic revelations that have already been recorded in the repertoire which we have here classified as *Ar-Ruh*, *Al-Huda* and *Al-Kitab*.

This Sura, entitled *Baqarah*, it will be noticed, is the longest Sura of the Qur'an and consists of no less than 286 verses as compared to the 6 or 7 verses of Sura *Fatihah* and the 227 briefer and more coherent verses of Sura *Shu'ara* (Secs. 109–120) which has the second largest number of verses.

But a still more outstanding aspect of this Sura *Baqarah* is that its contents are more miscellaneous than that of any other Sura : some verses are said to be Meccan, others early Medinan and still others are revelations of the late Medinan period. The subjects dealt with are also diverse.

This multifarious nature of the Sura is so pronounced that one ingenuous enthusiast, searching in vain for sequence and coherence, has conjectured that the title *baqarah* is, perhaps, a misreading of the word *baqiyah*, meaning 'remainder' or 'that which is inherited'. This, he thinks, might have happened in the early days of Quranic compilation when the text had neither dots to distinguish between the letters of the alphabet which had similar shapes, nor the diacritical marks to demarcate the shorter vowel sounds of *a*, *i* and *u*, which determine so much the meanings of Arabic words. Some specimens of Quranic script, inscribed on vellum in the second century of the Hijra, and having no diacritical marks are still extant.

The late Ajmal Khan, mentioned in *Interlude One*, had suggested the splitting up of the text of this Sura *Baqarah* and the appropriate distribution of its contents in at least an approximately chronological sequence. But this would be beyond the perspective placement of the Suras here aimed at.<sup>16</sup> However the occurrence of this very word *baqiyah* in verse 248 (Sec. 434) of this Sura entitled *Baqarah*, appears to provide some justification for the conjecture if not for further analysis.

\* \* \*

---

16. It might, however, be mentioned in passing that several pious attempts have been made to compile a subject-wise compendium of all the Quranic verses. Perhaps such an attempt would be more significant and fruitful if it were restricted to this Sura *Baqarah* along with eight other Suras here incorporated in Book V, *Al-Mizan*, viz TS Nos. 3, 4, 5, 8, 9, 22, 24, and 33 .

Still another thread from the past to sew into what is to follow : In the introduction to *The Student's Qur'an* (1959), we had quoted an extensive passage from Gibb, a part of which bears repetition for the next point to be discussed :

"...the Koran is essentially untranslatable. The seer can never communicate his vision in ordinary language. He can express himself only in broken images, every inflection of which, every nuance and subtlety, has to be long and earnestly studied before their significance breaks upon the reader—images, too, in which the music of the sounds plays an indefinable part in attuning the mind of the hearer to receive the message. To paraphrase them in other words, can only be to mutilate them, to substitute clay for fine gold, the plodding of the pedestrian intelligence for the winged flight of intuitive perception..."

Now this thesis that the Qur'an is essentially untranslatable is not the dictum of only a non-Muslim; it had been held vehemently by the learned among the Muslims for a thousand years. Shah Waliullah of India was strongly condemned for translating the Qur'an even in its sister language, Persian, more than two hundred years ago.

But why are we repeating this discussion here? Because in it lies the basis for the question that we implied in an earlier interlude : What consideration, weightage, or discount needs to be given to the poetic form of a revelation when the mundane, prosaic and day-to-day situations which it deals with are to be rendered in translation? Before answering the question one point needs to be cleared.

The non-Muslims among Quranic scholars who, we said earlier, found so much poetry in the early and brief Suras, often note that this poetic quality is almost non-existent in the later Medinan Suras. To show that this is not altogether a fact, and that the language of even the Medinan Suras observes many rules of prosody, we shall request the reader to see for himself the verse-endings of Sura *Byyana* (Sec. 501), and the whole of Sura *Muhammad* (Sec. 531–34). In the first we have given, at the end of each verse, the Arabic verse-ending in roman script. The rhyme pattern of all the eight verses becomes more obvious when seen in this form of presentation. In Sura *Muhammad* we have tried to retain the rhyme pattern of the original in the English rendering also. Does not the form of these two late Medinan Suras conform to the rules of prosody as closely as the form of the Suras we discussed in *Interlude One*?

Lest it be said that these Suras too are relatively brief and are hence to be classed with the brief Suras of the early period, let us draw the reader's



attention to Sura *Nisa* (Secs. 461-84) wherein 168 out of the 176 verses end in the common rhyme of an elongated sound of *a*. Similarly all but one of the verses of Sura *Furqan* K 1, end in a single rhyme. The uniformity in this last instance is so obvious that even a layman might be justified in suggesting that the ending of verse 17 at the word *sabil* does not seem to be justified, and that it would be more logical to regard verses 17 and 18 as together constituting one single verse in order that all the 77 verses of this opening Sura of Book IV, *Al-Kitab*, may conform to the common rhyme. The case regarding Sura *Ahzab* too is almost identical.

This combination of prose and poetry seems to have been a common characteristic of all languages that have their roots in an ancient past. Sanskrit and Latin too share this feature. It is said that the observance of rhymed endings for prose sentences was much favoured in Latin during some specified periods of its growth and was given up later.<sup>17</sup>

So the question mentioned above may now be expressed more precisely as follows : What allowance is to be made for the part played by rhyme and rhythm and poetic form in interpreting the injunctions of the Qur'an for purposes of applying them specifically to current situations?

If a book, or even a passage has all the qualities of poetic form and is also untranslatable, does it not mean that it cannot be understood with sufficient precision to be expressed clearly in the idiom of another language or even in the naked prose of the same language? And if it cannot be understood or expressed precisely, how can its meaning be applied precisely to specific situations arising in subsequent centuries and millennia? Does it not follow that even the commands of the untranslatable Qur'an should be taken as indications or guidelines for dealing with any specific situations more than as immutable laws for all times and all climes? Does not the Qur'an, due to its essential untranslatability, assume the place of jurisprudence rather than that of the penal code? Does it not represent better the principles and philosophy of law rather than its specific application?

"The seer can never communicate his vision in ordinary language. He can express himself only in broken images—images, too, in which the music of the sounds plays an indefinable part in attuning the mind of the hearer to receive the message..."

Is not all this, in fact, an indirect definition of poetical expression? Is not such sublime expression then to be accepted as guidance more than as command? Is it not more appropriate for reflection and thought than for blind obedience

17. Lucas, F. *Style*, Pan Books, 1955 see Note on final cadences p. 219.

leave alone peremptory action? Is it not likely that thoughtless application of these dazzling, beautiful passages, to everyday situations, in the centuries of change that follow will lead us astray from the goals which the Qur'an sets for us?

And here is a verse from the Qur'an itself to support our rhetorical contention :

It is for Allah to show  
the direction (of the goal)  
but (in that direction)  
are devious paths;  
had He willed  
He could have guided you  
in detail.

(Sec. 293 : 9)

This verse, appropriately enough is to be found in Sura *Nahl*—that name being given to the Sura on the basis of a reference to the bee found in it. Allah shows the bee the direction in which honey will be found. It is for the bee to search out its exact location.

Let us give just one specific example to show what we mean (a) by understanding the Quranic injunctions as elements of jurisprudence rather than immutable decrees applicable for all times, and (b) Quranic exposition as poetic rather than prosaic.

A *hadith* is quoted as reporting an incident wherein a *sha'ir*, we would rather render the word here as a poetaster, had been publicly reciting verses derogatory to the Prophet. The master sternly ordered : "Cut off his tongue!" Some impetuous companions rose to carry out the order in its apparent sense. But it was soon made clear that the words also implied the closing of the balladmonger's mouth by removing his grievances.

The Arabic language, in fact, all languages which trace their origin beyond the age of writing, have so many words with multi-meanings, and even opposite meanings, that the use of puns played an important part in the process of primitive education in all countries. The passing of a camel through the eye of a needle is found as an aphorism both in the Bible (Math. xix.24; Mark x.25; Luke xviii.25), and in the Qur'an, (Sec. 383 : 40); incidentally, it owes its survival to the double pun involved in it. The story of Jonah swallowed by a whale is also said to be based on a similar pun. The

above quoted order to "cut off his tongue," has its reflection even in a Persian saying which is still prevalent :

*dahan e sag ba luqmah dookhta beh*

which means, "a barking dog's mouth is best sewn with a morsel!"

Let us now examine a particular Quranic passage in the light of this background.

Verse 38 of Sura *Ma'ida* (Sec. 489) containing the injunction to cut off the hands of the robber has been the subject of comment and controversy over the generations. Some non-Muslim commentators—most of whom are, incidentally, of English nationality, have expressed abhorrence at this barbaric injunction still practiced in Mecca, the birthplace of Islam. They fail to remember that in their own civilized country, and less than a 100 years ago, the punishment for petty theft was consignment to the dungeons and robbers were hung and quartered.

But, invidious comparisons aside, let us examine more carefully this very Quranic passage which arouses so much horror in other than Muslim circles. Let us carefully read this verse again and also the two verses that follow. In more prosaic language verse 39 means, 'If the thief repents, and promises not to repeat his anti-social act, forgive him.' The implication of verse 40 which follows is still more amazing. In substance it says : 'Do you not realize that all things valuable or trivial, belong to God; they are today in your possession; tomorrow another may have appropriated them; who are you to punish or even to reprimand?'

Would a *Qadi* be justified in cutting off the hand of every prowler, thief or robber? On which of the three verses should he base his verdict? Is it reasonable to treat this passage of three consecutive, mutually influencing, verses as legislation? Is it not more logical to regard them as announcing the principle on which punishment must be based? Should they be taken as penal code or as principles of jurisprudence?

No one knew better than the Prophet himself

(a) that, in the tribal anarchy of his time, strict and rigid regimentation, such as the daily congregational prayers, morning, noon and night, could alone provide for the enforcement of discipline among the growing number of unruly converts to the new faith; and

(b) that the Quranic injunctions, especially of the Medinan period, revealed to deal with specific situations of time and place, could not possibly meet the infinite variations of circumstances which the Muslim community would have to face in the indefinable future.

Two well known and oft-quoted traditions support the above contention :

One of them relates the Prophet to have said that his followers would be lost if, during his time, they evaded even a tenth of what was enjoined upon them ; but, a time would come, when, once a tradition of righteousness had been built up, even those would be saved who observed no more than one-tenth of what had been enjoined by him.

The other relates to his having asked a disciple who was being sent to administer a newly acquired territory, what principles he would be guided by in administering justice. He answered, 'The Qur'an.' 'And if the Qur'an did not provide an answer?' 'Then the precedents set by the Prophet,' said the designated administrator. 'But if you cannot find such a precedent?' 'Then,' he answered, 'I would be guided by my own judgment.' And the Prophet was pleased with the answer.

But these two references should not be taken to mean that we are suggesting the inadequacy of the Qur'an as a lawgiver. On the contrary, our conviction and belief is that, both by precept and by practice, the Qur'an and the Prophet, Allah and His Messenger, have shown the directions to righteousness in the time and place of the dispensation and have emphasized on man's role as the vicegerent of God, a creature endowed with the faculties of thought and judgment for reaching the goals of righteousness. It is the neglect of these God-given faculties and the exclusive dependence on the Qur'an for *specific* injunctions to meet *all* situations arising in *all* times and *all* places, it is this attitude that is at fault. It is the people who are too timid or too lazy to think for themselves, and who depend only on the letter of the Qur'an to guide them in *all* detail, it is these who themselves get lost and also lead others astray.

It is obvious that if the Qur'an had been able to provide specific guidance in all details for the innumerable new situations that arise in a growing and expanding community, there would have been no *raison d'être* for the five schools of Islamic interpretation that arose within a hundred years of the Prophet's demise. In some regions and among some groups the *Hanafi* interpretation gained favour; in others the *Shafi'i*; in still others the *Ja'fari* approach became popular, and so on with the *Maliki* and the *Hanbali*.

When the third century of Islam dawned there also arose, one after another, the six great compilers of the innumerable verbal and recorded traditions that floated in the atmosphere of all Muslim habitations. Laboriously, conscientiously, these seekers of truth in the sea of traditions brought in their nets a vast harvest of the alleged sayings and doings of the Prophet. These six, along with innumerable other such collections, having once been

recorded, soon provided an unlimited field for dissection, hairsplitting, debate and discord, all leading inevitably to more and more sacerdotalism. Each religious teacher, every mullah of a village mosque, has since used the Qur'an as a tool to prove his religiosity and the correctness of his narrow creed, and people have been repeating what they have heard about the Qur'an without ever seeing for themselves what really is contained therein. It is this situation which was reflected in the second Preamble of this volume—**The Bible Today.**

Referring to the end of the Abbasid period Syed Ameer Ali<sup>18</sup> has the following lament :

“From this period there was an unceasing struggle between rationalism and patristicism (sacerdotalism). In the year 1150, under the orders of the Caliph Mustanjid, all the philosophical works of Ibn-Sina and the copies of the *Rasail-i-Ikhwan us-Safa*, found in the public and private libraries, were consigned to the flames. In 1192 the physician Al-Rukn Abdus-Salam was accused of atheism, and the populace and priests proceeded to make a bonfire of his books. The Mullah who presided over this ceremony stood on a chair and delivered a sermon against philosophy. As the books were brought out they were delivered to him. and with a few words of remark on their impiety, he threw them into the fire. A disciple of Maimonides was a witness to this strange scene, and has left an account of it. “I saw,” says he, “in the hands of this doctor the work of Ibn-ul-Haithem (Al-Hazen) on astronomy. Showing to the people the circle by which the author represented the celestial sphere, the doctor burst forth, ‘Misery of miseries, inexpressible disaster!’ and with these words he threw the book into the flames.”

“But even the influence of Imam Ghazzali and the temporal power of the sovereigns, some of whom were at heart rationalists, would not have prevented the eventual victory of reason over the dead-weight of authority, had not the Mongol's sword turned the scale. “One Khan. one God : as the Khan's ordinance is immutable, so is God's decree.” Could any doctrine be more logical, or more irresistible, backed as it

18. Ameer Ali, Syed : *The Spirit of Islam* 1902 edition. pp. 412–13.

It is sometimes amazing—and pleasantly embarrassing—to be mistaken for the renowned author of *A History of the Saracens* and *The Spirit of Islam*, who passed away at a ripe old age, in 1926. I take this opportunity to explain that, apart from being, like him, allegedly, a Razavi, I have no claims to being a relative of that famous jurist-scholar who preceded me by more than a generation. Nonetheless I am much indebted to his scholarship through his books and also indirectly through Mirza Abul Fazl who had personally imbibed much from his learning and forthrightness.

was by a million swords? Rationalism, philosophy, the sciences and arts went down before the avalanche of savagery—never to rise again. The gleams of light... under the successors of Halaku were the fitful rays of the setting sun. Policy worked with an inborn fanaticism in crushing any endeavour to introduce any rationalism and philosophy in the Muslim world. The lawyers were not only strong, but also the main support of despotism. Sacerdotalism took possession of the hearts of the largest portion of Muslims, and has in course of time become a second nature with them. They can perceive nothing except through the medium of the sacerdotal glasses. The Qur'an inculcated the use of reason, its followers have made its exercise a sin. It preached against anthropolatry and extravagant veneration of human beings; the Sunnis have canonised the *salaf* and the four jurists; the Akhbari Shiahs, their Mujtahids, and have called any deviation from the course laid down by them—however much that deviation might accord with the Prophet's own teaching and with reason—a crime. He had said that 'ghosts, apparitions, and the like have nothing to do with Islam.' They now believe firmly in them. He impressed on them to go in quest of knowledge to the land of the heathens. They do not take it even when it is offered to them in their own homes."

The above was written almost a hundred years ago. The repeated disruptions in the Muslim community the world over during these recent decades have led to further deterioration in the intellectual status of Islam. A day may still come when the Muslims will subject this treasure of innumerable traditions to computers that will sift the genuine from the spurious and put a seal of authenticity only on those that conform to the spirit of the Qur'an. But during the past thousand years the *Hadith* literature, immeasurably more copious than the Quranic text, has obscured the Divine message and deprived it of all perspective. So much so that Iqbal had to wail :

*Haqiqat khurafat men kho gai*  
*Yeh ummat rivayat men kho gai.*<sup>19</sup>

It is this state of affairs which is reflected in the quotation from Syed Abdul Lateef which we have given in the third Preamble entitled **The Qur'an Today**.

19. Free rendering :

Pearls of wisdom, seldom seen,  
in mounds of pious rubbish :  
Naive pilgrims, led astray  
by fabled fantasies!

To conclude this thesis, running throughout the *Interludes*, let us finally submit that it is the naive contortion of the revealed poetic form of Quranic expression in the prosaic form of mundane ordinances—so characteristic of the medieval mind all over—that has led to interminable branching, controversies and divisiveness. As the American poet, William Stafford, has recently said, "... we are divided by religions... yet we are divided by the prose part of religion... if we do not get lost in the prose, there is a miraculous convergence possible."<sup>20</sup>

That is exactly what I have been trying to emphasize about the Qur'an. It is the presentation of even transient injunctions in the language of transcendental poetry that makes its message both universal and eternal. It is in this sense that the Qur'an, I believe, will one day become the gospel of Man.

\* \* \*

We shall now revert to the more factual introduction to the Medinan part of the Quranic revelation :

The 24 Suras of the Quranic text, to which we have ascribed the title of *Al-Mizan* (Sec. 504 : 25), also lend themselves to a three-fold grouping. The first 5 Suras, according to our adjustment of sections, cover exactly half of the 200 Sections which *Al-Mizan* consists of. The intervening 14 smaller Suras (bearing traditional sequence numbers 98, 57-66 and 47-49) cover 40 sections and the remaining 5 Suras at the end of *Al-Mizan*—cover the remaining 60 sections.

The discerning reader may perceive a faint parallel between the first 5 Suras and the first 5 Books constituting the Pentateuch of the Old Testament, and also known collectively as the Torah or *Taurat*, as the Qur'an refers to them.

It is these 10 Suras, (the first 5 and the last 5 Suras of *Al-Mizan*) which receive particular attention in Islamic theology although they are not seen as a group owing to their being scattered in the traditional sequence. And even among these ten, Sura *Baqarah*, the longest Sura, is the one with which most of the Muslims are familiar. This is perhaps because it comes in the beginning of the traditional sequence and the majority of readers become "fallouts" by the time they have read through its kaleidoscopic contents. Not so much attention is paid to the intervening 14 smaller Suras partly because they are inconspicuously placed between different Meccan Suras which, compared to the Medinan revelations, are given less attention.

---

20. Poetry is the breath of life SPAN, Feb. 1973

The 5 Suras at the end of *Al-Mizan* (T.S. Nos. 22, 24, 33, 8 and 9) contain revelations governing domestic as well as tribal adjustments. They are mostly revelations of the last few years of the mission when the Prophet had succeeded in subduing sedition, opposition and revolt of some tribal groups. It was this success which had attracted large numbers of erstwhile antagonists to flock to his banner for protection as well as profit. The contents of these Suras show that his birthplace Mecca has been brought under the control of the Believers. Expansion of the mission is being planned and organised. The righteous are being encouraged, the laggards, the half-hearted adherents and the downright hypocrites and instigators of sedition are being judiciously controlled.

Many critics of the Qur'an have seen in this part a marked shift in the place occupied by the Prophet in the course of the mission. In Mecca, they say, he was only the Warner, the Messenger, the Harbinger of salvation. In the later years in Medina the name of this Messenger becomes associated with the name of Allah himself. In view of the many times that the expression **Allah and His Messenger** occurs in this part of the Qur'an a brief comment on this aspect of *Al-Mizan* is called for in this prelude.

Here a *hadith qudsi* quoted in Abul Fazl's Commentary of Sura *Fatiha* (Book I) bears repetition :

My servant who believes in ME,  
who, in his striving to serve ME,  
reacheth near, and still more near, to ME,  
he doth endear himself to ME.

And when he has endeared himself to ME :

I, MYSELF, become  
the ears through which he hears,  
the eyes through which he sees,  
the hands with which he holds,  
the tongue with which he speaks  
the feet with which he marches on...

It is this absolute submission of the Prophet's will, to the will of Allah which is the explanation and the justification of this oft-repeated reference to **Allah and His Messenger**. Those who have perceived the character of Muhammad as seen between the lines of the revelation in all the previous four BOOKS, will readily see that this form of expression does not usurp Divine authority but only stresses on it in the form in which the people have come to accept it. It must be remembered that at this stage of his mission the Prophet had acquired a position from which he could well have issued



edicts in his own name alone. All that the addition signifies is that these ordinances are not based on his own individual initiative but are the outcome of explicit commands from some source outside himself—a source which he implicitly believes is Divinity itself.

This part of the Qur'an, if it is to be properly appreciated has to be studied in comparison with other scriptures :

Jesus drove out with a whip the moneychangers from the Temple meant for the worship of the Lord. He said :

“Ye serpents, ye generation of vipers!  
How can you escape the damnation of hell?”

(Math. xxiii. 33)

Think not that I am come to send peace on earth;  
I come not to send peace but the sword...  
For I am come to set a man at variance against his father...  
And a man's foes shall be those of his own household ...

(Math. x. 34–6)

In the milieu in which Muhammad had been sent, the tribe was the unit of social organization. And it was the tribal organization that arose against his teaching; it was the tribes that he had to pacify and the tribes that he had to subdue in bringing mankind nearer to God and to the commands of God.

Muhammad too had rid the Ka'ba, the *Bait Allah*, 'the House of Allah', of its 360 idols. Disillusioned by their lack of integrity, and the proneness of the desert Arabs to repeatedly go back on their oaths and promises, the Qur'an, through him, exclaimed :

O ye who have believed!  
These idolators are filthy.  
Allow them not, therefore,  
in the precincts of  
the Sacred Mosque, after this  
their annual gathering ...

(Sec. 586 : 26)

Persuasion, advice, there is a limit to what can be achieved through them. When one's responsibilities expand and aggrandisement of the aggressives has to be curbed and controlled in the interests of the weak and the

peace-loving, force has to be employed whether it is the whip of Jesus or the sword of the Believers :

“We also bestowed steel—  
therein lies much power  
and much advantage for mankind.”  
(Sec. 504 : 25)

“Were it not for the restraint of one  
upon another, imposed on men by Allah,  
the earth would be corrupted!  
But Allah is Benevolent on all mankind”  
(Sec. 434 : 251)

“It was not ye who slew them,  
it was Allah who slew them!  
When you were aiming arrows  
it was not you who aimed,  
it was Allah who aimed . . .  
(Sec. 572 : 27)

How closely these revelations resemble the assurances given by Krishna to Arjun in the Gita :

“By Me they fall—not thee!  
the stroke of death  
is dealt them now,  
Even as they stand  
thus gallantly;  
My instrument art thou,  
Strike, strong armed Prince . . .  
‘Tis I who bid them perish  
Thou wilt but slay the slain.

(Gita xi : 33. Edwin Arnold, *The Song Celestial*)

Oblivious of this aspect of their own Scriptures, those having only a partial and biased knowledge of the Qur'an repeat some passages of this phase of the Quranic mission to prove that compared to the Prince of Peace for example, the Prophet made the Qur'an an instrument for his own tyranny and aggrandisement. They seldom quote other verses even from the Qur'an itself. One, for example, referring to the desert Arabs themselves will show the balanced nature of the Quranic revelation :

Among the desert Arabs in your vicinity  
some are untrustworthy ...

Among the desert Arabs there are  
also those who trust in Allah,  
and the final day.  
Soon will Allah admit them  
to His mercy ...

(Sec. 596)

Very little more needs to be said in this Prelude which will help the reader to understand better this last of the five Books, *Al-Mizan*, that follows. We shall, however, draw attention to three outstanding passages—Sections 435, 546 and the last two verses of Sec. 587 which stand by themselves. The first two consist of passages that thrill and enchant all those who read them in the original and which many can recite by heart. The first is referred to as *ayat al Kursi*, 'the verse of the Throne' and the other is known as *ayat an Nur*, 'the verse of Light'. They are, indeed, passages that may be memorized with pride by every Muslim child to whom they will bring life-long joy.

And, finally, verses 36 and 37 that occur in the last Sura *Barat* in this chronologically perspective presentation. Whether they were revealed then or earlier, they are reported to have been a part of the Prophet's last sermon on mount 'Arafat following the Hajj which corresponded closely with the vernal equinox in March 632. The Prophet passed away less than three months later, on 8th June of the same year. But these two verses, this writer believes, have had the greatest influence in the moulding of the Muslim mind ever since it ceased to have the Prophet's guidance. But, except for the brief Appendix C we shall leave their detailed analysis to Volume II. They are of too much significance to the future of Islam to be dealt with cursorily in this volume meant for providing a perspective of the Qur'an itself.

(170-171)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْحَمْدُ لِلَّهِ  
وَالصَّلَاةُ وَالسَّلَامُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## BOOK FIVE

# THE BALANCE

Certainly We sent Our Envoys  
with Our evidence; but We also  
sent with them  
the Book and the Balance  
so that among men may prevail  
equity.

We also bestowed steel . . .

(Sec. 504)

### *Contents :*

#### 24 Medinan Suras :

10. Sura *Fatihah*

11. T.S. 2 to 5

12. T.S. 98

13. T.S. 57 to 66

14. T.S. 47-49

15. T.S. 24

16. T.S. 33

17. T.S. 22

18. T.S. 8 and 9

Border inscription on title page :  
T.S. 98 Sura *Byyina*—Sec. 501

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

In the Name of Allah the Rahimān the Rahīm

TO COMMAND is for ALLAH alone :

The Nourisher of all communities!

(HE whom some call)

THE RAHMAN

(some)

THE RAHIM!

The final ARBITER of all reckonings!

THEE alone would we serve,

THEE alone we pray for help :

GUIDE US THOU ON THE CORRECT PATH!

The path of  
those whom Thou dost bless,  
those who do not Thee displease,  
those who do not go astray . . .



## SURA : BAQARAH

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 402

**ALIF! LAM! MIM!**

(O MUHAMMAD!)

2 The *Kitab*—that which has been recorded—  
no doubt therein,  
serves as guidance to the cautious :

3 Those who believe implicitly;  
those who are attent to their duties, and who  
(willingly) expend whatever We have on them  
bestowed.

4 Those who believe in what has been revealed  
to thee  
and what has been revealed before thee;  
and those who, of their future, are convinced.

5 'Tis these who are the guided of their Lord;  
'tis these who will (assuredly) prosper.

6 But those who would evade,  
'tis all the same to them whether thou warnest  
them or dost not warn them—  
they will not, (in either case), believe!

7 Allah hath sealed their hearts, their ears;  
a veil there lies upon their eyes—  
for them there lies ahead great misery.

2 \*\*\* 403

8 Among these men there are also those who say,  
"We do believe in Allah and in the Day to  
come."  
But they are not believers!

9 They (would) deceive Allah and those who  
have believed :  
but none do they deceive, except themselves,  
and they are unaware!

10 There's canker in their hearts and Allah  
intensifies such canker;  
great misery awaiteth them because they do  
mislead.

11 And when 'tis said to them,  
"Spread not mischief in the land,"  
they say,  
"We are only trying to set things right!"

12 'Tis they, indeed who are the source of discord  
but they know not.

13 And when 'tis said to them,  
"Believe ye as believe the others,"  
they ask,  
"Shall we believe, as simpletons believe?"  
'Tis they themselves, indeed, who are the  
simpletons, but this they know not.

14 When face to face with the believers, they say,  
"Believe we!"  
But, when in conclave with their instigators,  
they say,  
"We are with you, them we were only  
fooling!"

15 Allah will fool them in allowing them to  
trespass in their blindness.

16 They are the ones who would accept strydom  
in exchange for guidance.  
Disastrous is their barter—lost have they  
their acumen.

17 Their case is like the case of one who, (needing  
light), doth light a conflagration.  
And lo, when it hath lighted all around,  
Allah depriveth him of sight and leaveth him  
in the darkness blindly groping!

18 Dumb, deaf and blind (have they become),  
they cannot now retrace.



- 19 Or, it is as if a mighty rain-cloud overshadows them above :

thunder, lightning pierce the darkness.  
they thrust their fingers in their ears against the thunderclap—awaiting death!  
Allah doth, indeed, envelop on all sides those who would evade.

- 20 The lightning well-nigh blinds their eyes, every time it shines, they crawl :  
when darkness 'gain descends, still they stand .  
If Allah had desired, He could (once for all) deprive them of their hearing and their sight.  
Verily, over everything, Allah hath power!

3 \*\*\* 404

- 21 O ye people!  
Serve ye your Lord who created you and those before you, in order that you may (learn to) be circumspect,
- 22 He who spread the earth as your mattress and the heaven as your canopy ;  
who showers rain from the heavens, and raises thereby fruit to feed you!  
Set ye up no rival for Allah deliberately.
- 23 And if ye are suspicious of what We have revealed to Our servant,  
bring ye forth (an example of) a Sura resembling it : and swear ye, (at least) by those whom ye associate with Allah, if ye would be (taken for) the truthful.
- 24 And if you cannot—and assuredly you cannot—then beware of the fire that melteth men and stones and doth await those who falsely accuse!

قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ  
مُسْتَهْزِئُونَ ۝

أَلَمْ يَكُنْ لَهُمْ فِي يَوْمٍ أَنزَلَ  
فِي طغيا لهُمْ نَجْمُونَ ۝

أُولَئِكَ الَّذِينَ اشْتَرَوُا الظُّلُمَةَ  
بِالْهُدَىٰ قَلِيلًا بِبَعْثِ نَارِهِمْ  
وَمَا كَانُوا أَهْتِدِينَ ۝

مَقَالَهُمْ كَيْفَ الَّذِينَ إِذَا شَاءُوا  
تَنَزَّلُوا فَلَمَّا أَصَابَتْ مَأْسَوْرَةَ  
ذَهَبَ اللَّهُ بِنُورِهِمْ فَوَسَّوهُمْ

فِي ظُلُمَاتٍ لَّيْلٍ مُّصَوَّرَةٍ ۝  
أَلَمْ يَكُنْ لَهُمْ فِي يَوْمٍ أَنزَلَ  
صُورُكُمْ عَلَىٰ هُودٍ لَا

يَرْجِعُونَ ۝  
أَوَلَمْ يَكُنْ لَهُمْ فِي السَّمَاءِ فِيهِ  
ظُلُمَاتٌ لَّيْلٍ مُّصَوَّرَةٍ ۝

أَصَابَهُمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ  
وَبَنَاتِهِمْ فِي أَزْوَاجِهِمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا هُوَ الَّذِي يَهْدِي  
لِرَبِّهِ ۝ فِيهِ هُدًى

لِلْمُتَّقِينَ ۝  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ  
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

زَكَاةً هُمْ يُرِيدُونَ ۝  
وَالَّذِينَ يُؤْمِنُونَ بِمَا  
أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ

مِن قَبْلِكَ ۝ وَيَا آخِرَةَ  
هُم يُؤْمِنُونَ ۝

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝  
إِنَّ الَّذِينَ كَفَرُوا وَسَوَّغُوا

أَمْوَالَهُمْ لِيُسَفِّهُوا أَنْزَلَهُ  
أَلَهُمْ ثُمَّ ذُكِّرُوا وَلَهُمْ  
عَذَابٌ أَلِيمٌ ۝

خَتَمَ اللَّهُ عَلَىٰ أَسْمَائِهِمْ  
وَعَلَىٰ أَسْمَائِهِمْ غَشَاةٌ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝  
يُخَذِّلُونَ اللَّهَ وَالَّذِينَ آمَنُوا

وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ  
وَمَا يَشْعُرُونَ ۝  
فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ

مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۝  
يَمَّا كَانُوا أَكْفَرُونَ ۝  
وَلَا تَقِيلُ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ۝  
أَلَا لَهُمْ هُمُ الْمَقْسِدُونَ وَلَكِنْ  
لَا يَشْعُرُونَ ۝

وَلَا تَقِيلُ لَهُمْ لَيْسَ بِكُمْ  
الْقَاسِمُ قَالُوا أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ

الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ

الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ

الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ

الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ

الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ

الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ  
الْقَاسِمُ أَكُفِّرُكُمْ مَّا آمَنَ



- 25 But herald thou good tidings to those who have believed and are engaged in righteous deeds;  
for them await the gardens beneath which streams flow.  
Everytime they're fed therein with fruit afresh they say,  
"But this is what we have just eaten,"  
for it is always brought to them afresh.  
For them therein are consorts pure, and there they'll dwell for aye.
- 26 Allah disdaineth not to present as example a gnat or something even humbler :  
those who believe in earnest know that even lowly similes are from Allah;  
but those who're prone to dispute ask,  
"What meaneth Allah by these parables?  
Thereby He misleads many."  
(No!) Many He doth guide; none are misled except the mischievous :
- 27 Those who forswear the covenant with Allah after having entered into it,  
those who create schisms in what Allah hath made one—  
those (in short) who spread discord in the land :  
they are the ones who'll be the losers.
- 28 How can you deny Allah?!  
You were without life, He enlivened you;  
repeatedly ye die, repeatedly He wakes you back to life  
and, finally, to Him do ye return.
- 29 It is He who hath created for you everything that is on earth—  
then decorated it with the heavens;  
adorneth He the seven firmaments and of them all He is Aware.
- 4 \*\*\* 405
- 30 Thy Lord, addressed the angels :  
"Lo, on the earth I shall establish a vicegerent!"  
They ask :  
"Wouldst Thou let there rule one who would spread disaffection—one who would cause bloodshed—  
while we strive ceaselessly at Thy bidding and pay Thee loyal homage?"  
He said,  
"I know what ye know not!"
- 31 He imbued man with power to ascribe names to all things.  
Then placing (some of) these before the angels.  
He said :  
"Tell Me the names of these if ye really can."
- 32 They answered :  
"Glory be to Thee! Of naught we know except of what Thou hast made us know.  
Thou art alone the Knower and the Wise!"
- 33 He said,  
"O, man! Tell them their names!"  
And when man gave them their names He said,  
"Did I not tell you, I know, indeed, the prospects of the heavens and the earth.  
And I know what ye reveal and what fain you would hide?"
- 34 Then said We, to the angels,  
"Render homage ye to man!"  
They all bowed low—except *Iblis*.  
He stood erect, disdainful.  
He was indeed among the stubborn!
- 35 We told man,  
"Dwell thou and thy spouse in this garden and eat and rest therein, where ye will.  
Only, approach not ye this plant lest ye be of the disobedient."
- 36 But *Shaitan* made them waver from obedience...  
and brought them out from that (ease) in which they were.  
And We decreed :  
"Hie ye all—each an enemy to each—the earth for your abode and wherewithal for a while!"
- 37 Then man learnt from his Lord some words (expressing repentance) and turned He (in His mercy) towards him!  
Lo! He is the Compassionate, the Merciful!

38 We said,

"Hie ye all together hence!

There shall come to you anon, guidance from Me:

and they who would be guided thereby,  
no fear for them shall be—nor shall they grieve.

39 But those who would evade and sneak away  
from Our signs they shall be (as if) in hell  
and thus they shall remain for aye..."

5 \*\*\* 406

40 O ye Bani Isra'il!

Recall ye all the blessings which I bestowed  
on you.

Fulfil ye too the covenant with Me, even as I  
fulfil My covenant with you—  
Concern yourselves with none but Me.

41 Believe ye in My revelation which but confirms  
what is with you:  
be ye not among the foremost to reject.  
Barter not away My signs for petty gains:  
Fear ye none but Me!

42 Clothe not the Truth in the garb of falsehood:  
conceal it not knowingly.

43 Stand fast to your duties.  
Fulfil your obligations.  
Bow ye (too) with those who bow.

44 Would ye teach virtue unto men, exempt your-  
selves, and yet continue, to quote the Scriptures?  
Have ye no sense?

45 Draw ye strength from fortitude and sense of duty;  
hard is this truly, except for those who would,  
in all lowliness,

46 Bear in mind that they shall meet their Lord and  
that to Him is their return.

وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا  
كُنْتُمْ تَكْتُمُونَ ۝

وَأَذِّنَا لِلْعَالَمِينَ أَسْجُدَ لِلْأَدَمِ  
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ  
وَكَانَ مِنَ الْكَافِرِينَ ۝

وَلَمَّا يَأْتِهِمُ الْآيَاتُ أَنْتَ وَرُوحُكَ  
الْبَيِّنَاتُ وَكَلَّمَهَا فَأَعَادَ إِحْدَىٰ هُنَّ  
وَلَا تَكْفُرُ أَهْلِي وَالشَّجَرَةَ فَتَكُونُنَا  
مِنَ الْخَالِفِينَ ۝

فَأَلْهَمْنَا الشَّيْطَانَ هَمًّا فَأَفْرَسَ هُمَا  
مِمَّا كَانَا فِيهِ وَكَلَّمَا الْهَاطِلَ فَطَعَنَهُ  
بَعْضُ عَدُوٍّ وَلَكِنَّ فِي الْأَرْضِ  
مُسْتَعْتَبًا وَمَتَاعًا إِلَىٰ حِينٍ ۝

فَتَأْتِي أَدَمُ مِنْ رَبِّهِمْ كَلِمَاتُ كِتَابٍ  
عَلَيْهِ أَنْ يَكُونَ مِنَ الْغَافِلِينَ ۝  
كَلَّمَا الْهَاطِلَ وَأَمَّا بِجَوْنِهَا فَأَمَّا  
يَا بَنِي آدَمَ قُتِلَ هَذِي فَتَمَنَّيْ بَعْضُ  
هَذِي أَيْ فَتَحَوَّثْ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ۝

وَالَّذِينَ كَفَرُوا وَلَوْ بَوَّابِينَ أَوَّلِيكَ  
أَخْطَبُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝  
يَا بَنِي آدَمَ أَسْكِنُوا الْأَرْضَ  
الَّتِي آفَعَمْتُ عَلَيْكُمْ وَلَا تَوَلُّوْا  
بَعْضُكُمْ أَدْبُورَ بَعْضٍ كَمَا كَفَرُوا

بِالْأَرْضِ ۝  
وَأَوْصِيَانَا أَنْزَلْتُ مُصَدِّقًا لِمَا  
مَعَكُمْ وَلَا تَكُونُوا أَكْوَافًا كَافِرِينَ  
بِهِمْ وَلَا تَكْفُرُوا بِلَايَتِي فَمَنْ تَكْفُرْ

كُلَّ إِنْسَانٍ فَإِنَّهُ لَفِي  
وَلَا تَكْسِبُ الْإِنْسَانُ إِلَّا الْبَاطِلَ وَلَهُ الْوَكُوفُ  
الْحَقُّ وَأَنْتُمْ تَعْلَمُونَ ۝

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝  
أَنَّا مُمَرِّضُونَ النَّاسَ بِالْآلِ وَنَكْسُونَ  
الْفَسَادَ وَأَنَّا مُتَنَبِّئُونَ الْكَافِرِينَ

أَفَلَا تَعْقِلُونَ ۝  
وَأَسْعِدُوا الصَّابِرِينَ وَالصَّالِحِينَ  
وَأَلْهَمْنَا الْكِبْرِيَاءَ إِيَّاكَ عَلَى الْخَاشِعِينَ ۝  
الَّذِينَ يَكْفُرُونَ أَفَهُمْ مُعْتَدِلُونَ  
رَبُّهُمْ وَأَفَهُمُ الْبَاطِلُ الرَّاسِخُونَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ أَنَّا لَنَهْتِفُ بِكَاسٍ مَجْرِيٍّ  
مِنْ تَحْتِهَا الَّذِي نَهْتِفُ كُلَّمَا رَزَقُوا  
مِنْهَا مِنْ ثَمَرَةٍ زَرْقًا قَالُوا هَذَا  
الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَلْهَمُوا  
مُسْتَعْتَبًا وَلَهُمْ فِيهَا أَنْوَاجٌ  
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ۝  
إِنَّا اللَّهُ لَا تَسْتَعْتِبُ أَنْ يَكُنَّ بَ  
مَنَّا مَا يَكُونُ هَذَا قَدْ هَمَّا قَالُوا  
الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا  
فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا  
مَثَلًا بَصِيرًا لِيَكُونَ لَهُمْ  
يَعْلَمُونَ وَمَا يُعْلِمُ بِهِ إِلَّا الْغَافِلِينَ ۝  
الَّذِينَ يَنْفَعُونَ عِبْدَ اللَّهِ مِنْ  
بَعْدِ وَبَيِّنَاتٍ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ  
بِهِمْ أَنْ يُقْطَعُوا وَيُقْبِلُونَ فِي  
الْأَرْضِ أُولَٰئِكَ هُمُ الظَّالِمُونَ ۝  
كَفَىٰ تَكْفُرُونَ يَا اللَّهُ وَلَنَكْفُرَنَّ  
بِمَا كُنَّا تَكْفُرُ بِهِ لَكُم مَثَلًا لِيَكُونَ  
لَكُمْ حُكْمٌ فَتَعْلَمُونَ ۝

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ  
يَجْعَلُهُ أَتَمَّ مِمَّا تُنْزِلُ إِلَى السَّمَاءِ فَيُخَوِّضُ  
سَبْعَ سَمَوَاتٍ وَهُوَ جَمِلُ شَيْءٍ عَلَيْهِ ۝  
وَأَذِّنَا لِلْعَالَمِينَ أَسْجُدَ لِلْأَدَمِ  
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ  
وَكَانَ مِنَ الْكَافِرِينَ ۝  
وَلَمَّا يَأْتِهِمُ الْآيَاتُ أَنْتَ وَرُوحُكَ  
الْبَيِّنَاتُ وَكَلَّمَهَا فَأَعَادَ إِحْدَىٰ هُنَّ  
وَلَا تَكْفُرُ أَهْلِي وَالشَّجَرَةَ فَتَكُونُنَا  
مِنَ الْخَالِفِينَ ۝  
فَأَلْهَمْنَا الشَّيْطَانَ هَمًّا فَأَفْرَسَ هُمَا  
مِمَّا كَانَا فِيهِ وَكَلَّمَا الْهَاطِلَ فَطَعَنَهُ  
بَعْضُ عَدُوٍّ وَلَكِنَّ فِي الْأَرْضِ  
مُسْتَعْتَبًا وَمَتَاعًا إِلَىٰ حِينٍ ۝  
فَتَأْتِي أَدَمُ مِنْ رَبِّهِمْ كَلِمَاتُ كِتَابٍ  
عَلَيْهِ أَنْ يَكُونَ مِنَ الْغَافِلِينَ ۝  
كَلَّمَا الْهَاطِلَ وَأَمَّا بِجَوْنِهَا فَأَمَّا  
يَا بَنِي آدَمَ قُتِلَ هَذِي فَتَمَنَّيْ بَعْضُ  
هَذِي أَيْ فَتَحَوَّثْ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ۝  
وَالَّذِينَ كَفَرُوا وَلَوْ بَوَّابِينَ أَوَّلِيكَ  
أَخْطَبُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝  
يَا بَنِي آدَمَ أَسْكِنُوا الْأَرْضَ  
الَّتِي آفَعَمْتُ عَلَيْكُمْ وَلَا تَوَلُّوْا  
بَعْضُكُمْ أَدْبُورَ بَعْضٍ كَمَا كَفَرُوا  
بِالْأَرْضِ ۝  
وَأَوْصِيَانَا أَنْزَلْتُ مُصَدِّقًا لِمَا  
مَعَكُمْ وَلَا تَكُونُوا أَكْوَافًا كَافِرِينَ  
بِهِمْ وَلَا تَكْفُرُوا بِلَايَتِي فَمَنْ تَكْفُرْ  
كُلَّ إِنْسَانٍ فَإِنَّهُ لَفِي  
وَلَا تَكْسِبُ الْإِنْسَانُ إِلَّا الْبَاطِلَ وَلَهُ الْوَكُوفُ  
الْحَقُّ وَأَنْتُمْ تَعْلَمُونَ ۝  
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝  
أَنَّا مُمَرِّضُونَ النَّاسَ بِالْآلِ وَنَكْسُونَ  
الْفَسَادَ وَأَنَّا مُتَنَبِّئُونَ الْكَافِرِينَ  
أَفَلَا تَعْقِلُونَ ۝  
وَأَسْعِدُوا الصَّابِرِينَ وَالصَّالِحِينَ  
وَأَلْهَمْنَا الْكِبْرِيَاءَ إِيَّاكَ عَلَى الْخَاشِعِينَ ۝  
الَّذِينَ يَكْفُرُونَ أَفَهُمْ مُعْتَدِلُونَ  
رَبُّهُمْ وَأَفَهُمُ الْبَاطِلُ الرَّاسِخُونَ ۝

6 \*\*\* 407

47 O *Bani Isra'il!*

Recall ye all the blessings which I bestowed  
on you!

I had, indeed, raised you above all peoples!

48 Fear ye then the Day when no soul shall aught  
atone for another;  
no intercessor shall be seen;  
no compensation be acceptable;  
no one shall be there to help!

49 (Remember ye) when We delivered you from  
the people of *Fir'aun*;  
evil was the misery they heaped on you:  
slaughtered they your sons, your daughters  
with them lived—  
therein indeed, for you, from your Lord,  
was a trial great!

50 (And remember) when We cleared the sea,  
to rescue you and drowned the hosts of  
*Fir'aun* even while you watched!

51 And, when to *Musa* We had promised (audience  
after) forty nights, (remember how) you  
had, meanwhile, taken to a (golden) calf  
and exceeded all bounds!

52 But We forgave you even after that, so that,  
perchance, you may be grateful.

53 And on *Musa* We bestowed both Law and  
Discernment in order that you may be guided.

54 And *Musa* told his people,  
"O, my people, you have indeed, wronged  
yourselves by taking to the worship of a calf—  
Ask ye forgiveness of your Liberator and  
mortify your souls.  
That will be what is due from you to your  
Liberator . . .  
Lo! He turned to you (in His mercy).  
He is, indeed, Forgiving, Merciful!"

55 (Remember) when ye said,  
"O, *Musa*! We shall not believe thee until  
we ourselves see Allah face to face . . ."  
The clap of thunder struck you numb while  
still ye stared!

56 Then We brought you back to life after ye had  
swooned—so that ye may give thanks.

57 And We canopied you with the clouds and  
bestowed on you blessed nourishment:  
"Consume ye these the best of fruit and flesh,  
which We bestow on you . . ."  
They did no harm to Us but themselves they  
wronged!

58 (Remember) when We said,  
"Enter ye this town and seek your living  
where ye will.  
Be ye humble in your bearing and courteous  
in your speech—  
We shall forgive your faults and heap abundance  
on the good."

59 But 'mong them those inclined to mischief  
changed the words of polite speech prescribed.  
So, on such recalcitrants We sent down pesti-  
lence from above because they had intrigued.

7 \*\*\* 408

60 (Remember) when *Musa* cried for water for  
his people. We said,  
"Strike (along) the rocks with thy staff!"  
Lo, there broke out twelve streamlets and  
soon each tribe for itself had fixed a drinking  
place.

"Eat ye and drink of Allah's bounty and  
spread not over the earth as mischief-mongers.

61 And (remember) when ye said,  
"O, *Musa*! We can no longer endure one kind  
of food so pray thou to thy Lord to raise for  
us of what the Land (of Egypt had) produced:  
its leafy vegetables,  
its cucumbers,  
its garlic, lentils, onions!"  
He said,  
"Would ye value more these little things than  
those of greater import?  
Return ye then to *Misir* if ye would have  
wishes such as these fulfilled!"

Poverty, abasement, stamped themselves upon  
them—descended on them Allah's wrath.

That was because they had persistently rejected Allah's guidance and they had slain Apostles without cause.

That was because they were rebellious and ever recalcitrant!

8 \*\*\* 409

62 Verily, (be they) the Believers, the *Yahud*, the *Nasara*, or the *Saibin*—

all those who do believe in Allah, and in the Day to come, and do good deeds, for them there is reward awaiting with their Lord; no fear for them shall be nor shall they grieve.

63 (Remember) when We made a covenant with you while the Tor (of Sinai) towered over you—  
“Hold ye fast to what We have bestowed on you and think ye on it oft so that ye restrain yourselves.”

64 But even after that ye turned away (in carelessness); and if it had not been for Allah's Grace and Mercy, you would have been among the lost.

65 And you were well aware of those who broke the sabbath: decreed We,  
“Be ye then (lawless) apes—despised!”

وَسَاءَ لِرَبِّكَ الْحَسْبُ بَيْنَ يَدَيْهِ ۝

فَمَنْ كَانَ مِنَ الْقَائِلِينَ تَكْفُرًا فَإِنَّ اللَّهَ يَكْفُرُ عَنْهُمْ وَهُوَ غَضَبٌ عَلَى الْقَائِلِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

يَسْأَلُ رَبُّكَ عَنِ الْكَافِرِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّابِقِينَ ۝

- 66 We made them an example to their time and to posterity—  
a lesson too for those who would restrain.
- 67 (Remember) when *Musa* told his people:  
"Allah doth, indeed, command that you should give up a bovine!  
They said,  
"Wouldst thou confound us?"  
He said,  
"Allah be my refuge, I am not such a simpleton!"
- 68 They said,  
"Inquire thou then from thy Lord on our behalf—to clarify for us what kind of bovine."  
He answered,  
"Verily, He says, this bovine should not be past breeding nor one which has not bred;  
it should be one between the two: so now comply ye with what ye are asked to do."
- 69 They said,  
"Inquire thou then from thy Lord, on our behalf to clarify for us what colour should it be."  
He answered,  
"Verily, He says, the bovine should be golden-coloured, rich in glaze, delightful to behold."
- 70 They said,  
"Inquire thou then, from thy Lord on our behalf, to clarify for us which particular one. To us all bovines appear alike, and we would like, if Allah wills, to be exactly guided."
- 71 He answered,  
"Verily, He says, that one which has not been yoked to the plow, nor to the water-wheel; one that has no fault nor blemish."  
They said, "Now thou hast pointed truly."  
Then they gave it up although reluctantly.
- 72 (Remember) when ye crucified a person and raised a controversy thereby:  
And Allah was to bring forth what you would rather hide.
- 73 We said,  
"Let him go forth with a party!"  
Thus do We resuscitate the (seeming) dead!  
Ponder ye on His signs—perhaps you'll understand.
- 74 Then your hearts did harden like rocks, or harder still;  
for rocks there are that softly give forth springs, others which, when struck, spurt out water; and others still that sink below in Allah's honour—  
But ye! Allah knoweth well what ye do.
- 75 Are you still anxious (O, ye who have believed) that they believe with you when (you have seen) a (learned) group among them listen to the words of Allah and then pervert them—after understanding, and deliberately?
- 76 When they are face to face with those of faith, they say,  
"Believe we,"  
but when at home among themselves, they chide (each other):  
"Would ye narrate to them what Allah hath disclosed to you so that it might support their arguments about your Lord?  
Have ye no sense?"
- 77 Do they themselves not understand that Allah is, indeed, aware of what they fain would hide, and what they would declare?
- 78 Among them there abound illiterates who know nothing of their Book except what they would like to find in it—  
they do nothing but conjecture.
- 79 O woe to those who fabricate the Law themselves and say,  
"This is from Allah",  
so that they may make paltry gain thereby!  
Woe to them for what they fabricate!  
Woe to them for what they earn thereby!

80 They say,

"The fire will not touch us except for a prescribed while."

Ask thou,

"Have ye taken out a covenant with Allah, and so are sure that He will not go back on it? Or, are you attributing to Allah what ye know not?"

81 But no! those who earn through evil, and are encompassed by their wickedness; they shall be inmates of the fire and therein they shall dwell for aye.

82 (In contrast), those who acquire faith and engage in righteous action, they shall be inmates of the garden and therein they shall dwell for aye.

10 \*\*\* 411

83 (Remember ye) the covenant We made with the *Bani Isra'il*:

- (i) "None may ye worship but Allah;
- (ii) to parents be ye kind;
- (iii) as also to your kinsmen, to the guardianless and to the poor;
- (iv) speak ye with people courteously;
- (v) stand fast to your duties;
- (vi) and fulfil your obligations!"

But, later, ye turned your back—except a few among you—and you still evade!

84 And remember ye the covenant We took from you:

"Shed not blood among yourselves. Cast ye not away your kin from your homes."

That ye had promised solemnly, ye yourselves bear witness.

اللَّهُ ثُمَّ يَحْكُمُ مِنْكُمْ بِحُكْمٍ مَعْدُومٍ  
عَقْلُوهُ هُمْ يَعْلَمُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا أَنَّهُمْ  
وَأَذِّنْ لِلَّذِينَ آمَنُوا أَنَّهُمْ  
أَتَحَدُّوا لَكُمْ بِمَا عَصَوْا اللَّهَ عَلَيْكُمْ  
لِيُجَازِيَكُمْ بِهِمُ عُنْدَ رَبِّكُمْ  
أَفَلَا تَعْقِلُونَ ۝

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا  
يُفْعَلُونَ وَيَا يَعْلَمُونَ ۝  
وَمَنْهُمْ أَقْصَى الْكُفْرِ لَا يَعْلَمُونَ  
الْكَتُوبَ إِلَّا أَمَانًا وَإِنَّهُمْ  
لَا يَكْتُمُونَ ۝

قَوْلِ الَّذِينَ يَكْتُمُونَ الْكِتَابَ  
يَا أَيُّهَا الَّذِينَ يَكْتُمُونَ هَذَا مِنْ  
عِنْدِ اللَّهِ لِيُخَيَّرُوا بَيْنَ مَنَافِعَ الْكَلِمَةِ  
قَوْلِ لَهُمْ بِمَا كَتَبْتَ أَوْيَدُهُمْ  
وَقَوْلِ لَهُمْ بِمَا كَتَبْتَ أَوْيَدُهُمْ ۝

وَقَالُوا لَنْ نَمَسَّ الْقَارِئُ إِلَّا آتَانَا  
مَعْدُومٌ وَدَعَا قُلُوبَهُمْ لِيُخَيَّرُوا  
عَنْدَ اللَّهِ فَمَنْ يَخْلُفُ اللَّهَ عَهْدَهُ  
أَمْ تَكْفُرُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

بَلْ مِنْ سَبَبٍ سَنِيئَةٍ وَأَحْلَلَتْ  
بِهِ حُطْيَاتٍ مِنْكُمْ فَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ ۝  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أَحِبُّوا إِلَيْنَا هُمْ فِيهَا خَالِدُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَمَا تَكُنْ لَكُمْ وَالْحَرْجُونَ أَنْفُسُكُمْ وَمَنْ  
يَذَرَ كُرْبًا لَكُمْ أَهْلًا لَكُمْ وَاتَّقُوا اللَّهَ  
فَإِنَّ اللَّهَ يُخَيِّرُ بَيْنَ أَلْسِنَةٍ لَكُمْ وَكَانَ

يُخَيِّرُ بَيْنَ أَلْسِنَةٍ لَكُمْ وَكَانَ  
وَمَا تَكُنْ لَكُمْ وَالْحَرْجُونَ أَنْفُسُكُمْ وَمَنْ  
يَذَرَ كُرْبًا لَكُمْ أَهْلًا لَكُمْ وَاتَّقُوا اللَّهَ  
فَإِنَّ اللَّهَ يُخَيِّرُ بَيْنَ أَلْسِنَةٍ لَكُمْ وَكَانَ

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

وَأَذِّنْ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَعْبُدُونَ اللَّهَ وَالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ  
السُّكَّانَ وَقُولُوا لِلنَّاسِ حُسْنًا وَ  
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذِكْرُكُمْ  
تَوَاتَرًا لَّعَلَّكُمْ تَتَّقُونَ ۝

85 But ye, yourselves, slay your kinsmen, expel ye out a group from their homes; and turn your backs on them in guilt and anger; and if the expelled ones, are taken prisoner ye ransom them, regarding it as obligation! What! would you accept some laws as binding and not others?  
What requital shall be for those who thus behave, except misery, in the immediate present?  
And on the Day infallible there shall be heaped on them greater punishment.  
Allah is not unaware of what they do.

86 These are the ones who barter for the transient present, their future—  
but their punishment shall not be lessened nor shall they be helped.

11 \*\*\* 412

87 We had, indeed, bestowed the Law on *Musa* and continued after him to send Apostles—  
On 'Isa son of *Maryam*, We bestowed clear distinctions and strengthened him with holy revelation.

Is it not ever so, that, when there cometh unto you a Messenger (from Allah) with that which ye yourselves desire not ye grow insolent: some ye deny and some ye slay?

88 They say,  
"Our hearts are insulated."  
Yes! Allah hath cursed them for their perfidy, and few there be (among them) prone to faith.

89 And when there cometh unto them a law from Allah confirming that which is with them although they had themselves tried to win the pagans to their faith—  
and that with which they should have been familiar, they do reject it.  
Verily, the curse of Allah lieth on these shifti ones.

90 Cheaply do they sell away their souls in rejecting what Allah hath inspired.

**Grudge they that Allah should reveal of His bounty unto whom He will of His bondsmen!**  
Incurred have they anger upon anger and to these perfidious ones shall come a grievous punishment.

91 And when it is said to them,  
"Believe ye too what has been revealed by Allah," they say, "We believe in what has been revealed to us."  
**And yet reject they that which is identical with that which is with them!**  
Ask them, "How then did you come to slay Allah's Messengers if ye believed (in what has been sent down to you)."

92 Did not *Musa* come to you with clear instructions?  
And yet you took to worshipping a calf after him, thereby transgressing.

93 (Remember) when We made a covenant with you while the Tor (of Sina) towered over you: "Hold ye fast to what We have bestowed on you and listen."  
They said,  
"We hear but go our way."  
The calf, indeed, has sunk into their hearts because of their hypocrisy.  
Say thou,  
"Base, indeed, is what your faith enjoineeth; if, in truth, ye have a faith!"

94 Ask thou,  
"If the state of future bliss with Allah is for you alone among all peoples, why then seek ye not death if ye are honest?"

95 But they will never seek it because the requital for the deeds they wrought awaiteth them.  
And Allah knoweth well the aggressors.

96 Of all people thou wilt find them most covetous of life, more even than the heathens—  
each one wants to live a thousand years!  
But even if such boon were granted, they would not escape punishment.  
Allah seeth clearly all they do.





103 Instead, if they had faith and eschewed evil,  
they would have had more claim on Allah's  
blessings; would that they knew.

13 \*\*\* 414

104 O ye who have believed!

Say not "*Raina*". Instead, say ye, "*Anzurna*,"  
and then listen ye attentively.

As for the wicked, for them there is dire  
punishment.

105 The trouble-mongers—be they from the Peo-  
ples of the Book or from the Pagans—  
resent your being favoured by your Lord.  
But Allah chooseth for His mercy whom  
He wills.  
And Allah is the source of all Grace and  
Bounty.

106 No evidence of Ours do We obliterate or  
leave to oblivion but that We replace it  
with one better still or its like.  
Knowest thou not that Allah over every  
thing exerciseth sway?

107 Knowest thou not that Allah is He who  
holdeth sway o'er heaven and earth?  
That, apart from Him, for you, there is no  
friend, no helper?

108 Would ye too vex your Messenger, as did  
*Musa's* people?  
But he who doth exchange his faith for  
waywardness soon loseth he the stable path!

109 There be many among the Peoples of the Book  
who would fain turn you from faith to doubt.  
It is envy on their part since they have realized  
the truth.  
But pay ye no attention;  
continue to be pleasant until Allah giveth  
His commands:  
It is for Him, indeed, all matters to control.

110 Stand fast to your duties; continue ye to fulfil  
your obligations—  
whatever deeds of virtue you perform, better  
still is the reward that waiteth for you with  
your Lord.  
Verily, Allah, all ye do doth see.

111 Some say,  
"None shall enter heaven unless he be a Jew,  
or a Nazarene."

That is only their wishful thinking.

Say thou,

"Bring ye proof if ye are truthful."

112 By no means!

Whosoever turns his heart to Allah and would  
do good, for him there is reward with his Lord.  
No fear doth come to such nor do they grieve.

14 \*\*\* 415

113 The *Yahud* declare,

"The *Nasara* have no basis!"

The *Nasara* contend,

"The *Yahud* have no basis!"

And yet they both accept the selfsame Book.  
And those who read no Book say much the  
same!

Only on the day of Judgment Allah will  
arbitrate on that in which they differ.

114 Who can transgress more than he who would  
forbid, in houses built for Allah, the calling  
of His name?

Who would even want to desecrate them?!  
They are the ones for whom it would have  
been more fitting that they should enter them  
respectfully!

Now they face contempt;  
in the future for them awaiteth still more  
misery.

115 The East, the West—both are Allah's;  
whithersoever ye turn ye face Allah.  
Allah is All-pervading. All-aware!

116 Some say,

"Allah hath taken to Himself a son!"

Glory be to Him!

But, all that is in heaven and on earth are His:  
they all claim Him!

117 Originator of the heaven and the earth!

When He decrees a thing He only willeth,  
"BE", and so, it IS!

- 118 Some, who know no better, ask,  
"Why doth Allah not speak to us?  
Why to us no sign doth come?"

Thus, indeed, said others before them, exactly  
thus; at heart they are alike!

But, clearly indeed, have We bared Our signs  
to those who are (prepared to be) convinced.

- 119 Indeed, We have, in truth, sent thee as a herald  
of glad tidings and only to warn.

Thou shalt not be questioned about the ones  
who are bound for hell.

- 120 Never will the Jews accept thee, nor the Chris-  
tians, unless thou followest their ways.

Say thou,

"He whom Allah guideth, he in truth, is  
guided!"

Wert thou now to follow their fancies, in  
spite of enlightenment having come to thee,  
there will be for thee from Allah no friend,  
no helper!

- 121 Among the ones on whom We have bestowed  
the Scriptures, those who read this as it  
should be read, they acquire faith therein.  
'Tis only they who would disdain—'tis they  
who are the losers!

15 \*\*\* 416

- 122 O, ye Bani Isra'il

Recall ye all the blessings which I bestowed  
on you;

I had, indeed, raised you above all peoples.

- 123 Fear ye then the Day when no soul can ought  
atone for another;

no compensation can then be offered;

no intercession can avail;

none can be found to help!

يَعْلَمُونَ بَلْ هُمْ يَوْمَ الْقِيَامَةِ قِيَمًا  
كَأَنَّهُمْ يَخْلُفُونَ ۝

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ  
اللَّهِ أَنْ يُذَكَّرَ فِيهِ اسْمُهُ وَاسْمُ  
فِي تَحَارِيهَا أُولَئِكَ مَا كَانَ لَهُمْ  
أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ  
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ ۝

وَرَبُّ الْمَشْرِقَيْنِ وَالْمَغْرِبَيْنِ قَائِمًا  
تُؤْتُوا أَفْئَتَهُمْ وَجْهَ اللَّهِ إِنَّ اللَّهَ  
وَالِيسِعَ عَلَيْهِمْ ۝

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ  
بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
كُلُّ لَّهُ قَائِمُونَ ۝

يَدْعِيهِ السَّمَوَاتُ وَالْأَرْضُ وَإِذَا  
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ  
فَيَكُونُ ۝

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا  
يُرْسِلُ اللَّهُ آيَاتِنَا آيَةً كَذَلِكَ  
قَالَ الَّذِينَ مِنْ قَبْلِهِمْ وَشَلَّ

قَوْلُهُمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ  
بَيَّنَّا آيَاتِنَا لِقَوْمٍ يُؤْتُونَ  
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَ

نَذِيرًا وَلَا تُشْغِلْ عَنْ الْخَلْقِ  
الْجَاحِدِينَ ۝

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا  
النَّصَارَىٰ حَتَّىٰ تَبْعِيَ مِلَّةَ هَمَزَ قُلْ  
إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَالَّذِينَ

اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي  
جَاءَهُمْ مِنَ الْعِلْمِ مَا لَكَ مِنَ  
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

الَّذِينَ اتَّبَعَتْهُمْ الْكِتَابَ يَتْلُونَهُ  
حَقًّا وَلَا رِيبةَ أُولَئِكَ يُؤْمِنُونَ  
بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ  
هُمُ الْخَاسِرُونَ ۝

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا الْفَيْصَةَ  
الَّتِي آتَيْنَا عَلَيْكُمْ وَأَرْفَىٰ  
قَضَيْنَاكُمْ عَلَى الْعَالَمِينَ ۝

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ  
عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا  
عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا  
هُمْ يُنصَرُونَ ۝

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمُبْرِجَةٌ مِنْ  
عِنْدِ اللَّهِ خَيْرٌ لَّهُمْ كَأَنَّهُمْ يَتْلُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا  
وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ

عَذَابٌ أَلِيمٌ ۝  
مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَلِلْمُشْكِرِينَ أَنْ يَأْتِيَهُمْ عَلَيْهِمْ يَوْمَ  
تُخْرِجُونَ رِجْلَهُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْكَافِ ۝  
مَا تَنْفَعُ مِنَ ابْنِ آدَمَ وَنُفُوسِهِ أَنْ يَفْزَحَ  
بِوَيْهَاءِ أُولَئِكَ لَمْ يَعْلَمْ أَنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝  
أَلَمْ يَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ

دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝  
أَمْ يُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ  
كَمَا سَأَلُوا موسى مِنْ قَبْلُ وَمَنْ

يَتَّبِعِ الذِّلَّ الْكُفْرَ بِالْإِيمَانِ فَقَدْ  
ضَلَّ سَوَاءَ السَّبِيلِ ۝  
وَذَكَرْتُ مِنْ أَهْلِ الْكِتَابِ لَوْ

يُرِيدُوا نِعْمَةً مِنْ رَبِّهِمْ كَمَا نِعْمَ  
لَهُمْ أَنَّا نَحْنُ عِنْدَ الْغَيْبِ  
مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقَّ ۝

فَاتَّقُوا وَاصْبِرُوا حَتَّىٰ يَأْتِيَ اللَّهُ  
بِأَمْرٍ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝  
وَاصْبِرُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

وَمَا تَقْدِرُوا مِنْ أَلْفٍ فَهَبْكُمْ مِنْ  
خَيْرٍ يُجْزَىٰ عَنْهُ عِنْدَ اللَّهِ إِنَّ  
اللَّهِ بِهِمُ الْمُعْتَمُونَ بَصِيرٌ ۝

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا  
مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ  
أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ

إِنْ كُنْتُمْ صَادِقِينَ ۝  
بَلْ هُمْ مِنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ  
مُخْبِرٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ۝  
وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَىٰ

عَلَى شَيْءٍ سَاءَ قَالَتِ النَّصَارَىٰ لَيْسَتْ  
الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ  
الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا

يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ

- 124 After *Ibrahim* had been tested by his Lord and had fulfilled his mission—He said, “I shall make of thee for all men, a Guide!” (Eagerly, beseechingly) he murmured:  
“And my children too?”  
He answered,  
“Extendeth not My promise to those who would transgress!”
- 125 Then We made the House into a focal point where men meet, and a sanctuary:  
“Consecrate the place of *Ibrahim* as a house of prayer.”  
Thus We entered into covenant with *Ibrahim* and *Isma'il*: that they dedicate My house for those who circumambulate, those who seek retreat and those who bend and bow (in worship).
- 126 Then prayed *Ibrahim*,  
“My Lord, grant Thou that this whole town become a sanctuary of peace, and bless Thou with abundance those among its people who believe in Allah and the future Day.”  
“Yea!” He said,  
“Even to idolators in it I will grant brief respite; and then will drive them to the fire of hell, and evil the abode!”
- 127 And there stood *Ibrahim* raising the foundations of the House and there stood *Isma'il*:  
“Our Lord! Accept Thou this from us! Verily, Thou art the One who Hears, the One who Knows!”
- 128 “Our Lord, make us both submit to Thy will and make our offspring too a people who submit to Thy will;  
show us Thou our forms of worship and turn to us (in mercy).  
Verily, Thou art the Acceptor of Repentance, the Ever-Merciful!”
- 129 “Our Lord! Raise Thou a Messenger from 'mong themselves, to read to them Thy signs, to teach them scriptures, instil wisdom, and to cleanse them (of their prejudice).  
Verily, Thou art, the Sovereign and the Wise.”

16 \*\*\* 417

- 130 Who is averse to the ways of *Ibrahim* unless he be stupid?  
We distinguished him in his lifetime; for posterity he will be among the benefactors.

فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

- 131 When his sire said to him :

"Submit!"

He said, "Submit I (only) to the Lord of all communities!"

- 132 And that (independent attitude) he left as legacy to his sons and so did *Ya'qub* : "My sons, the creed which Allah hath chosen for you, die ye not except adhering to it."

- 133 Would that you had witnessed *Ya'qub* facing death when he asked his sons :

"Who will ye serve after me?"

They answered,

"We shall serve thy Lord—the Lord of thy fathers, of *Ibrahim*, *Isma'il*, *Ishaq*, the One and only Deity—to Him alone will we submit."

- 134 That was a people that has passed away; for them what they had earned; for you is what you earn!

Ye shall not be questioned for what they did.

- 135 They say,

"Become ye Jew or Christian, so that ye may be rightly guided."

Say ye,

"Nay, we profess only the creed of *Ibrahim* the Upright!

We will not be among any who associate others with Allah."

- 136 Say ye,

"We believe in Allah, and that which has been sent to us

and that which had been sent

to *Ibrahim*

to *Isma'il*,

to *Ishaq*,

to *Ya'qub*,

and their descendants;

in that which had been given to *Musa*,

and to *'Isa*;

all that which had been given to other Apostles, from their Lord!

No difference do we make between them; all of them do we revere."

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ

أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝

وَوَحَّيْنَا إِلَيْهِ أَنِ ابْتَغِ بِرَبِّكَ

وَيَعْقُوبُ ۖ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ

لَكُمْ الدِّينَ ۖ فَلَا تَمُوتُوا

إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

أَمَرَكَ ثُمَّ شَهِدَ أَنْ إِذْ حَضَرَ

يَعْقُوبُ الْمَوْتَ إِذْ قَالَ

لِبَنِيهِ مَا تَعْبُدُونَ ۖ وَنَافِلٌ

بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ

وَاللَّهُ آبَاؤُنَا ۖ وَإِلَهُهُمْ وَإِلَهُنَا

وَأَسْلَمْنَا ۖ وَاللَّهُ وَاحِدٌ ۖ وَنَحْنُ

لَهُ مُسْلِمُونَ ۝

يَا لَكَ أُمَّةٌ كَذَّابَةٌ ۖ لَهَا

مَا كَسَبَتْ وَلَكُمْ مِمَّا

كَسَبْتُمْ ۖ وَلَا تَسْأَلُونَ بِمَا

كَانُوا يَعْمَلُونَ ۝

وَقَالُوا لَوْ كُنَّا نَسْمَعُ

نَهْيَ اللَّهِ وَآيَاتِهِ لَكُنَّا عِبَادَ اللَّهِ

حَنِيفًا ۖ وَمَا كُنَّا مِنَ

الْمُشْرِكِينَ ۝

قُلُوا أَمَّا يَا اللَّهُ وَمَا أَنْزَلَ إِلَيْنَا

وَمَا أَنْزَلَ إِلَيْنَا إِلَّا الْكِتَابُ وَالْحِكْمَةُ

وَالْحَقُّ ۖ وَيَعْقُوبُ ۖ وَالْإِسْلَامُ وَمَا

أَدْنَىٰ مَوْسَىٰ وَعِيسَىٰ وَمَا أَنْزَلَ

الْقُرْآنَ مِنْ رَبِّهِمْ ۖ لَا تَفَرِّقُوا

بَيْنَ أَحَدٍ مِنْهُمْ ۖ وَنَحْنُ

لَهُ مُسْلِمُونَ ۝

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنُوكُمْ

بِهِ فَقَدْ أَهْلَكُوا ۖ وَإِنْ

تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ

فَسَبِّحْ بِحَمْدِ اللَّهِ ۖ وَهُوَ

السَّمِيعُ الْعَلِيمُ ۝

وَإِذْ أَوْحَىٰ إِلَىٰ إِبْرَاهِيمَ رُبُّهُ بَخْلِبِي

فَاذْكُرْنِي ۖ قَالَ إِنِّي خَافُكَ

لِئَلَّا يَكُونَ إِيمَانُكَ إِلَّا مِمَّا

دُرِّيْتُ ۖ قَالَ لَا يَبَالُ عَهْدِي

بِالْعَالَمِينَ ۝

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ

وَأَمْنًا ۖ وَأَتَّخِذُوا مِنْ مَّقَامِ

إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ لَهُمَا

بَنِيَّ لِلطَّافِينَ ۖ وَالْعَقِيدِينَ

وَالرُّكَّعَ السُّجُودَ ۝

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ

هَذَا بَلَدًا أَمِنًا ۖ وَإِنِّي أَخْشَىٰ

مِنْ التَّمَرُّدِ مِنْ أَمْنٍ مِنْهُمْ

يَا اللَّهُ وَالْيَوْمَ الْآخِرُ ۖ قَالَ وَمَنْ

كَفَرًا مَّبْعُودٌ ۖ قَلِيلًا مِّمَّا أَصْطَفَىٰ ۖ

إِلَىٰ عَذَابِ النَّارِ دَخَلَ الْمَجْمُورُ ۝

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ

الْبَيْتِ ۖ وَإِسْمَاعِيلُ ۖ رَبَّنَا تَقَبَّلْ

مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

وَإِنَّا آمَنَّا بِكَ وَأَنْتَ عَلَيْنَا ۖ

إِنَّكَ أَنْتَ الْقَوِيُّ الرَّحِيمُ ۝

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا

مِنْهُمْ ۖ يَتْلُوا عَلَيْهِمْ آيَاتِكَ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَيُزَكِّهِمْ ۖ إِنَّكَ أَنْتَ

الْعَزِيزُ الْحَكِيمُ ۝

وَمَنْ يَتَّخِذْ عَنَّا وَإِبْرَاهِيمَ

إِلَّا مِنْ سَفَاهَةٍ ۖ وَلَقَدْ

اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ

فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝

- 137 So, if they believe as ye believe in this, they are, indeed, guided.

But if they should go back, 'tis they who will (among themselves) be split, and Allah will suffice thee against them.

He hears! He knows!

## 138 Baptised of Allah!

And who can baptise better than Allah?  
Him alone we serve!

## 139 Ask thou,

"Would ye quarrel with us concerning Allah  
when He is both our Lord and your Lord?  
And when on us (will be the consequences of)  
our deeds and on you (the consequences of)  
your deeds?  
And when we worship none but Him?

## 140 "Or, would ye say that

*Ibrahim,*  
*Isma'il,*  
*Ishaq,*  
*Ya'qub*

and their progeny,  
were Jews or Christians?  
Tell me, do ye know better or Allah?  
And who doth transgress more than he who  
hides Allah's testimony which is with him?!  
Allah is by no means unaware of what ye do!"

141 That was a people that has passed away:  
for them what they had earned, for you  
is what you earn;  
ye shall not be questioned for what they did.

17 \*\*\* 418

142 Soon the foolish gossips among men will  
chatter:

"What has made them discard the *qibla*  
(their focal point of worship) which they  
had till now been observing?"

Say thou:

"To Him belong the East and the West.  
He guideth whom He wills along the correct  
path!"

.....

143 Thus have We made you the foremost people,  
so that ye may be an example to men,  
and the Messenger, an example to you.

.....

The *Qibla* which ye had observed prescribed  
We not but to distinguish those who're  
loyal to the Messenger and those who'd  
scamp upon their heels.

It was, indeed, a serious test, except for those  
who were guided by Allah.

Allah never lets your faith (in Him) go to  
waste—

Verily, Allah, to mankind is Generous, Merciful.

144 Now We see thee (O Muhammad) raising  
thy eyes to the heavens (for Our guidance).  
We shall, therefore, point to thee a *qibla*  
that will please thee!

Turn then, thy face (henceforth) to the place  
of worship that has been made a sanctuary!

And ye (too), wherever ye might be, turn  
your faces in the same direction.

The Peoples of the Book know well that this  
(injunction) is truly from their Lord!

Nor is Allah unaware of what they do.

145 Even if thou wert to bring to the Peoples of  
the Book all-convincing arguments, thy *qibla*  
they will not accept.

Nor wilt thou accept their *qibla*.

Nor, indeed, will they accept each other's  
*qibla*.

If thou shouldst meet their wishes even after  
guidance has been bestowed on thee—  
thou wouldst then, indeed, have transgressed.

146 Those on whom has been bestowed the Book,  
are as familiar with these facts as they are  
with their own sons.

But there is, indeed, a group among them  
who would hide the truth although they know  
it well

## 147 To be the truth from Allah!

So be not thou among the doubters!

18 \*\*\* 419

148 For each people, is a focal point to which they  
turn;

hasten ye too towards this virtue. so that,  
wherever ye might be Allah will converge  
you into one!

Allah over every thing holdeth sway.



154 Say not of those who succumb in the service of Allah,  
 "They are dead."  
 Indeed! 'Tis they that live! 'Tis ye who do not realize!

155 We shall surely test you with some fear,  
 some hunger,  
 and some loss of land and gardens,  
 of kith and kin,  
 of crops and fruits:  
 but herald thou good tidings to those (who retain) Faith!

156 Those who, when such calamities befall them,  
 only say,  
 "To Allah we belong, to Allah we return!"

157 They are the ones for whom awaiteth from their Lord His greetings and His grace!  
 'Tis they, indeed who have been truly guided.

19 \*\*\* 420

158 After all, *Safa* and *Marwa* (too) are objects reminiscent of Allah's (Grace);  
 so he who ritual visit pays to the House,  
 or he who (merely) visits it, no blame shall be upon him if he doth circumambulate (these hills also).

But if one should exercise his own choice  
 all the better for him.  
 Allah can be Grateful. Allah knows.

159 Those who deliberately conceal what We have sent down as evidence and guidance, even after We have specified them in the Book: upon them falleth Allah's curse and the curse of those justified in cursing.

160 Except those who would repent, confess openly and make amends—towards them I will turn and I, indeed, am Lenient, Merciful.

161 But those who indulge in deceit and die indulging in deceit, upon them lieth Allah's curse and the curse of angels and of men.

162 Thereunder they abide; their misery has no end; for them there is no respite.

163 The Deity of all of you is the One Deity—  
 No other deity is there but He: (Call Him) the *Rahman* (call Him) the *Rahim*.

20 \*\*\* 421

164 Verily, in the creation of the heavens and the earth;  
 in the changing patterns of the day and night;  
 in the argosies that sail the seas for mankind's benefits;  
 in that which Allah sends from heaven as rain—  
 enlivens by its touch the deadened earth;  
 in all the animals scattered o'er the earth;  
 in the blowing of the breezes that drive the clouds to work relentlessly, between the earth and the firmament—  
 in all of these, indeed, are signs for those who understand.

165 And (yet) there are among men those who worship others apart from Allah, or even as His equals!  
 They give to them the love which they should give to Allah!  
 'Tis only the Believers who love Allah intensely and exclusively.  
 Would that those who thus transgress could see afore!  
 What misery they would see!  
 All power Allah swayeth and Allah's punishment is dire!

166 Then will their leaders absolve themselves of their followers—when faced with misery all links between them will have snapped.

167 The followers will cry,  
 "O that we had just another chance: we would absolve ourselves of them as they have now absolved themselves of us."  
 Thus will Allah let them see their own actions with regret.  
 But from their misery they shall never be released.

## 168 O ye people!

Eat ye of the produce of the earth that which is fresh and lawful and be not influenced by temptations—the promptings of *Shaitan*—for he to you is an avowed enemy.

169 He (*Shaitan*) prompteth you to evil and indecencies;  
he would have you say things about Allah which ye ought not.

## 170 And when 'tis said to them,

"Obey ye the injunctions which Allah hath sent down,"

they say,

"No! we shall obey such laws only as our fathers have left us!"

What! even if your fathers were not aware and were not guided?!

171 (Inviting to belief) heathens is like preaching unto those who naught perceive except the sound and fury (of the shepherd).

Deaf, dumb and blind are they (to all advice) they will never aught perceive.

## 172 O ye who have believed!

Eat ye of the food that is fresh and wholesome in what We have provided you and be grateful unto Allah, if Him alone ye worship.

## 173 He has forbidden you

carriage,  
blood,  
and flesh of swine,  
and that which has been offered in the name of one other than Allah.

But, if one is forced (to eat even these), neither relishing, nor wanting to transgress, no sin attacheth to him  
Allah is Forgiving, Merciful.

وَصَلُّوا عَلَى النَّبِيِّ وَالْحَسْبُ مِنَ الْغِيَاثِ  
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَأْتِي  
لَقَوْمٍ يَعْقِلُونَ ۝

وَمِنَ النَّاسِ مَن يَكْفُرُ مِن  
دُونِ اللَّهِ إِنَّهُ إِذَا لُجِبُوا بِهِمْ

كُفِرُوا بِهِ وَالَّذِينَ آمَنُوا أَشَدُّ  
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا

أَنَّهُمْ يُؤَدَّبُونَ أَنَّ الْفِتْنَةَ لِلَّهِ  
بِجَمِيعَةٍ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِن  
الَّذِينَ اتَّبَعُوا أَوْرَاكُمُ وَالْعَدَابُ

وَلَقَدْ نَعَّيْتُم بِهِمُ السَّيَاطِ ۝  
وَقَالَ الَّذِينَ أَجْرُوا إِنَّا لَمَنَّا كَذِبٌ

فَقَتَّلُوا مِنْهُمْ مَن تَبَرَّأُوا مِنْهُمْ  
كَذَلِكَ يَذَرُكُمُ اللَّهُ أَفْكَارَ مَا كُنْتُمْ تَعْمَلُونَ

وَمَا هُمْ بِمُعَاقِبِينَ مِنَ النَّارِ ۝  
يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ

حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا الْخَطَايَا  
الَّتِي يُطِيعُونَ لَكُمْ عَذَابٌ مُّبِينٌ ۝

إِنَّمَا يَأْمُرُكُم بِالشُّرُوعِ وَالْأَحْكَامِ  
وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

وَلَا يُقِيلُ لَهُمُ اتَّبَعُوا مَا أَنزَلَ  
اللَّهُ فَالَّذِينَ تَتَّبِعُوا أَفْقِيَا عَذَابُ

أَنفُسِنَا مَا لَوْ كُنَّا أَهْلًا لَهُمْ  
لَا يَعْصُونَكَ شَيْئًا قِيَ لَا

يَهْتَدُونَ ۝  
وَمِمَّنْ الَّذِينَ كَفَرُوا وَكَانَتْ

الَّذِي يَنْجُو بِمَا لَا يَسْمَعُ إِلَّا دَعَاءُ  
وَنِدَاءً صَغِيرًا بِكُمْ عُمَى

فَهُمْ لَا يَعْقِلُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن

طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ  
إِن كُنْتُمْ تَعْبُدُونَ ۝

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالذَّمَّ  
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ

لَعَنَ اللَّهُ فَمَن اضْطُرَّ غَيْرَ بَاغٍ  
وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ ۝

وَلَا تَقُولُوا لِمَن يُعْتَدِلُ فِي  
سَبِيلِ اللَّهِ آمَنًا ۝ سُبُلُ

أَحْيَاءٍ وَلَكِن لَّا تَشْعُرُونَ ۝  
وَلَسَبُّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ

وَالْجُودِ وَنَقْصِ مَنَ الْأَمْوَالِ  
وَالْأَنفُسِ وَالْمَرْيَةِ وَبَنِي الصُّبُرِ ۝

الَّذِينَ إِذَا أَصَابَهُمُ مُّصِيبَةٌ  
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن  
رَّبِّهِمْ وَرَحْمَةٌ عَدُوٍّ وَلَهُمْ

هُمُ الْمُهْتَدُونَ ۝  
إِنَّ الصَّفَا وَالْمَرْوَةَ مِن مَّعَابِدِ

اللَّهِ فَمَن حَجَّ الْبَيْتَ أَوَاعْتَمَرَ  
فَلْيَحْزَنْ عَلَيْهِمْ أَوْ يُكَلِّفُوا بِهِمْ

وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ  
شَاكِرٌ عَلِيمٌ ۝

إِنَّ الَّذِينَ يَكْفُرُونَ مَا أَنزَلْنَا  
مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ

مَا يَنْتَهِ لِنَّاسٍ فِي الْكِتَابِ  
أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ

الطَّاغُوتُ ۝  
إِنَّ الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا

فَأُولَئِكَ أَكُتِبَ عَلَيْهِمُ ۝ وَأَنَا  
التَّوَّابُ الرَّحِيمُ ۝

إِنَّ الَّذِينَ كَفَرُوا وَآمَنُوا وَهُمْ  
كُفَّاءُ أُولَئِكَ عَلَيْهِمُ لعنةُ اللَّهِ

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝  
خُلِدُوا فِيهَا لَّا يُخَفَّفُ عَنْهُمْ

الْعَذَابُ وَلَا هُمْ يُنْقَرُونَ ۝  
وَاللَّهُ لَهُ الْوَاحِدُ ۝ لَا إِلَهَ إِلَّا

هُوَ الرَّحْمَنُ الرَّحِيمُ ۝  
إِنَّ فِي خَلْقِ السَّمَكِ وَالْأَرْضِ

وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْجَبَلِ  
الَّذِي يَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ

النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ  
مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ

مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ



- 174 Those who deliberately conceal that which has been prescribed in the Book barter themselves cheaply!  
 Imbibe they in themselves naught but fire;  
 Allah will not look at them on the Day of Judgment;  
 nor will He purify them—for them is dire punishment.
- 175 They are the ones who have bartered away guidance in exchange for disgrace,  
 pardon in exchange for punishment.  
 How they do persist in choosing hell!
- 176 All this because, Allah sent the Book with truth and those who quibbled and multiplied their differences now find themselves abysmally divided.

22 \*\*\* 423

- 177 Virtue lieth not in merely bowing to the East or the West:

Virtue lies

- (i) in having faith in Allah;
- (ii) believing in the future Day,
- (iii) in angels (that personify His powers);
- (iv) in the law (of Allah)
- (v) and in (the messages of His) Envoys.

(Virtue lies)

- (vi) in lovingly expending wealth,  
 in spite of one's own needs,  
 on those of kith,  
 the guardianless,  
 the handicapped,  
 the homeless,  
 those who (are obliged to) ask,  
 those who're yoked in helplessness.

(Virtue lies)

- (vii) in ever-readiness to do one's duty, and
- (viii) to fulfil one's every obligation.
- (ix) Those who keep to promises when promises they've made;
- (x) those who persevere amidst adversity and pain—as long as these do last—  
 these are the truly virtuous—these are the ones who earn respect.

- 178 O, ye who have believed!  
 Enjoined on you is equity in penalty for the slain:  
 A freeman for a freeman;  
 a slave for a slave;  
 a woman for a woman!
- But if his brother (nearest of kin) should be inclined to forego aught in reason, compensate him generously.  
 Such would be remission by your Lord and by His mercy.
- But, after this injunction, whoever doth commit excess for him will be great punishment.
- 179 (Only) in such equitable retaliation doth lie the chance of your survival, O ye men of understanding!  
 That alone will inculcate restraint.

.

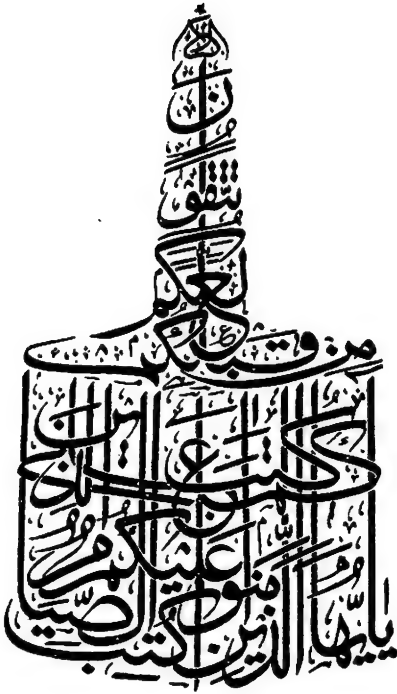
- 180 Prescribed for one who faces death  
 —and leaves behind a portion—  
 is the making of a will bequeathing something to his *walidain* and to those of kith in all equity.  
 A duty on those who fear the Lord!

- 181 He who such will would alter, after having heard it read, it will be a sin on him who altereth—  
 For Allah seeth and He knows.

- 182 But if one doth suspect treachery and would try to bring about a compromise between the parties—no sin attacheth to him. Allah is Forgiving, Merciful.

23 \*\*\* 424

- 183 O ye who have believed!  
 Prescribed for you is fasting  
 —as it was prescribed for those before you  
 so that ye may practice self-restraint—
- 184 For a few days only.  
 But whosoever among you falls ill or undertakes a journey he may postpone them to later days.



Those who can, may compensate, by feeding one who is indigent; and if they should feed more all the better for them.

But, if, instead of feeding others, yourselves ye fast, it would be better still, if you only knew.

185 The month of *Ramadhan* is that in which the Qur'an was bestowed as guidance to mankind and as proof of guidance and (bestowal of) discernment.

So every one of you who is at home in that month, let him fast therein.

But he who might be ill, or on a journey, may make up on later days

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ  
يَا أَيُّهَا الَّذِينَ هَدَى اللَّهُ  
قُلُوبَهُمْ لِيَتَذَكَّرُوا  
الْمَوْتَ إِنَّ تَرَكَ خَيْرَ الْوَصِيَّةِ  
لِلْأُولَادِينَ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُتَّقِينَ ٥

فَمَنْ بَدَلَهُ بَعْدَ مَا سَمِعَهُ فَأَمَّا  
إِسْمُهُ عَلَى الَّذِينَ يُسِرُّونَهُ  
إِنَّ اللَّهَ يَجْمَعُ عَلَيْهِمْ ٥

فَمَنْ خَافَ مِنْ مَوْسٍ جَنَافًا  
أَوْ لَمَّا فَاصَ لَهُمْ يَتَمَنَّى وَلَا رَحْمَةً  
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٥

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكَ لَعَلَّكُمْ تَتَّقُونَ ٥

أَيُّهَا الَّذِينَ آمَنُوا ذُكِّرْتُمْ كَمَا كَانَ مِنْكُمْ  
مَدْرِيضًا أَوْ عَلَى سَفَرٍ فَمَا ذُكِّرْتُمْ  
أَيُّهَا الَّذِينَ آمَنُوا عَلَى الَّذِينَ يُطِيقُونَهُ

فِي ذِي طَعَامٍ مُسْتَكِينٍ فَمَنْ  
نَكَرَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ  
تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ ٥  
شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ  
الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ  
مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ

شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ  
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ  
فَعَلَى مَنْ أَتَاهُ أَوْ خَرِيرٌ يُدِيرُ  
بِكُمُ الْيَوْمَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

وَلْيُكْفِرُوا الْوَجْدَةَ وَلْيُكْفِرُوا اللَّهَ  
عَلَى مَا هَدَى لَكُمْ وَلَعَلَّكُمْ  
تَشْكُرُونَ ٥

إِنَّ الَّذِينَ يَتْلُونَ مَا أُنْزِلَ اللَّهُ  
مِنَ الْكِتَابِ وَيُحَرِّقُونَ بِهِ ثَمَنًا  
قَلِيلًا أُولَئِكَ مَا يَكُونُونَ فِي  
بُطُونِهِمْ إِلَّا النَّارُ وَلَا يَكْلِمُهُمُ  
اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ  
وَلَهُمْ عَذَابٌ أَلِيمٌ ٥

أُولَئِكَ الَّذِينَ اشْتَرُوا الظُّلُمَةَ  
بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ ٥  
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ٥

ذَلِكَ بِأَنَّ اللَّهَ تَعَالَى الْكِتَابِ  
بِالْحَقِّ وَأَنَّ الَّذِينَ أَتَوْا  
فِي الْكِتَابِ لِيُتَقَاتُوا بِعَبِيدِ ٥

لَيْسَ إِلَهٌ أَنْ تُولُوا وَجْهَكُمْ  
يَقِيلُ الْبَشَرِ وَالْمَغْرِبِ وَلَكِنْ  
الْيَوْمَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّ وَالْأَنْبِيَاءِ  
الْمَالِ عَلَى حَيْثُ دَوَى الْقُرْآنِ وَ  
الْيَوْمِ وَالْمَسْكُونِ وَابْنِ

التَّيْبِيلِ وَالسَّالِطِينَ وَفِي الرِّقَابِ  
وَأَقَامَ الصَّلَاةَ وَالْأَنْبِيَاءِ  
وَالْمُؤْمِنُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

وَالضَّالِّينَ فِي الْبِاسَاءِ وَالْقُرْآنِ  
وَجِبْنَ الْبِاسِ أُولَئِكَ الَّذِينَ صَدَّقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ٥

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الْقِصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ  
وَالْعَبْدِ بِالْعَبْدِ وَالْأَنْفِ بِالْأَنْفِ

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ  
فَأَتْبَاعُ بِالْمَعْرُوفِ وَأَدَّى إِلَيْهِ  
بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّنْ

رَّبِّكُمْ وَرَحْمَةٌ مِّنْ  
عَذَابِي بَعْدَ ذَلِكَ فَكَفَى  
عَذَابُ الْيَوْمِ ٥

—Allah desireth to make it easy for you;  
He hath no wish to make it hard for you—

so that ye may complete the days and glorify  
Allah for His guidance, and,  
(having realized its benefits), may be grateful!

.....

24 \*\*\* 425

186 When My devotees ask thee concerning Me,  
(Say thou):  
I am, indeed, close by!  
I listen to the prayer of the prayer when he  
prays.  
So let them too hearken to My call.  
Let them believe in Me if they would strive  
after righteousness.

.....

187 Permitted for you during the nights of fasting  
is intimacy with your wives:  
they are a shelter for you and you a shelter  
for them.  
Allah knoweth well what ye used to do  
secretly among yourselves.  
But He has overlooked and pardoned you.  
So, now live with them, and fulfil what Allah  
hath ordained for you.

**And eat and drink until at the break of dawn  
ye can distinguish night's domain streaked  
with morning's thread of light.**

Observe ye then the fast until there comes  
the night.

But if ye take retreat in mosques (for medi-  
tation) seek ye not companionship with  
your wives;

These are limits set by Allah, trespass ye  
not even near them.

Thus doth Allah clarify His message to  
mankind, so that they may beware.

.

188 Do not scramble for one another's property  
by unjust means;  
nor bribe with it the judges—in order that,  
ye may deprive some others of that which  
they possess, knowingly.

189 They question thee about the no-moon  
periods.  
Say thou,  
"Those are interludes for men (to rest)  
and gather in assemblages:  
Virtue therefore lieth not in (keeping your  
door shut while) using the back-door.  
Virtue lies in your respecting the existing  
law and entering your door in freedom!  
Respect ye Allah only—if ye would prosper.

\*

190 Yes, fight, in the cause of Allah, those who  
would fight you;  
but provoke not ye hostility.  
Allah loveth not those who begin a fight.

191 Slay ye them (who would slay you), wherever  
ye find them;  
expel ye them from whence they would expel  
you;  
**Harassment is more heinous than killing!**  
But fight them not in the Sacred House of  
Worship unless they fight with you therein.  
And if they fight with you (therein) slay ye  
them;  
that is the meed of vandals.

192 And if they cease to harass,  
(Remember!)  
Allah is Forgiving, Merciful!

193 But fight ye on until there can be no harassment  
and feasible becomes the creed of Allah.  
**And once the fighting endeth, let no enmity  
remain except against the recalcitrants.**

194 The Sacred Month for the Sacred Month—  
equity of retaliation even in the case of  
sacrilege!  
So, if one committeth sacrilege, commit ye  
sacrilege;  
but one on par with sacrilege committed  
against you.

Again, be ye aware of Allah, for Allah stands  
by those who would be aware!

## 195 Give freely in the cause of Allah.

Let not close-fistedness invite calamity.

Be ye magnanimous.

Allah, verily, loveth the magnanimous!

## 196 Make the Pilgrimage and the Visit to the Sacred House for His sake.

If you cannot, then send such things as you can afford, and do not shave your heads until the offerings have reached their destination.

But, if one of you is ill or suffers from an ailment of the head, he must pay a ransom either by fasting or by alms-giving or by offering a sacrifice.

If, in practice, anyone of you combines the Visit with the Pilgrimage, he must offer such gifts as he can afford;

but if he lacks the means, let him fast three days during the pilgrimage and seven when he has returned;

that is ten days in all.

That is incumbent on him whose family are not present at the Holy Mosque.

Have fear of Allah: know that He is stern in retribution.

25 \*\*\* 426

## 197 Make the Pilgrimage in the appointed months.

He that intends to perform in those months must abstain from sex, obscene language, and from acrimonious disputes while on pilgrimage.

Allah is aware of whatever good you do. Provide yourself well: but, the best provision is restraint.

Fear Me, then, O ye who understand.

## 198 It shall be no offence for you to seek the bounty of your Lord by trading.

When you come running from 'Arafat (near Mecca) call ye on Allah as you approach the sacred monument.

Remember Him that gave you guidance when you were in error.

قَابِ لَهَا مَا كَانَ اللَّهُ غَفُورًا رَحِيمًا  
وَقَاتِلُوا أَهْلَ الْبَيْتِ لَا تَكُونُوا  
فِتْنَةً وَيَكُونِ الدِّينُ لِلَّهِ  
فَإِنْ أَنْتُمْ إِلَّا عَادُوا وَإِنَّا  
عَلَى الظَّالِمِينَ ۝

أَشْهُرُ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ  
وَالْحُرُمَتُ قَصَاصٌ فَمَنْ أَخَذَ  
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِمْ مِثْلَ  
مَا عَتَدُوا عَلَيْكُمْ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝  
وَأَتَّقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا  
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْذَرُوا

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝  
وَأَذِّنُوا لِلْحَجِّ وَالْعُمْرَةِ لِلَّهِ فَإِنْ  
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ  
وَلَا تَحْلِفُوا بِهِ وَسُكْمٌ حَتَّى يَبْلُغَ  
الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ  
مُرْضًا أَذْيَ مِنْ رَأْسِهِ  
فَقِدْهُ مِنْ صِيَامٍ أَوْ صَدَقَةٍ  
أَوْ نَسِيٍّ فَإِذَا أَمِنْتُمْ فَمَنْ مَتَّعَ  
بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ  
مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَيَسَاءُ  
لَهُ مَا يَأْتِيهِ مِنَ الْحَبْرِ وَسَبْعَةٌ إِذَا  
رَجَعْتُمْ بَيْنَ يَدَيْكُمْ عَشْرَةَ كَامِلَةً  
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حُلُوفِي  
السَّجْدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝  
أَلْحِجْ أَشْهُرَ تَعْلَمُونَ فَمَنْ  
فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْعَ وَلَا  
فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا  
تَفَعَّلُوا مِنْ خَيْرٍ فَعَلْتُمْ  
اللَّهُ لَا تَسْرَوْا فَإِنْ خَيْرٌ  
رَأَوُا فَتَقَوُّوا وَأَتَّقُوا يَأُولِي  
الْأَلْبَابِ ۝

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا  
فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقْبَضْتُمْ  
مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ  
الْمُسْتَعْرِ الْعَرَامِ وَادْكُرُوا مَا كُنْتُمْ  
وَأَنَّكُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ۝

وَأَذْأَسَا لَكَ عِبَادِي عَنِّي فَإِنِّي  
قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِلِقَائِهِمْ  
بِرُسُودِهِ ۝

أَحِلَّ لَكُمْ لَيْلَةَ الضِّيَاءِ وَالزَّوْفِ  
إِلَى نِسَائِكُمْ هُنَّ رِجَاسٌ لَكُمْ  
وَأَنْتُمْ عَلِيَّاسٌ لَهُنَّ عَلَيْكُمْ أَكْلُ  
كُلِّ شَيْءٍ مِمَّا ذُكِّرْتُمْ بَنَاتٍ  
عَلَيْكُمْ وَعَقَاكُمْ فَالْطَّنِ  
بِأَيْدِيكُمْ وَأَبْعُوا مَا كَتَبَ اللَّهُ  
لَكُمْ وَكُلُوا وَأَشْرَبُوا وَاسْتَبِشُوا  
لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ  
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا  
الضِّيَاءَ إِلَى الْبَيْتِ وَلَا تَمْسُوهُنَّ  
وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ  
يَأْكُلُ خُبْزًا وَدَا لَمْ يَكُنْ يَوْمَهُمَا  
كَذَلِكَ يَسَّرَ اللَّهُ لِلَّذِينَ يَتَّقُونَ  
لَعَلَّهُمْ يَتَّقُونَ ۝

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ  
بِالْبَاطِلِ وَتُدْأُوا بِهَا إِلَى الْفُكَا  
يَتَأْكُلُوا قَرِيبًا مِنْ أَمْوَالِ  
الَّذِينَ يَلَاؤُهُمْ أَنْتُمْ تَعْلَمُونَ ۝  
يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ  
مَوَاقِفُ الْبَيْتِ وَالْحَجَّةِ وَلَيْسَ  
إِلَيْكُمْ بِأَنْ تَأْكُلُوا الْبَيْتَ وَمِنْ  
ظُهُورِهَا وَلَكِنْ الْحَيَّاتِ مِنَ  
الْبَيْتِ وَأَمْوَالُ الْبَيْتِ مِنَ  
أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تَتَّقُونَ ۝

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ  
يَقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ  
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝

وَأَقَاتُوا أَهْلَ الْبَيْتِ تَقَاتِلُوا  
وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوهُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا  
تَقَاتِلُوا عِنْدَ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يُفْتَنَ فِيهِ فَإِنْ قَاتَلْتُمْ  
فَأَقَاتُوا أَهْلَ الْبَيْتِ لَكُمْ جَزَاءٌ كَمَا

199 Then go out from the place whence the pilgrims will go out and implore forgiveness of Allah.

He is Forgiving, Merciful.

200 And when you have fulfilled your sacred duties, remember Allah as you remember your forefathers or with deeper reverence.

\* \* \* \* \*

Some men there are who pray (with greed):  
"Our Lord! Give us in abundance now!"  
But nothing will there be for them in the future.

201 Among them there are also those who pray:  
"Our Lord bestow upon us good in the present, good in the future too; save us Thou from all misery."

202 These are the ones for whom awaits what they have justly earned (through restraint).  
For Allah keepeth quick account.

\* \* \* \* \*

203 Remember Allah through the appointed days.  
Then, whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him;  
that is for him who would do right.  
Be careful of your duty to Allah, and know that before Him ye will be gathered.

204 And among men there is he whose conversation on the life in this world pleaseth thee.  
(O Muhammad), and he calleth Allah to witness as to that which is in his heart;  
yet, he is the most rigid of opponents.

205 And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle;  
and Allah loveth not mischief.

206 And when it is said unto him,  
"Be careful of thy duty to Allah",  
pride taketh him to sin.  
Hell will settle his account, an evil resting place.

207 There are among men, such too, who would, sell themselves for the favour of Allah.  
And Allah is, indeed, gracious to His bondsmen.

208 O ye who have believed!  
Accept ye peace whole-heartedly!  
Let not the devil tempt you; he is your avowed enemy!

209 If ye should weaken even after clear signs have come to you (it is your loss).  
Remember, Allah is Suzerain and Wise.

210 Will they wait until Allah cometh to them under canopies of clouds, with ministering angels, for them to decide?  
It is, indeed, for Allah, all things to decide.

26 \*\*\* 427

211 Ask ye of the *Bani Isra'il*:  
"How many signs (of Our favour) We bestowed on them.  
But when some one overlooks these (favours) even while enjoying them. Allah is strict in punishment.

212 Adorned seemeth transient life to these hedonists.  
And they smile disdainfully at the wary:  
But those who advance carefully will be far ahead (than them) on the final Day!  
Allah doth bestow abundance beyond measure on whom He likes.

213 Mankind was, indeed, a single people.  
Allah raised among them Prophets to herald them good tidings and to warn them against evil:  
He bestowed on them all a book of truth to judge between them;  
but they quibbled over it.  
And none decried it more than those on whom clear proofs had been bestowed—through sheer mutual jealousy!

But Allah, by His grace, has now guided those who believe in the truth of that in which men had (ere now) differed:  
Allah guideth whom He wills to the path of truth.

214 Do ye, (who have believed), reckon that fulfilment will be yours, without your having undergone the like of that which those before you suffered?

Adversity and harassment had been their lot until, shaken in their faith, the Prophets and their peoples asked:

"When, oh when, comes Allah's help?!"  
There! There! There comes Allah's help!!

\*

215 They ask of thee,

"What shall we spend in charity?"

Say thou,

"Whatever ye expend from your honest gains, on your parents, on your relatives, on the orphans and the handicapped, and on the wayfarer— whatever good ye do of that Allah is aware.

27 \*\*\* 428

.....

216 It is incumbent on you (now) to fight however much you may be disinclined to it; for it is possible that things which ye abhor are good for you, while things you are inclined to are bad for you.

Allah knoweth; ye, ye do not know!

.....

سَلَّيْنِي إِسْرَائِيلَ كَمَا كُنْتُمْ  
مِنْ آيَةٍ بِرَيْبَةٍ، وَمَنْ يُبْدِلِ  
نِعْمَةَ اللَّهِ مِنْ بَعْدِ إِجْرَائِهَا  
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝  
رُسُلَ الَّذِينَ كَفَرُوا وَحِيلُوا  
الْبُيُوتَ وَتَحْشَرُونَ مِنَ الَّذِينَ  
أَمَنُوا وَالَّذِينَ اتَّقَوْا قُوَّةَهُمْ  
يَوْمَ الْقِيَامَةِ وَاللَّهُ يَبْزُغُ مِنَ  
يَشَاءُ بِغَيْرِ حِسَابٍ ۝

كَانَ النَّاسُ أُمَّةً وَاحِدَةً  
فَجَعَلْنَا لِكُلِّ مِشْقَةٍ مُنَادِيًا  
وَنَزَّلْنَا مِنْهُمْ آلِ كُتُبٍ بِالْحَقِّ يُخَوِّفُ  
بَيْنَ النَّاسِ فَمَا اخْتَلَفُوا فِيهِ  
وَمَا اخْتَلَفْتُمْ فِيهِ إِلَّا الَّذِينَ  
أُولُواكُمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
بَعْدَ مَا بَيَّنَّاهُ فَهَدَى اللَّهُ الَّذِينَ  
أَمَنُوا أَلَمْ يَخْلَفُوا فِيهِ مِنَ الْحَقِّ  
بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ  
وَلَمَّا يَأْتِكُمْ مِثْلُ الَّذِينَ خَلَوْا  
مِنْ قَبْلِكُمْ مَسْكُونًا فِيهَا  
وَالْعَظَاوَةُ تُزْلِقُونَ  
الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ  
مَتَى نَصْرُ اللَّهِ الْإِنِّ أَنْ نَصْرَ اللَّهُ  
قَرِيبٌ ۝

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ  
مَا أَتَقَشَّرُ مِنْ خَيْرٍ  
فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ  
وَالْيَتَامَى وَالْمَسْكِينِ وَالْإِنِ  
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝  
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ  
كُرْهُ لَكُمْ وَعَلَى أَنْ تَقْرَهُوا  
سَبِيحًا وَهُوَ خَيْرٌ لَكُمْ وَأَعْلَى  
أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ  
لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ  
لَا تَعْلَمُونَ ۝

كَمْ أَفْجُوْنَ مِنْ حَيْثُ أَفَاطَ النَّاسُ  
وَأَسْتَغْفِرُ لِلَّذِينَ آمَنُوا  
فَإِذَا أَقْبَضْتُمْ مِنْهَا  
لَكُمْ كَرَامَةً أَوْ أَشَدَّ  
ذِكْرًا هَؤُلَاءِ الَّذِينَ  
رَكِبْنَا ابْنَانِي الدُّنْيَا وَمَالَهُ فِي  
الْآخِرَةِ مِنْ خَلَاقٍ ۝

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا  
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً وَفَتَنَّاكَ يَا تَارِ  
أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا  
وَاللَّهُ سَرِيعُ الْحِسَابِ ۝

وَأَذْكُرُوا لِلَّهِ فِي أَيَّامٍ مَعْدُودَةٍ  
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ  
إِنَّهُ عَلَيْهِ مِنْ تَوَلَّى فَلَاحِقَهُ  
عَذَابُ اللَّهِ إِنَّ اللَّهَ  
وَاعْلَمُوا أَنَّكُمْ رُجُوعَ  
تُحْشَرُونَ ۝

وَمِنَ النَّاسِ مَنْ يُجْعَلُ قَوْلُهُ  
فِي الْحَيَاةِ الدُّنْيَا وَنُصْرَ اللَّهِ  
عَلَى مَا فِي قُلُوبِهِمْ وَلَهُمْ  
وَلَا تَأْتِي سَعَى فِي الْأَرْضِ  
لِيُفْسِدَ فِيهَا وَلِيُهْلِكَ  
الْحَبْرَتِ وَالنَّسْلَ وَاللَّهُ لَا  
يُحِبُّ الْفُسَادَ ۝

وَلَا أَقِيلُ لَهُ الْإِنِّ اللَّهُ أَخَذَتْهُ  
الْعَذَابُ بِالْأَيْمَانِ حَسْبَهُمْ  
وَلَيْشَ الْهَمَادُ ۝

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ  
رَءُوفٌ بِالْعِبَادِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي  
السُّبُوحَاتِ وَلَا تَتَّبِعُوا الْخُلُوعَاتِ  
الَّذِينَ لَكُمْ كُفْرًا وَعَدُوِّكُمْ  
فَإِنَّ لَكُمْ مِنْ بَعْدِ مَا جَاءَكُمْ  
فَلَعَلَّكُمْ أَنْ اللَّهَ عَزَّ وَجَلَّ  
هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ  
فِي ظُلُمٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ  
وَيُخَيِّبُوا الْأَمْرَ إِلَى اللَّهِ فَتَحَهُ  
الْأَمُورُ ۝

**217 They question thee about the sacred Months and fighting therein :**

Say thou,  
 "Fighting in them is a matter grave!  
 But, ambushing on the paths of Allah,  
 sacrileges in the Sacred House of Prayer,  
 expelling its inhabitants—  
 these are matters still more grave in the sight  
 of Allah.

**Such harassment is worse than killing!**

They will not cease to trouble you, until they  
 make you turn, if they can, from your faith.  
 And if among you any one doth turn back  
 and dies while thus evading truth, annulled  
 are all his virtuous deeds heretofore and  
 hereafter!

Such will be in the midst of fire and there  
 will he long abide.

**218 But those who have maintained their faith; those who have emigrated and struggled for the sake of Allah— look forward they to the Grace of Allah : and Allah is All-Grace, All-Mercy.**

**219 They question thee regarding drink and dice. Say thou, "In both of these is widespread harm, and profits for a few; their harm exceedeth much their benefits.**

**They ask thee, what they should contribute (to the cause of Allah)?**

Say thou,  
 "The surplus!"

**Thus doth Allah give you indications—so that you may (yourselves) weigh**

**220 The immediate 'gainst the future.**

**They ask thee, about the guardianless :**

Say thou,  
 "To improve their lot is the best (that can be done) for them.

Assimilate them with yourselves; they are  
 your kith and kin :

but, (remember), Allah can distinguish the  
 one who would entangle, from the one who  
 would improve.

And if He wishes He can embarrass you.  
 Allah is, indeed, All-Sovereign, and All-Wise."

**221 Marry not unbelieving women until they have believed;**

a slave-girl who believeth is better (for you)  
 than an unbelieving woman free, even if she  
 doth attract you.

And marry not unbelieving men until they  
 have believed—a slave who doth believe is  
 better (for you) than an unbelieving freeman,  
 even if he doth attract you.

These will tend to pull you down to hell,  
 while Allah, through His grace and benedic-  
 tion, inviteth you to aspire towards heaven.

Our indications unto men We thus plainly  
 clarify—

Perchance, they will (carefully) observe.

28 \*\*\* 429

**222 They ask thee concerning menses.**

Say thou :

"It is painful; abstain ye then from women  
 in their menses;  
 embrace them not until they have been  
 cleaned;  
 embrace ye then as Allah hath commanded.

Allah loveth the meticulous  
 He loveth those who would be clean.

**223 Your wives, they are your tilth.**

Come ye then unto your tilth, if ye please:  
 consider ye ahead your progeny; and fear  
 ye Allah.

Remember that one day ye shall face Him.  
 Convey these happy tidings to those who  
 have believed.

- 224 Do not let your (hasty) oaths on Allah stand in your way if you need absolve yourselves from aught;

if you restraint would indulge in; or, if you would conciliate men.

Allah, who doth hear, also knoweth.

- 225 Allah taketh no account of the hasty oaths you utter;  
account He taketh only of what your hearts have earned.

Allah is Forgiving and Considerate.

- 226 Those who forswear their wives may keep away four months.

If, after that, they should return, Allah is Forgiving, Merciful.

- 227 But if on divorce they should be resolved Allah heareth all, He knoweth all!

- 228 Divorced women, shall withhold themselves for three monthly periods;  
nor should they conceal what Allah hath imbedded in their wombs, if they believe in Allah and the Final Day.

In such cases accepting them would be the correct thing rather than disowning them if inclined are they to reconcile.

The wives shall also, within reason, have a say in such arrangement: but the man has precedence.

It is Allah who is Sovereign, who is Wise.

الَّذِينَ يَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ

وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ

وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ

وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ

وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ

وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ  
وَيَذْكُرُونَ اللَّهَ إِذَا حَضَرَهُمُ الْمَوْتُ

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ  
فِيهِ قُلْ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَمَا  
عَنِ سَبِيلِ اللَّهِ وَكُفْرًا بِهِ  
وَالْمَسْجِدِ الْحَرَامِ الَّذِي فِيهِ  
أَهْلِيهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ  
وَالْقِنَةِ أَكْبَرُ مِنَ الْقَتْلِ  
وَلَا تَزَالُ تَقَايَلُونَ لَهُمْ حَتَّى  
يُزِيدُواكُمْ عَنْ دِينِكُمْ إِنِ  
اسْتَطَاعُوا وَمَنْ يَكْرِضْ  
مِنْكُمْ عَنْ دِينِهِ فَهِيَ مَكْرَةٌ  
كَافَّةٌ قَاتِلُكَ حَتَّى أَتَى اللَّهُ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ  
أَعْيُنُ النَّاسِ لَهُمْ فِي الْمَخِيلَةِ  
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا  
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَكْبَرُ  
يَوْمَئِذٍ فَمَنْ تَبَوَّأَ اللَّهُ  
يَسْأَلُونَكَ عَنِ الْيَمِينِ وَالْيَمِينِ  
قُلْ فِي سَبِيلِ اللَّهِ أَكْبَرُ  
لِلنَّاسِ وَالَّذِينَ هَاجَرُوا  
لِقَابِهِمْ وَلِيَسْأَلُوا مَاذَا  
يُعْطُونَ قُلْ الْعَفْوَ كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ  
لَعَلَّكُمْ تَتَّقُونَ  
فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ  
عَنِ الْيَمِينِ قُلْ إِنْ أَمْسَكَ  
خَيْرٌ وَإِنْ تَحَالَفُوا  
فَالْحَرَامُ عَلَى اللَّهِ يَعْلَمُ الْمَقِيدُ  
مِنَ الْمُصْلِحِينَ وَلَوْ شَاءَ اللَّهُ  
لَكُنْتُمْ أَهْلًا إِنْ أَرَادَ اللَّهُ  
وَلَا تَكْفُرُوا بِاللَّهِ حَتَّى يُفْضَلَ  
وَلَا مَنَافَةَ خَيْرٌ مِنْ  
مُشْرِكَةٍ كَفَرُوا بِمَا كُنْتُمْ  
تُنَاجُونَ الْمُشْرِكِينَ حَتَّى يُفْضَلَ  
وَالْعَبْدُ يُفْضَلُ مِنْ مُشْرِكٍ  
وَلَوْ أَحْبَبَ إِلَى الدُّنْيَا



29 \*\*\* 430

**229 Divorce (has) two (phases):**

(first, the tentatively expressed *intention* to divorce;  
second, the well-considered *decision* to divorce or not to divorce;  
if both these stages have been observed)

then (let him) retain her with all honour or relinquish her with all courtesy.

It is not lawful that ye men take from women aught of that which you have given them—unless both fear that they may not manage to keep within the limits set by Allah.

And if ye fear that ye might not be able to keep within the bounds set by Allah, in that case it is no sin for either of them if the woman ransoms herself.

These are the limits set by Allah.

Transgress them not.

For, whoso doth transgress Allah's limits, he doth commit aggression.

230 (And remember) if he decides to divorce her, she can no more return to him unless and until she has married another husband and he has then divorced her.

If that happens, then, there is no wrong in either of them returning to each other if they think they can observe the limits set by Allah.

These are the limits set by Allah, expoundeth He in detail to a people who can understand!

231 When ye divorce your wives (initially) and the prescribed term has ended: take them back with honour, or set them free with kindness.

Do not take them back with malice, or, intent on vengeance.

He who does that wrongs himself.

Take not Allah's words for jest.

Recall Allah's blessings on yourselves and what He has bestowed on you by way of Law and Wisdom to develop you thereby; Revere ye then Allah and realize that Allah is Omniscient.

30 \*\*\* 431

232 If ye (finally) divorce your wives when the prescribed term has ended, vex them not from marrying other husbands if they agree among themselves to live together honourably.

That is advice for those among you who do believe in Allah and in the Final Day. That is what will free you from obligations and will purify yourselves.

Allah knoweth well, while ye know not.

233 (Divorced) mothers shall give suck to their children for two whole years if the father wishes the suckling to be completed.

They must be maintained and clothed in a reasonable manner by the father of the child.

(But) none shall be charged with more than he can bear.

A mother should not be allowed to suffer on account of her child, nor a father on account of his child.

The same duties devolve upon the father's heir.

But if, after consultation, they choose by mutual consent to wean the child, they shall incur no guilt.

Nor shall it be any offence for you if ye prefer to have a nurse for your children, provided that you pay her what you have promised, according to usage.

Have fear of Allah and know that He is Cognizant of all your actions.

234 Widows shall wait, keeping to themselves for four months and ten days after their husbands' death.

When they have thus fulfilled their waiting period, it shall be no offence for you to let them do what they themselves choose, provided it is decent.

Allah is Aware of all your actions.

235 No blame shall be on you if ye should, meanwhile, propose marriage to such women or keep the idea to yourselves—Allah knoweth if ye cherish them.

But do not meet them secretly; and if ye do, address them honourably.

But marriage do not consummate until the prescribed period ends.

And know that Allah knoweth what is in your hearts.

And also know that Allah is Benevolent, Considerate.

31 \*\*\* 432

- 236 No blame shall be on you if ye divorce your wives before the marriage has been consummated and before you have endowed their settled dues.

But, in such cases, offer them gratuity—the rich, the poor, according to their means.

In any case, a gesture of benevolence is due from all who would do right.

- 237 But, if ye divorce them before the marriage is consummated, but after the settled dues have been endowed, then, (only) half of what you have endowed (they may retain); unless they themselves forego this or he, who holds the knot of marriage in his hands, foregoes (his half).

If ye should thus forego nearer will it be to virtue.

Never overlook the need of grace among yourselves;

Allah over all you do doth watch!

.....

- 238 Observe ye all your duties—  
and, particularly, the foremost of your duties :  
worship ye Allah sincerely!

- 239 If ye fear (danger, if enmassed),  
then, standing individually or even while ye ride.

Then, when ye are safe (again),  
call ye on Allah as He has taught you what ye knew not.

.....

وَسَاءَ أَوْفُوا بِالْعَهْدِ عَلَيْهِمْ مَا وَفَّاءُ  
أَرَدْتُمْ أَنْ تُنْكِحُوا فَأَنْكِحُوا  
فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مِمَّا أَنْتُمْ بِالْمَعْرُوفِ وَالْقَوْلِ  
اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ يَمَسُّ  
تَعْمَلُونَ بَصِيرًا ۝

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ  
يَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ  
بِأَفْئِدَتِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا  
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ  
عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي الْفُرْسِ  
بِالْمَعْرُوفِ وَاللَّهُ يَتْلُو خُصْمَ  
وَلِجُنَاحِكُمْ عَلَيْكُمْ أَنْ تُنْكِحُوا  
يَه مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَنْتُمْ  
فِي أَنْفُسِكُمْ عَلِيمًا اللَّهُ أَعْلَمُ

سَدَّ كُرْهُنَّ وَلَيْسَ لَكُمْ  
تَوَاعِدٌ مِنْهُنَّ سِرًّا إِلَّا أَنْ تَقُولَ  
قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا  
عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ  
أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ  
مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَ  
اعْلَمُوا أَنَّ اللَّهَ عَفُوٌ رَحِيمٌ ۝  
لِجُنَاحِكُمْ عَلَيْكُمْ أَنْ تُنْكِحُوا  
النِّسَاءَ مَا لَمْ تُنْكِحُوا أَوْ  
تَقْرَبُوا الْهَيْئَةَ فَرِيضَةً ۝ وَ  
مَعْرُوفُهُمْ عَلَى الْمَوْتِ قَدْ  
وَعَلَّ الْمُفْتِرُ فَذَرُوهُ مَتَاعًا  
بِالْمَعْرُوفِ عَقًّا عَلَى الْمُحْسِنِينَ ۝  
وَأَنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ  
أَنْ تُنْكِحُوهُنَّ وَقَدْ قَرَضْتُمْ  
لَهُنَّ فَرِيضَةً فَخِصْفٌ مِمَّا قَرَضْتُمْ  
إِلَّا أَنْ يَعْفُوَا أَوْ يُعْفَى إِلَيْهِ  
بِسِيْرَةٍ عَقْدَةُ النِّكَاحِ وَأَنْ  
تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا  
الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا

تَعْمَلُونَ بَصِيرٌ ۝  
حَافِظًا عَلَى الصَّلَوَاتِ وَالْهَلَاكِ  
الرُّسُلِ وَتُؤْمُوا بِاللَّهِ فَيَتُنَبِّئُ  
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا  
فَإِذَا أَمْسَأْتُمْ فَاذْكُرُوا اللَّهَ  
كَمَا عَمَلْتُمْ مَا لَمْ تَكُونُوا  
تَعْمَلُونَ ۝

وَسَاءَ أَوْفُوا بِالْعَهْدِ عَلَيْهِمْ مَا وَفَّاءُ  
أَرَدْتُمْ أَنْ تُنْكِحُوا فَأَنْكِحُوا  
فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مِمَّا أَنْتُمْ بِالْمَعْرُوفِ وَالْقَوْلِ  
اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ يَمَسُّ  
تَعْمَلُونَ بَصِيرًا ۝

أَنْتُمْ لَكُمْ قُلُوبٌ فَاعْلَمُوا ۝  
أَوْفُوا بِالْعَهْدِ عَلَيْهِمْ مَا وَفَّاءُ  
أَرَدْتُمْ أَنْ تُنْكِحُوا فَأَنْكِحُوا  
فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
مِمَّا أَنْتُمْ بِالْمَعْرُوفِ وَالْقَوْلِ  
اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ يَمَسُّ  
تَعْمَلُونَ بَصِيرًا ۝

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ لَكُمْ  
حَتَّى تَكْتُمُوا زَوْجًا غَيْرَهُ فَإِنْ  
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْكُمْ أَنْ  
تَنْكِحُوا أَنْ طَلَّقْتُمْ أَنْ يُقْبِلَا  
حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ  
اللَّهِ يُسَبِّحُهَا لَيْسَ لَكُمْ  
تَعْمَلُونَ ۝

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَكُلَّغْنَ  
أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ  
أَوْ سِرِّهِنَّ بِمَعْرُوفٍ مَوْلَا  
مُسْكُوهُنَّ عَمَّا إِلَّا يَتَّخِذُوا لَهُنَّ  
يَفْعَلُ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ  
وَلَا تَحْزَنْ عَلَيْهِنَّ وَلَا تَكُونُوا  
أَذْكُرًا لِلْعَهْدِ اللَّهُ عَلِيمٌ خَبِيرٌ  
أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ  
يُطَلِّكُمْ بِهِمُ وَالْقَوْلِ وَالْعَمَلِ  
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَكُلَّغْنَ  
أَجَلَهُنَّ فَلَا تَقْضُوا لَهُنَّ أَنْ  
يَكُونَنَّ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا  
بَيْنَهُمَا بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ  
بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ذَلِكَ ذِكْرُكُمْ لَكُمْ  
وَأَمْرٌ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۝  
وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ  
يُرْضِعَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ  
رِثَتُهُنَّ وَلِثَنُهُنَّ بِالْمَعْرُوفِ  
لَكُمْ كُفَّتْ نَفْسُ الْوَسْءِ عَنْكُمْ لَكُمْ  
وَالَّذِينَ يُؤْمِنُونَ هَؤُلَاءِ مَوْلُودًا  
يُولَدُ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ  
فَإِنْ أَرَادَ إِصْلَاحًا عَنْ تَرَضٍ بَيْنَهُمَا

240 (As an obligation to) those among you who have died and left widows—a settlement is due (from the community) on these widows:

Subsistence for a year and residence.

But if they should leave, no blame attacheth to you for what they do, in reason, with themselves.

It is Allah who is Sovereign, Wise.

241 Even for the divorced wives (of their deceased companions) a reasonable provision is incumbent on the righteous.

242 Thus doth Allah give clear indications—so that ye may ponder, think!

32 \*\*\* 433

243 Art thou not aware of those who, although they numbered thousands, their homes abandoned, for fear of death?

Allah, their lives endangered; and then, with life, refreshed them!

Verily, Allah is Gracious unto men but most men are ungrateful.

244 So fight ye in the cause of Allah, and remember that Allah is the Hearer and the Knower.

245 Who is there that will loan a goodly loan, to Allah?

He will repay it twofold and even multiply it many times!

For it is Allah who circumscribeth, and expandeth.

It is to Him you will return!

33 \*\*\* 434

246 Art thou not aware of the chiefs among the *Bani Isra'il* after *Musa*? They said to the Prophet amidst them:

“Let there rise a king among us so that we too may fight in Allah’s cause.”

They said,

“What is wrong with us that we will fight not in the cause of Allah despite our having been spoiled of our homes and families?”

(And yet!) When they were asked to fight—all but a few among them turned their backs!

Allah knoweth well those who transgress.

247 Their Prophet said to them,

“Lo! Allah hath ordained *Talut* as a king for you!”

They said,

“How can authority be given to him over us when we have greater claims to rule than he and when he has not even wealth (to recommend him)?”

He said,

“Allah Himself hath chosen him for you and has bestowed on him, in abundance, both brain and brawn.

And Allah doth authority bestow on whom He wills.

His knowledge doth extend to far domain.

248 Their Prophet also said to them,

“The advent of the Ark shall be the portent of his reign.

Therewith shall come to you tranquillity from your Lord, and the relics which the House of *Musa* and the House of *Harun* left behind.

It will be borne by the angels.

That will be a sign for you, if ye are true believers.

249 When *Talut* had set out with his hordes he said,

“Allah will now set a test for you at yonder stream:

he who would from it drink, belongs he not to me;

and only he that drinketh not he will, indeed, be mine—

—unless a mere hand-scoop hath sufficed!

But they drank greedily— except a few among them.

And when they passed beyond, to him his followers complained,

“No strength have we today to fight with *Jalut* and his forces.

Those among them who were confident of the benevolence of Allah, urged them on: They said,

“How oft a little band, with Allah’s grace, hath overwhelmed a multitude!

Allah, indeed, sides with the perseverers.”

250 And when they did advance on *Jalut* and his  
forces, they prayed,  
“O, our Lord! shower thou on us constancy,  
firm may we stand upon our feet.  
Help us Thou against these heathen hordes!”

251 So, by the grace of Allah they routed them;  
and *Dawud* slew *Jalut*.  
Allah did bestow on him sovereignty and  
wisdom and taught him all He wished to  
teach.

**Were it not for the restraint of one upon another, imposed on men by Allah, the earth would be corrupted! But Allah is Benevolent on all mankind.**

252 These are the indications of Allah :  
Commune We to thee in all truth.  
Thou art, in truth, among the Messengers.

253 Such were the Messengers;  
some We exalted over others:  
among them one whom Allah spoke to;  
others otherwise distinguished.  
On 'Isa son of Maryam We bestowed clear  
distinctions and aided him with the holy  
spirit.  
If Allah had so willed—their followers,  
having had such clear proofs would not  
have quarrelled violently among themselves.  
But differences there had to be:  
for some among them would believe, others  
among them would reject!  
If Allah had so willed, they would not fight  
(o'er differences);  
but Allah doth achieve what He plans.

254 O ye, who have believed!  
 Expend ye earnestly of all We have bestowed  
 on you ere that time comes when nothing  
 can be bargained,  
 no friendship doth avail,  
 none can intercede!  
 Those who deliberately evade (these facts)  
 they wrong themselves.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ  
أَنْ يَأْتِيَكُمُ التَّالُوتُ فِيهِ سَبْعَةٌ  
مِنْ زَكَاةٍ وَيَخْتَبِرُهُمْ سُوْرًا إِذْ  
قَامَ مُوسَىٰ أَمَامَهُمْ فَطَوَّلَ السَّاعَةَ  
وَالَهُمْ شَكٌّ مِنْ طَوَّلِ اللَّيْلِ لَمَّا  
أَنزَلَ ذَلِكَ يُنَادِي أَنْ كُمَانٌ ثَغْلَمَ  
مُؤْمَرِينَ ۖ

[illegible]

قَالُوا اطَّاقُوا لَنَا الْيَوْمَ بِجَالُوتَ  
وَجُنُودِهِ ۖ قَالَ الَّذِينَ يَظُنُّونَ  
أَنَّهُم مُّلْقُوا اللَّهَ كَم مِّن

فَفَتْحَةٌ قَلِيلَةٌ غَلَبَتْ فِيهِ لَشَيْئَةٌ  
يَا ذِينَ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ  
وَلَمَّا تَرَأَوْهُمُ الْخَالُوتَ وَجَّوَدُوا قَالُوا  
لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

رَبَّنَا اِنصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٠٠﴾  
فَهَزَمُوهُمْ بِاِذْنِ اللَّهِ وَقَتَلَ  
دَاوُدُ الْجَائِغَةَ وَغَارَ

وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ  
وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
بَعْضًا أَفْسَدَتِ الْآرْضُ وَلَكِن

تِلْكَ آيَاتُ اللَّهِ تَنْتَوٰهَا عَلَيْهِمْ  
بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٠﴾

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ  
عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ  
وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَاتَّخَذَ

عِيسَى ابْنُ مَرْيَمَ الْبَيِّنَاتِ  
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ  
شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ

نَعِدُهُمْ مِنْ بَعْدِ مَا جَاءَهُمْ  
الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فِيهِمْ  
مَنْ أَمَنَ وَمِنْهُمْ مَنْ كَفَرَ ط  
وَأَشَاحَتْ أَعْيُنُ النَّاسِ لِكَلْبَةٍ

اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٦٠﴾

وَالَّذِينَ يَكُونُونَ مِنْكُمْ وَ  
يَذَرُونَ أَزْوَاجَهُمْ وَصِيَّةً  
لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ  
غَيْرَ أَخْرَاجٍ قُلْ خَرَجْنِمْ فَلَا  
جُنَاسَ عَلَيْهِمْ فِي مَا فَعَلْنَا فِي  
أَنْفُسِنَا مِنْ مَعْرُوفٍ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٧٦﴾

وَالْمُطَلَقَاتِ مَتَاعًا بِمَا مَعْرُوفٍ  
حَقًّا عَلَى الْمُتَّقِينَ ﴿٧٣﴾  
كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَعْقِلُونَ

لَعَلَّهُمْ تَعْقِلُونَ ﴿٦٠﴾  
أَحْمَدُ إِلَى الَّذِينَ خَرَجُوا مِنْ  
دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْعَبِيدِ

فَقَالُوا لَوْلَا أَلَمَتْهُمُ آيَاتُ اللَّهِ وَلِقَاءُ رَبِّهِمْ إِنْ اللَّهُ لَكُدُّ وَفَضْلٌ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿١٠﴾

أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٠﴾  
مَنْ ذَا الَّذِي يَفْرِضُ اللَّهُ قَرْضًا  
حَسَنًا فَيُضَاعِفُهُ أَضْعَافًا كَثِيرَةً

وَاللَّهُ يَقْضِي وَيَبْصُرُ ۖ وَالَّذِي  
تُرْجَعُونَ ﴿٦٠﴾  
الَّذِي تَرَى إِلَى الْكَلْبِ مِنْ بَنِي إِسْرَءِيلَ

وَمِنْ بَعْدِ مُوسَى إِذْ قَالَ لِلنَّبِيِّ  
لَهُمْ ائْتِئْتَنَا بِطَلْحٍ فِي  
سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ  
إِنْ كُنْتُمْ عَلَيَّ كَاثِبِينَ أَلَا

تَقَاتِلُوا قَالُوا وَمَا لَنَا لَا نَقَاتِلُ  
فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ  
دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ

عَلَيْهِمُ الْقِتَالُ تُولُوا إِلَّا قَلِيلًا  
مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧٠﴾  
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ  
رَفَعَكُمْ ذِكْرَكُمْ وَاللَّهُ عَلِيمٌ

أَنْ يَكُونَ لَهُ الْمَلِكُ عَلَيْنَا وَ  
نَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ  
يُؤْتِ سَعَةَ مِنَ الْمَالِ قَالَ

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ  
زَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ  
وَاللَّهُ يُؤْتِي مَلَكَةً مَّن يَشَاءُ

والله وايسر عليم ﴿٣٧﴾

وَالَّذِينَ هُمْ يُظَاهِرُونَ ۖ وَالَّذِينَ أَنْقَضُوا مَوَارِيثَهُمْ وَبَدَّلُوا بِحَبْلِ اللَّهِ خَبْلًا مُشَوِّجًا ۚ لَتَسْفِهَنَّهُمْ اللَّهُ وَلَهُ الْعَذَابُ الْأَلِيمُ ۚ

34 \*\*\* 435

## 255 Allah!

No Deity is there but He!  
 Ever-living, All-sustaining!  
 Time doth not overtake Him nor doth fatigue.  
 For Him is what is in the heavens and the  
 earth.  
 Who can testify before Him, except by His  
 leave?  
 He knoweth what hath been before them  
 and that which lieth ahead of them.  
 No fragment of His knowledge can they  
 encompass except what He wills.  
 Extendeth His dominion o'er the heavens  
 and the earth;  
 their ceaseless governance doth not emburden  
 Him.  
 He is the High  
 He is the Great!

256 No compulsion (need there be) in reckoning  
(the truth);

self-evident is now the path to strive for from  
 the empty void.  
 Whoever, therefore, doth forsake the idols,  
 and faith acquires in Allah  
 he hath secured a firm and everlasting hand-  
 hold!  
 Allah is the One who Hears, the One who  
 Knows.

## 257 Allah is the Patron of all Believers:

from darkness deep He leadeth them to light.  
 But those who would reject, their patron is  
*Taghut*—  
 from light he leadeth them to darkness—  
 they are the ones to be in misery, therein they  
 will abide.

35 \*\*\* 436

- 258 Art thou not aware of him who disputed with *Ibrahim* about his Lord having bestowed on him sovereignty?

When *Ibrahim* announced:

"He is my Lord who death decrees!"

He said,

"But I too can give life and decree death."

So *Ibrahim* encountered:

"Verily, Allah makes the sun to rise from the East.

Make it, if thou canst, to rise from the West!"

Confounded thus was he who blasphemed!

Allah guideth not a people who oppress.

- 259 Or, take (thou) for example: he who passed a ruined town whose roofs had tumbled: He wondered:

"O, how will Allah bring to life this town which has been dead so long?"

So Allah made him dormant for a hundred years and then raised him.

He asked,

"How long hast thou rested?"

He said,

I have rested for a day or so."

He said,

"Nay, thou hast rested for a hundred years!

Look thou at thy food and drink, have they not aged?

And see thy donkey—all this to make of thee a witness unto people.

And see thou too the bones;

how We join them and cover them with flesh."

When the parable was clear to him, he said,

"I now understand, Allah is Omnipotent!"

- 260 (Or, take another instance) Lo! *Ibrahim* cried out,

"Disclose to me, My Lord! How dost thou make the dead to live!?"

He asked:

"Dost thou not believe (I can)?"

He pleaded,

"Yes, (I do); but just to satisfy my heart!"

بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِيَهُمَا  
مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
أَوْ كَأَنَّ فِي مِثْرَةٍ مِّنْ قَرْيَةٍ وَهِيَ  
خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ  
أَتَىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَّا لَهُ اللَّهُ مَا تَدْعُ إِلَىٰ شِرْكٍ  
بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ  
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ  
قَالَ بَلْ لَبِثْتَ مِائَةً عَامٍ فَانْظُرْ  
إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَبَسَّضْ  
وَالنَّظَرَ إِلَىٰ حِمَارِكَ وَلِيَجْعَلَكَ  
آيَةً لِّلْقَائِسِ وَالنَّظَرَ إِلَىٰ الْعِظَامِ  
كَيْفَ نُنْشِئُهَا تَفَرَّدَ بِكُنُوزِهَا  
لِحَسَادِ فَلَمَّا تَبَيَّنَ لَهُ قَالَ  
أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ  
وَلَمَّا قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ  
تُحْيِي الْمَوْتَىٰ قَالَ أَرَأَيْتَ إِنْ  
قَالَ بَلْ وَلَكِنْ يَتَذَكَّرُ أُولَىٰ  
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ  
فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ  
كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ  
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ  
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ  
لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا  
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ  
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ  
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا  
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ  
الْعَظِيمُ  
لَا إِلَهَ إِلَّا الَّذِي يَدْعُنَا إِلَىٰ رَبِّهِ  
الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَتْلُمُ  
بِالْقَاغُوتِ وَيُؤْمِنُ بِرَبِّهِ فَقَدْ  
إِشْتَمَلَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا يَقْطَعُ  
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ  
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمُ  
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ  
كَفَرُوا أُولَئِكَ لَهُمُ الطَّاغُوتُ  
يُخْرِجُهُمُ مِنَ النُّورِ إِلَى الظُّلُمَاتِ  
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ  
أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ  
فِي رَبِّهِ أَنْ أَنَّمَا إِلَهُ الْكَافِرِينَ  
قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي  
وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ  
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَلْفِظُ

He said,

"Get hold of a few (taming) birds and train them to respond to thy call.

Then place thou them on different hills; then beckon to them all, and lo, they'll come to thee in flocks.

Then wilt thou realize that Allah is Supreme, and Wise."

36 \*\*\* 437

261 The likeness of those who spend their wherewithal in the cause of Allah is that of a grain producing seven ears each with a hundred grains!

Allah doth multiply as He wills.

He is Vast, Farseeing.

262 Those who spend their wherewithal in the cause of Allah and do not mar their generosity with insult or with injury for them awaiteth recompense from their Lord—

No fear doth come upon them, no sorrow doth touch them.

263 Apology with kind words is better than bestowal with ill-will.

Allah is Un-dependent, Understanding.

264 O ye who have believed!

Mar ye not your generosity by publicising it and (thereby) hurting (its recipients).

Be not like those who spend for mere show—believing neither in Allah nor in the Final Day.

Their likeness is the likeness of a solid rock thinly covered with rich soil; a shower of rain washeth off the soil and lo, it is a barren stone!

Naught will they achieve with what they've garnered.

Allah guideth not pretenders.

265 But the likeness of those who spend their wherewithal seeking for the goodwill of Allah and for strengthening themselves (as a group), is the likeness of a garden raised on high—

showers of rain and clouds enhance its produce many times, and even if it raineth not the clouds suffice—

Allah, of what they do is quite Aware.

266 Would any man among you—advanced in age, with helpless children to support—wish to have his garden—green with palms and vines and fruits, and watered well with streams—blasted by a fiery wind? Thus doth Allah illustrate His points so that ye may think!

37 \*\*\* 438

267 O, ye who have believed!

Contribute ye from what you have earned or from what We have produced for you from the soil.

Include not useless things in what ye give—things you would not yourselves accept, unless your eyes were closed.

Remember Allah is Un-dependent, one to be obeyed.

268 It is the Devil that instils in you the fear of poverty and doth suggest to you subterfuges. But Allah doth invite you to Bounty from Himself and Grace.

And Allah is Omnipresent, Omniscient.

269 Edoweth He with wisdom whom He wills; and he who is endowed with wisdom has, indeed, been bounteously endowed!

But none can this perceive except the men who understand!

270 Whatever ye bestow as bestowal; whatever contribution promise ye to contribute

Allah is, of all, Aware. Those who slip (on promises) have no friends.

271 If ye give openly that too is good; but if ye bestow secretly, direct to those in need, that is best:

it may absolve you from your sins; for Allah, of all you do, is quite Aware.

- 272 'Tis not that thou must guide them,  
Allah guideth whom He wills.

Whatever ye bestow from your goods 'tis  
for your good;  
(provided), ye bestow not except for Allah's  
favour;  
(in that case) whatever ye bestow from your  
goods, will be returned to you.  
Never will ye be put to loss.

- 273 (Because it is) for those who have been mobi-  
lized in the service of Allah;  
they are not free to sojourn o'er the land  
(in search of livelihood);  
owing to their modesty the foolish take  
them as being not in need.  
Thou wilt recognize them by their very  
look—they ask not men beseechingly.  
And whatsoever ye bestow of that Allah  
is, indeed, Aware!

38 \*\*\* 439

- 274 Those who bestow their wherewithal by night  
and by day, secretly and openly, for them  
reward awaiteth with their Lord.  
Fear doth not come upon them. Never do they  
grieve.

- 275 Those who live on usury stand on par with those  
possessed of *Shaitan*  
because they keep repeating,  
“(Profiting by) trade is like (profiting through)  
usury!”

But Allah has sanctioned trade and has  
forbidden usury!

So now that clear injunctions have come from  
his Lord, he who desists, his past shall be  
forgiven—his case doth lie with Allah.

But they who would persist, they are the  
ones to be cast in fire and made to live therein  
for aye.

فِيهِمْ ءَاعْلَمُوا أَنَّ اللَّهَ عَزَّ  
حَسْبُكَ ۝

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً  
وَسَعَةً وَكُنْتُمْ أَزْوَاجًا  
عَلَيْكُمْ ۝

لِيُزَيِّنَ لَكُمُ الْخَيْالَ وَمَنْ يَشَاءِ  
يُؤْتِ الْخَيْالَ نَفْسًا وَزُنْجُرًا  
كَيْدًا وَمَانًا ذُرًّا وَإِلَّا لَوَالِ  
وَمَا أَتَقَفُّكُمْ مِنْ نَفْسٍ أَوْ  
نَذْرٍ مِمَّنْ نَدَّرْنَا أَنْ اللَّهُ  
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

إِنْ بُعِدَ وَالصَّدَقَاتِ فَيَسْأَلُ  
وَأَنْ تَحْفَرُوا وَتُؤْتُوا الْفُقَرَاءَ  
فَهُمْ خَيْرٌ لَكُمْ وَبِكُمْ عَنْكُمْ  
مِنْ سَيِّئَاتِكُمْ وَاللَّهُ يَتَعَلَّقُ  
لَيْسَ عَلَيْكُمْ هُدًى وَلَكِنَّ اللَّهَ  
يَهْدِي مَنْ يَشَاءُ دُورًا تُنْفِقُونَ  
مِنْ خَيْرٍ فَلَا تَقْسِمُوا مَا تُنْفِقُونَ  
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا  
مِنْ خَيْرٍ لَكُمْ لَوْ تَوَلَّوْا أَنْتُمْ  
تَعْلَمُونَ ۝

لِلْفُقَرَاءِ الَّذِينَ أُخْرِجُوا مِنْ  
اللَّهُ لَا يَسْطِيعُونَ حَسْرَتًا فِي  
الْأَرْضِ يَتَسَاءَلُونَ بَعْضُهُمْ  
أَغْنِيَاءُ مِنَ الْفُقَرَاءِ يَعْرِفُهُمْ  
يَسْأَلُهُمْ لَوْ سَأَلَ نَفْسًا  
لِحَالِهَا وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَأَنَّ اللَّهَ عَلَّمَهُ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ  
سَبْعَ سَائِلٍ فِي كُلِّ سَائِلَةٍ  
ثَابِتَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ  
سَبْعَ سَائِلٍ فِي كُلِّ سَائِلَةٍ  
ثَابِتَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ  
سَبْعَ سَائِلٍ فِي كُلِّ سَائِلَةٍ  
ثَابِتَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ  
سَبْعَ سَائِلٍ فِي كُلِّ سَائِلَةٍ  
ثَابِتَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

أَكْثَرُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ  
سَبْعَ سَائِلٍ فِي كُلِّ سَائِلَةٍ  
ثَابِتَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝



276 Allah hath made usury unprofitable and has charged bestowal with profit!  
Allah loveth not those who evade guilt.

277 Those who believe, and practice righteousness, stand fast to their duties, and fulfil their obligations for them there is reward with their Lord—  
No fear cometh to them nor do they ever grieve.

278 O ye who have believed!  
Allah keep in mind, and forego what remains of your dues as interest if ye are true believers.

279 And if ye will not, then be prepared, for Allah and His Prophet to wage a war on you. Should you relent you may have back the capital.  
Oppress not, and ye (in turn) will not be oppressed!

280 If he is in adversity grant him time till he is in easier circumstances.  
But if ye absolve him (from his debt) it is best for you—if ye only knew!

281 Keep in mind the day on which you will all return to Allah, and every soul shall be paid exactly that which it has earned—and not one shall be wronged.



282 O ye who have believed!  
When you enter into a debt for a time appointed, put it down in writing:  
A scribe should serve you both in fairness; Let no one who can write refuse to write—as Allah has taught him, so let him write. Let the one who owes dictate, fearing his Lord, Allah, and not omitting to mention aught of what he owes.  
If the debtor party is a rustic or is weak or one who cannot prompt, then let a friend of his dictate in all fairness;  
Let there be two witnesses from among men, but if two men witnesses are not available, then one male witness and two females whom ye agree to as witnesses, so that, if one doth overlook a thing, the other one remind her.  
No witness may refuse when called upon.  
So, never shall ye fail to put (your debts) in writing, be it big or small, mentioning the period, That is best in the sight of Allah, standeth best as evidence, and best to guard against misunderstanding among yourselves.  
But if you should transact business on the spot on mutual understanding, then there is no blame on you, if ye put not down in writing;  
But witness there must be when ye enter into contract:  
No scribe or witness shall be coerced: If ye do that, that will be a blemish on you. Fear ye Allah, who gives you these instructions;  
for Allah is Omniscient.

283 If ye are on a journey, and no scribe is to be found, avail of loans against security deposited;  
If one among you doth entrust (some property) with another, let the trustee faithfully discharge his trust and let him fear his Lord.  
Conceal not evidence, for he who evidence withholds becomes a sinner with a tainted heart.  
And Allah, of all ye do is all-Aware.



SURA : *ĀLI-IMRĀN*

In the name of Allāh the Rahīmān the Rahīm

1 \*\*\* 441

**ALIF! LAM! MIM!**

(O MUHAMMAD!)

2 Allah!

No deity is there excepting He!  
Everlasting! All-sustaining!

3 It is He who hath bestowed on thee in truth, a Book  
which doth confirm that which lies before you,  
—(even as) He had bestowed the *Taurat*  
and the *Injil*

4 Before this—as guides to men and means to discernment.  
Those who reject Allah's revelations for them  
is dire punishment.  
Allah is, indeed, the Sovereign, the Lord of  
Requital.

5 Verily, from Allah, nought is hidden in the earth  
or in the heavens.

6 It is He who doth portray you, as He wills, while  
ye are still enwombed!  
No deity is there but He, the Sovereign and  
the Wise.

7 He it is who has sent down to thee the Book.  
Some revelations in it are overriding fundamentals;  
they constitute the kernel.  
Others are facsimiles of former (Scriptures).  
But those in whose hearts lies bias, accept  
only these facsimiles—seeking discord—suggesting  
implications.  
But none doth know their implications except  
Allah:

The truly learned only say,  
“We accept it, all of these are from our Lord;  
none can really expound their implications  
except the men with understanding.

8 “Our Lord!

Incline Thou not our hearts to stray, now that  
Thou hast shown the way.  
Bestow mercy from Thyself, we pray: it is for  
Thee alone to Bestow.

9 “Our Lord!

Thou art the one to bring all men together  
on a day of which there is no doubt!  
Verily, Allah doth not turn aside from His  
promise!”

2 \*\*\* 442

10 Those who have no faith, (to 'back them)—  
safeguard them not at all their wealth or  
progeny, against Allah.  
They are merely fuel to the fire.

11 Like the chieftains of *Fir'aun* and those before  
them:  
neglected they Our signs, so Allah seized them  
for their violations:  
Allah is quick in seizure.

12 Send word to these infidels: Soon will ye be  
vanquished and made to wake in hell!  
A sorry place to wake in!

13 You have had a recent instance in the clash  
between two parties:  
one was fighting in the cause of Allah, the  
other was a horde of unbelievers—  
they saw them with their very eyes—they were  
twice their number!  
But Allah doth support by His succour whom  
He wills.  
In that instance there doth lie, indeed, an  
example for those who can perceive!

14 Attractive seems to men the love of women,  
and kith and kin;  
hoarded treasures, gold and silver; horses of  
sealed pedigree; many cattle, ample land!  
But all these things are fleeting comforts of  
the transient present.  
The service of Allah is the best of goals.



20 So if they argue with thee, say thou :

"I have surrendered wholly to Allah—so have my followers."

And ask the Peoples of the Book—the learned, and the folk in general :

"Have ye submitted?" If they have submitted they have been rightly guided; but if they turn away: for thee it is not but to preach. Allah keepeth watch on his servants.

3 \*\*\* 443

21 Those who persistently deny the signs of Allah, who slay their Prophets wrongfully, who persecute the ones who justice preach among mankind—  
announce to them a grievous chastisement.

22 Those are the ones whose labours bear no fruit—now or ever after—  
and they never will have friends!

23 Didst thou not see them  
—each group having with them a part of the Book—  
when they were called upon to refer to the Book itself,  
one party among them turned their backs and made excuses.

24 This because they say,  
"The fire will not touch us except for a while!"  
Themselves they are deceived by what they have themselves concocted.

25 But Lo! for the Day of which there is no doubt, when We shall gather them together: and each shall be paid what he has earned—when no one shall be wronged.

\* \* \* \* \*

26 Say thou: "O, Allah!  
Possessor of all Sovereignty!

"Thou delegatest power to whom Thou wilt;  
and Thou withdrawest power from whom Thou wilt.

"Thou dost confer honour on whom Thou wilt  
and Thou dost cast disgrace on whom Thou wilt.

"In Thy hand is all prosperity!

"And Thou dost, over everything, hold sway!

27 "Thou dost make the night dissolve into the day,  
and Thou dost make the day dissolve into the night.

"Transformest Thou the dead into the living  
and the living Thou transformest into the dead!

"And whom Thou wouldst Thou dost sustain  
beyond all measure!"

\* \* \* \* \*

28 Let not those who have believed prefer to seek friends among the unbelievers.  
He who does this can claim no excuse from Allah—  
unless ye fear serious harm from them.  
But (even so forget ye not that) ye need to fear Him more, for it is He that ye have eventually to face.

29 Say thou :  
"Conceal ye what ye have in your hearts,  
or, reveal it: Allah knoweth all.  
In fact He knows all that is in the heavens and the earth.  
Allah over everything He holdeth sway."

30 On the Day when all (of you) will be able to see clearly the things you did aright and the errors you committed;  
each of such will wish that there had been between him and his error a distance wide.  
Allah warneth you Himself and Allah is considerate of His bondsmen.

- 31 Say thou,  
 "If ye love Allah, follow me, and Allah will love you.  
 He will forgive you your defections—for Allah is Forgiving, Merciful."
- 32 Say thou,  
 "Obey ye Allah."  
 But if they disobey, Allah loveth not the obstinates.
- 4 \*\*\* 444
- 33 Allah hath, indeed, distinguished *Adam* and *Nuh*; the progeny of *Ibrahim*, and the progeny of 'Imran above the peoples—
- 34 Offspring one of the other.  
 And Allah is the Hearer and the Knower.
- 35 Lo, when a woman of 'Imran prayed:  
 "My Lord! I offer unto Thee what I carry in my womb solely for Thy service: accept Thou this of me.  
 Thou art, indeed, the Listener and the Knower."
- 36 So when she had delivered, she lamented:  
 "My Lord! I have delivered a female!"  
 —Allah well knew what she had delivered; nowise is a male like a female—  
 "And I have named her *Maryam*. And I entrust her and her progeny (to Thy care) safe from the wicked devils!"
- 37 Accepted her, her Lord, with gracious acceptance;  
 and made her grow a goodly child, entrusting her to *Zakariyah*.  
 Whenever *Zakariyah* visited her in the shrine he saw her well-supplied with food.  
 He inquired:  
 "O *Maryam*! Whence dost thou get this?"  
 She answered:  
 "This is from Allah.  
 He granteth unto whom He likes, without measure!"

نُفْسَهُ، وَيُحْدِثْ كَمَا اللَّهُ نَفْسَهُ،  
 إِلَى اللَّهِ الْمَصِيرُ ۝

قُلْ إِنْ تُحِبُّوا مَا فِي صُدُورِكُمْ  
 أَوْ تُبْذِلُوا يَوْمَ يَعْلَمُهُ اللَّهُ، وَيَعْلَمُ  
 مَا فِي الصُّدُورِ وَمَا فِي الْأَرْضِ،  
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

يَوْمَ يُحْشَدُ كُلُّ نَفْسٍ، فَمَا عَمِلَتْ  
 مِنْ خَيْرٍ وَلَا خِفَافٍ وَلَا مَخِيلَةٍ  
 مِنْ سَوْءٍ تَوَدُّ أَنْ يَبْسُطَ  
 وَبَيْتَهُ أَمَّا الْيَحْيَىٰ إِذْ وَجَّهَ رُكْمَهُ  
 اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ الرَّحِيمُ ۝  
 قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
 يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ، فَإِنْ  
 تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝  
 إِنَّ اللَّهَ اخْتَصَّ آدَمَ وَنُوحًا وَآلَ  
 إِبْرَاهِيمَ وَالْإِسْمَ عَلَى الْعَالَمِينَ ۝  
 ذُرِّيَّتَهُ يُعَصِّمُهَا مِنْ بَعْضٍ، وَاللَّهُ  
 سَمِيعٌ عَلِيمٌ ۝

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي  
 نَدَيْتُكَ لَكَ مَا فِي بَطْنِي فَخُذْهُ فَقَبِلَ  
 وَنَبِيًّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝  
 فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي  
 وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا  
 وَضَعْتُ وَلَيْسَ الذَّكَرُ  
 كَالْإُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ  
 وَإِنِّي أَخَافُ هَابَكَ وَذُرِّيَّتَهُمَا  
 مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَ  
 أَلْبَسَهَا ثِيَابًا مَحْسَنًا، وَكَلَّمَهَا  
 وَكَرَّمَهَا، كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا  
 الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا  
 قَالَ مَرْيَمُ أَنَا لَكَ هَذَا إِذْ قَالَتْ  
 هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ  
 مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝

فَإِنْ حَاجُّوكُمْ فَقُلْ أَسْلَمْتُ وَجْهِيَ  
 لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ  
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَاسَلُكُمْ  
 فَإِنْ أَسَلُكُمْ فَاقْدِرُوا هَتَدُوا وَإِنْ  
 تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ  
 بَصِيرٌ بِالْعِبَادِ ۝

إِنَّ الَّذِينَ يَكْفُرُونَ بِالْبَايَاتِ اللَّهِ  
 وَيَقْتُلُونَ النَّبِيِّينَ يَغْيِرُ حَتَّى  
 وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ  
 مِنَ النَّاسِ فَنَكِّرُهُمْ يُعَذِّبُ أُولَئِكَ  
 أَولَئِكَ الَّذِينَ حَمَلَتْ أَعْمَالُهُمْ  
 فِي الْأَنْبَاءِ الْأَخْرَجَ، وَمَا لَهُمْ  
 مِنْ نَصِيرِينَ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا  
 مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ  
 اللَّهِ لِيَحْكُمَ بِهِمْ ثُمَّ يَتَوَلَّوْا  
 فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ۝  
 ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا  
 النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً  
 وَخَرَجَهُمْ فِي دِينِهِمْ مَا كَانُوا  
 يَفْعَلُونَ ۝

فَلْيَقْضُوا الْإِبْرَاجَ لَكُمْ بِرُؤُوسِهِمْ  
 فِيهِمْ وَوُفِّقَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ  
 وَهُمْ لَا يُظْلَمُونَ ۝

قُلِ اللَّهُمَّ مَالِكُ الْمَالِ تُرْوِئِي  
 الْمَالِكُ مَنْ تَشَاءُ وَتَنْزِعُ الْمَالِ  
 مِنْ مَنْ تَشَاءُ وَتُخْرِجُ مَنْ تَشَاءُ  
 تَذَلُّ مَنْ تَشَاءُ وَيَسِّرُ لَكَ الْخَيْرُ  
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

تُؤَيِّرُ الْبَيْتَ فِي الْبَهَارِ وَتُؤَيِّرُ لُجُ  
 الْبَهَارِ فِي الْبَيْتِ وَتُخْرِجُ الْحَيَّ مِنَ  
 الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
 وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۝  
 لَكَ يَحْيَى الْمُؤْمِنُونَ أَلْكَافِرِينَ  
 أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ  
 وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ  
 اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ

- 38 Forthwith *Zakariyah* prayed unto his Lord:  
 "O my Lord! Grant me (too) by Thy grace,  
 a goodly child, for Thou doth grant all  
 prayers."
- 39 An angel called to him while he was still praying  
 in the shrine.  
 "Behold! Allah promiseth you *Yahya*: witness  
 will he bear to the Word of Allah—  
 (inherently) a leader chaste, a prophet 'mong  
 the upright!"
- 40 He mused,  
 "O my Lord! How shall I have a son when  
 I have grown so old—and, my wife is barren?  
 ... But Allah doth accomplish what He wills!"
- 41 He prayed,  
 "O my Lord! Give Thou me guidance!"  
 He then mused:  
 "What thou shouldst do is this:  
 speak not to men for full three days, except  
 by signs; contemplate thou on thy Lord  
 and persevere till late at night—and from  
 early dawn."
- 42 Lo! when the angels did announce:  
 "O *Maryam*! Allah hath, indeed, chosen thee  
 and sanctified thee.  
 He hath distinguished thee above the women  
 of all Peoples!
- 43 "O *Maryam*!  
 Be thou devoted to thy Lord, worship Him,  
 and bow with those who bow!"
- 44 These are the stories of the past which We  
 commune to thee.  
 Thou wast not with them when they cast their  
 reeds as to who should be the guardian of  
*Maryam*.  
 Thou wast not with them when they quarrelled!
- 45 Lo, when the angels spoke to her:  
 "O *Maryam*!  
 Verily, Allah giveth thee glad tidings of (a son  
 who will be the bearer of) His word!  
 His name, The *Masih*,  
 'Isa, son of *Maryam*,  
 distinguished in his life and ever after, and  
 one among the trustiest (of the Lord)!
- 46 "He shall teach all:  
 from his childhood to old age; and he will  
 be among the righteous!"
- 47 She mused,  
 "O my Lord! How can I have a son when no  
 man hath touched me?"  
 He said,  
 "Thus doth Allah (ever) accomplish what He  
 wills.  
 When He decrees a thing He willeth,  
 "BE!" and, so, it IS!
- 48 "And He will teach him,  
 the Book;  
 the Wisdom—  
 the *Taurath*,  
 the *Injil*."
- 49 A Messenger unto the *Bani Isra'il*:  
 "Verily, I have come to you with signs from  
 your Lord!  
 I shall transform you, from inert clay to replicas  
 of birds,  
 and I shall inspire you with zeal and spirit  
 to soar like eagles, if Allah wills!
- To those born blind, I give sight;  
 lepers I heal,  
 the dead I bring to life, if Allah wills!
- I shall declare to you what ye should eat; what  
 in your houses ye should store!"
- In all of these lie indications if only you would be  
 believers.
- 50 "Confirm I what hath come before me as *Taurat*:  
 and I make lawful unto you some of that which  
 was forbidden unto you;  
 and (since) I come to you with signs from your  
 Lord, revere ye Allah, and obey ye me.

- 51 "Verily, Allah is my Lord and so is He your Lord!**

**Therefore serve Him.  
This is the sure path!"**

- 52 When 'Isa found them indifferent, impervious,  
he asked :

**“Who will be my colleagues in (the service of) Allah?”**

**His disciples answered :**

**“We shall be thy colleagues in (the service of) Allah and be thyself our witness, we submit implicitly to Allah!**

- 53 "Our Lord!

**We (here attest that we) believe in what Thou  
hast revealed; and we obey Thy Messenger;  
Enlist us Thou among the witnesses!"**

- 54 Designed they their stratagems,  
but Allah too designed:  
and Allah is the best of all designers!

6 \*\*\* 446

- 55 Lo, Allah said,

**"O 'Isa! I shall make thee die, and raise thee nearer to Me.**

I shall rid thee of these evaders (of the truth);  
and those who follow thee I shall raise above  
those who deny thee, until the day appointed.  
Then I will recall all of you to Myself and  
judge between you about your differences.

- 56 "Those who evade, I will punish them severely—  
then and ever after—and none shall come  
to succour them.

- 57 "Those who believe and do good deeds  
 them I shall compensate with full wages.  
 Allah loveth not transgressors."

- 58 Thus do We relate to thee examples from  
the discourse of wisdom.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَخَذْتُ لَكُمْ مِنَ الظُّلُمِ  
الَّتِي كُنْتُمْ تَكْمُلُونَ ۚ فَاذْكُرُوا يَوْمَ  
الْعَقْدِ الَّذِي كُنْتُمْ تُبَايِعُونَ فِيهِ أَنَّ  
الظُّلُمَ أَكْبَرُ ۚ ثُمَّ خَوَّلْتُ لَكُمْ مِنَ  
الْأَمْوَالِ الْكَثِيرِ وَأَخِيذُوا فِي ظُلُمِ  
الْأَنْفُسِ وَإِنْ أَنْتُمْ فِي شَكٍّ مِنْ  
أَمْرٍ فَاذْكُرُوا أَنِّي بَدِئْتُ خَلْقَكُمْ  
وَأَنَا إِلَٰهُكُمْ فَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ۚ فَذُكِّرُوا لَكُمْ  
يَوْمَ الْوَعْدِ ۚ فَذُكِّرُوا لَكُمْ يَوْمَ  
الْوَعْدِ ۚ فَذُكِّرُوا لَكُمْ يَوْمَ الْوَعْدِ ۚ

وَمَصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ  
التَّوْرَةِ وَإِلَّا لَكُمْ بَعْضُ الَّذِي  
حُزِمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَاتٍ مِنْ  
رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ⑤  
إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ⑥

فَلَمَّا أَحَسَّ عِيسَى مِنْهُ الْكُفْرَ  
 قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ  
 الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ  
 أَمْثَلًا بِاللَّهِ وَأَشْهَدُ بِمَا قَامَ مُحَمَّدٌ  
 رَبَّنَا أَمْثَلًا بِمَا أَنْزَلْتَ وَأَجْعَلْنَا  
 الرُّسُولَ فَأَنْتُمْ مَعَ السَّادِينَ  
 وَمَكْرُوهًا وَمَكْرُوهًا وَاللَّهُ خَبِيرٌ  
 الْمَاكِزِينَ

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ  
وَارْفُكُ إِلَى مَوْطِنِكَ  
وَالَّذِينَ كَفَرُوا وَاجْعَلْ  
الَّذِينَ كَفَرُوا قُلُوبَهُمْ  
غُلُوقًا إِلَى يَوْمِ  
الْقِيَامَةِ ثُمَّ إِلَى  
مَوْطِنِهِ فَاخْلُصْ  
بَيْنَهُمْ فِيمَا لَكُمْ فِيهِ  
مِنْ شَيْءٍ لَعَلَّكُمْ

فَأَمَّا الَّذِينَ لَمْ يَرْكَبُوا قَارُونَ وَأَقَابًا فَلَهُمْ  
عَذَابٌ أَلِيمٌ ۖ إِلَى الدُّنْيَا  
الْآخِرَةِ ۖ وَمَا لَهُمْ فِي نُفُوسِهِمْ  
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ  
وَاللَّهُ لِيُحِبَّ الْمُتَّقِينَ ۝  
ذَلِكَ نَسْأَلُكَ عَنْكَ مِنَ الْآيَاتِ  
وَالَّذِي تَتْلِي كُتُبُهُ ۝

هَذَاكَ دَعَاكَ زَارِبَةً قَالَ  
رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً  
طَيِّبَةً ۖ إِنَّا قَوْمٌ ذُلَّاعَاءُ ﴿٥٠﴾  
فَنَادَاهُ الْمَلَكُ ۖ هُوَ قَائِمٌ  
يُصَلِّي فِي الْيَحْرَابِ ۖ أَنْ اللَّهَ  
يُبَشِّرُكَ بِغُلَامٍ مُصَلٍّ قَائِمًا لَكَ  
مِنَ اللَّهِ وَسَيِّدًا أَتَعْبُورُ ۖ وَ  
نِسَاءً مِنَ الظَّالِمِينَ ﴿٥١﴾

قَالَ رَبِّ اَنْ يَكُوْنَ لِىَ غُلَامٌ مِّنْ دُونِ  
 اٰلِىِّىَ الْكَبِيْرِ وَامْرَاَتِىْ عَاقِرٌ  
 قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٢٠﴾  
 قَالَ رَبِّ اجْعَلْ لِّىَ اٰيَةً ۚ قَالَ  
 اٰتٰىكَ الْاَكْمَامَ النَّاسَ ثَلٰثَةً  
 اَيَّامَ الْاَمْرِ مَرَدًا وَّاَكْثَرُ ذِكْرًا

كَثِيرًا وَسَيُحِبُّ الْعِشْيَ وَالْإِكْرَارَ  
وَإِذَا قَالَتِ الْمَلَكَةُ يَمْزِيْمًا إِنَّ  
اللَّهَ اصْطَفَاكِ وَظَهَرَ كُوكُوبُ  
اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٥٠﴾  
يَمْزِيْمًا أَفْتَنِي لِرَبِّكِ وَأُنَجِّدُنِي  
وَأَرْفَعُنِي مَعَ الرَّاكِعِينَ ﴿٥١﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ  
يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ  
مُرَايَمًا وَمَا كُنْتَ لَدَيْهِمْ إِذْ  
يَخْتَصِمُونَ ﴿٢٠﴾

إِذْ قَالَتِ الْمَلِكَةُ يَمْرُؤُهُ  
 اللَّهُ يُبَيِّرُ رَأْيَكُمْ وَهُوَ الْغَنِيُّ  
 الْمُسِيحُ عَنِ ابْنِ مَرْيَمَ وَجَعَلَهَا  
 فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ  
 الْمُقَرَّبِينَ ۝

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا  
وَمِنَ الصَّالِحِينَ ﴿٥٠﴾

قَالَ رَبِّ اَنْىَ يَكُونُ لِىَ وَلَدٌ  
وَلَمْ يَمَسِّنِ بىْ بَشَرًا قَالَ كَذٰلِكَ  
اَللّٰهُ يَخْلُقُ مَا يَشَآءُ اِذَا قَضٰى  
اَمْرًا اَوْ اَمَّا يَقُوْلُ لَهٗ لَنْ يَكُوْنُ ۝  
وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
وَالْاِنْجِلَ ۝



59 *Isa's* instance in the sight of Allah, is similar  
to that of *Adam* : He moulded him from clay,  
and then He willed "BE!" and lo, he WAS!

60 This is the simple truth from Allah!  
So be not thou among the doubters.

61 To those who wrangle with thee after this, the  
truth, hath come to thee, say thou :  
"Come then, let us call together  
our sons and your sons,  
our women and your women,  
our people and your people,  
then let us earnestly call down the curse of  
Allah on those who lie!"

62 This is, indeed, the essence of all truths :  
No deity is there, except Allah.  
And it is Allah alone who is Exalted, Wise!

63 But, still, if they revert (to their beliefs)—  
verily Allah is aware of those who would be  
contentious.

7 \*\*\* 447

64 Call thou :  
"O ye Peoples of the Book!  
Let us arrive at this simple understanding  
between yourselves and us;

That we will worship none but Allah;

That nothing will we join with Him;

That we will never raise from among ourselves  
patrons beside Allah!"

But if they turn their backs, say ye :

"Bear ye witness : We at least (by this creed)  
abide."

65 O ye Peoples of the Book!  
Why do ye dispute about *Ibrahim*  
—(was he Jew or Gentile?)—  
when both *Taurat* and *Injil* are dispensations  
dating after him?  
Do ye never think?

66 Long have you disputed about the things of  
which you (are supposed to) know!

But why dispute regarding matters about  
which you have no knowledge?  
It is Allah who (alone) doth know—ye know  
not!

67 *Ibrahim* could not have been a Jew, a Christian.  
He only could have been an upright devotee  
of Allah.  
He could not be among the deifiers.!

68 Verily, the nearest of kin to *Ibrahim* are those  
who follow him—  
this Apostle  
and those who have believed!  
And Allah is sufficient to these Believers.

69 Fain would a group among the Peoples of the  
Book lead thee astray!  
But none they lead astray except themselves—  
but that they do not realize.

70 O ye Peoples of the Book!  
Why do ye reject the signs of Allah of which  
ye are yourselves the witnesses?

71 O ye Peoples of the Book!  
Why do ye dress up truth in the garb of false-  
hood?  
Why do ye conceal the truth deliberately?

8 \*\*\* 448

72 And says another group among the Peoples  
of the Book :  
"Let us, at dawn, believe with the believers  
and at dusk deny them—they might, per-  
chance, (with us) retrace!"

73 And (among themselves they say) :  
"Beware! apart from those who to your  
creed belong, never listen to what others  
say (no matter what good things they say)."  
\* \* \* \* \*  
Tell them thou, (O MUHAMMAD!)  
"Real guidance is only that guidance which  
comes from Allah."  
\* \* \* \* \*

"Think not that any other creed is as good  
as the creed given to you; or that in the  
presence of your Lord the arguments of  
others can hold good."

Grace and forgiveness are the prerogatives of Allah :

He bestows them abundantly on whom He wills.

His domain is vast (and who is worthy who unworthy, He knows).

74 Selecteth He for His grace whom He wills. Allah is the Dispenser of blessings infinite!

75 There are among the Peoples of the Book, those who, if thou entrusted them with a hoard of gold will give it back to you.

There are 'mong them also those who, if thou entrusted them with a single dinar, would not return it unless thou persisted at their door!

That is because, they say,

"No obligations rest with us regarding gentiles!"

Accuse they Allah falsely and well they know it!

76 On the contrary, who ever readily fulfills his covenant and fears to go wrong—him, Allah loveth for his rectitude—

77 It is these who cheaply sell away their covenant with Allah :

'Tis they who have no portion in the future.

No word, no look will Allah have for them on the appointed day; nor will they be absolved—for them is dire misery.

78 There is a group among them who (falsely) quote the Book.

You would think that what they quote was from the Book;

but it is not from the Book.

They claim that it is from Allah : but it is not from Allah!

What they say is a calumny against Allah and well they know it!

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِاللَّهِ  
وَأَنْتُمْ تَشْهَدُونَ ①

يَا أَهْلَ الْكِتَابِ لِمَ تَقُولُونَ الْحَقَّ  
يَا بَاطِلٌ وَتَكْفُرُونَ بِالْحَقِّ وَأَنْتُمْ  
تَعْلَمُونَ ②

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ  
آمَنُوا بِالَّذِي أُنْزِلَ عَلَيْنَا مِنْ  
أَمْرًا وَجَاءَ الْبَهَارُ وَأَكْفَرُوا  
أُخْرًا لَعَلَّهُمْ يَرْجِعُونَ ③

وَلَا تَزُولُ أَلْسِنَتُهُمْ مِنْهُمْ  
قُلْ إِنْ أَلْهَدِي هَدَى اللَّهِ أَنْ  
يُؤْتِيَ أَحَدٌ مِنْكُمْ مَالًا أَوْ بَنِيْنًا

مُحِبًّا لَكُمْ عِنْدَ رَبِّكُمْ فَلِلَّهِ إِنْ  
الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ④

يَخْتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ⑤

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنُوا  
بِقِطَاعِ يُبَادِلُوا بِهِ الْيَمِينَ وَيَعْلَمُ  
إِنْ تَأْمَنُوا بِذِي الْيَمِينِ يُؤْذِيكُمْ

إِلَّا مَا دُمَّتْ عَلَيْهِمْ قُلُوبُهُمْ ذَلِكَ  
يَا أَهْلَ الْكِتَابِ قَالُوا لَيْسَ عَلَيْنَا فِي  
الْأَمْرِ شَيْءٌ سَبِيلٌ ⑥ وَتَقُولُونَ

عَلَى اللَّهِ الْكِتَابُ وَهُمْ يَعْلَمُونَ ⑦  
بَلْ مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى  
فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ⑧

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ  
اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا  
أُولَئِكَ لَنْ يَخْلُقَ لَهُمْ فِي

الْآخِرَةِ وَلَا يَكْفُلُهُمُ اللَّهُ  
وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ  
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ⑨

وَلَا يَنْفَعُهُمْ قَوْلُهُمْ بِمَا كَانُوا  
يَقُولُونَ وَلِلَّهِ الْكِتَابُ وَالْكِتَابُ  
لِلَّذِينَ يُؤْتُونَ مِنْ عِنْدِ اللَّهِ وَأُولَئِكَ

سَيُجْزَوْنَ مِنْ عَذَابِ اللَّهِ وَلَئِنْ لَمْ يَنْفَعُوا  
مَنْ عِنْدَ اللَّهِ وَلَئِنْ لَمْ يَنْفَعُوا  
الَّذِينَ كَفَرُوا وَلَئِنْ لَمْ يَنْفَعُوا

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ  
آدَمَ وَخَلَقَهُ مِنْ طِينِ لِبْنٍ ثُمَّ  
قَالَ لَهُ كُنْ فَيَكُونُ ⑩

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ  
الْمُتَكَبِّرِينَ ⑪

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا  
جَاءَكَ مِنَ الْحَقِّ فَقُلْ تَعَالَوْا  
نَدْعُ آبَاءَنَا وَابْنَاءَنَا كُفَّكُمْ وَ

نِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ  
بِئْسَ مَا لَكُمْ تَكْذُوبٌ ⑫ لَعَنَتِ اللَّهُ  
عَلَى الْكُفَّارِينَ ⑬

إِنَّ هَذِهِ أُمَّةُ الْقَصَصِ الْحَقِّ ⑭  
وَمَا مِنْ أُمَّةٍ إِلَّا آتَاهُ اللَّهُ وَلَوْ أَنَّ  
اللَّهُ لَهَزَّ الْخَرِيصَ ⑮

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْرِيقِينَ  
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى  
كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا

نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ  
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا  
أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا

فَقُولُوا الشُّهُدَايَا نَسْمَعُ وَمُعْتَمِدُونَ ⑯  
يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي  
إِزْهَامٍ ⑰ وَمَا أَنْزَلَ الْقُرْآنَ وَالْإِنْجِيلَ

إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ⑱  
هَآؤُنْهُمْ هُوَ الَّذِي حَاجَّكُمْ فِيمَا  
لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا

لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ ⑲  
مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا

نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ⑳  
إِنَّ أَوَّلَ الْبَشَرِ مِنْ إِبْرَاهِيمَ الَّذِي

اتَّبَعُوا وَهَذَا الْبَيْتُ وَالَّذِينَ  
آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ㉑  
وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ

لَوْ يُصَلُّونَ كَمَا يُصَلُّونَ إِلَّا  
أَنَّهُمْ وَمَا يُشْعُرُونَ ㉒

- 79 There cannot be a man, to whom there comes  
from Allah,  
a book,  
a mission,  
an authority—and  
who then tells people,  
“Worship me apart from Allah!”

Instead, (he would say),  
“Engage yourselves devotedly in service as  
enjoined on you in the Book and as you have  
been taught.”

- 80 Nor would he bid you take angels or apostles as  
patrons.  
Would he suggest to you (a form of) idol  
worship after you have become Muslims?

9 \*\*\* 449

- 81 Recall, when Allah, made a covenant with  
you regarding His Apostles:  
“Despite the Book and judgment, when there  
comes to you a Prophet who accepts what  
you have with you, ye shall believe in him  
and succour him.”  
He asked,  
“Do ye promise to abide by this pledge  
imposed on you”.  
They said,  
“We promise.”  
He said,  
“Yourselves be witnesses and I too with  
you will be witness.”

- 82 They who turn away, (from that pledge) they  
are renegades.



448-449

- 83 Do they seek a refuge other than Allah's  
when all that is in the heavens and the earth,  
willingly or grudgingly,  
submits to Him and towards Him finally  
returns?

- 84 Say ye:

“We believe in Allah,  
in that which has been sent to us,  
in that which had been sent to *Ibrahim* and  
*Ishaq* and *Yaqub*, and to their progeny;  
in that which had been sent to *Musa*, *Isa*  
and other Prophets from their Lord.

No discrimination do we make between them.

We are (simply) those who have submitted  
(to Allah)”.

- 85 If any one should follow a creed apart from  
submission (to Allah) it will not be accepted.  
And, in the end, he will be among the losers.

- 86 How shall Allah guide a people who renounce  
after having professed faith and after bearing  
witness that the Prophet spoke the truth  
and brought clear evidence?  
Allah does not guide a people who transgress!

- 87 They are the ones whose desert is the curse  
of Allah of angels and of men all together.

- 88 Thereunder they shall lie—no lessening of their  
burdens, no respite.

- 89 Except for those who, even after this, repent  
and mend their ways:  
for, indeed, Allah is Forgiving, Merciful.

- 90 But those who did renounce, after having  
faith accepted; and then continue to stress  
their faithlessness—  
even their repentance will not be acceptable  
and they shall grope in vain.

- 91 Those who reject and die in a state of faith-  
lessness—  
no ransom will be accepted from any one  
of them even if he were to offer the weight  
of all the world in gold.  
They are the ones for whom is misery!  
There are for them no helpers.



449



99 Say thou,

**"O ye Peoples of the Book!**

Why do ye distract those who believe from the path of Allah making it seem crooked (to them) and yourselves watching (their confusion)?

By no means unaware is Allah of what ye do!"

\*

100 O ye who have believed!

Obey ye not a section of the **Peoples of the Book** who fain would see believers turning apostates!

101 How can you become apostates when (constantly) Allah's revelations are recited unto you,  
and when the Messenger resideth amidst you?  
He who only holdeth on to Allah will be shown a way secure!

11 \*\*\* 451

102 O ye who have believed!

Revere ye Allah as He should be revered.  
Let not death overtake you, except as *muslims*.

103 Hold ye all firmly to the Rope of Allah (encircling all of you) and never split!  
Recount among yourselves the blessings of Allah upon you:

Ye were mutual adversaries and He has forged a bond between your hearts; and ye have awakened, by His grace, as brothers!

Ye were well-nigh on the brink of fire and He withdrew you from it—

Thus doth Allah clearly manifest to you His signs so that ye may be rightly guided!

104 Let there rise among you a (dedicated) group inviting people towards virtue;  
enjoining what is right;  
forbidding what is wrong;  
These are the real benefactors.

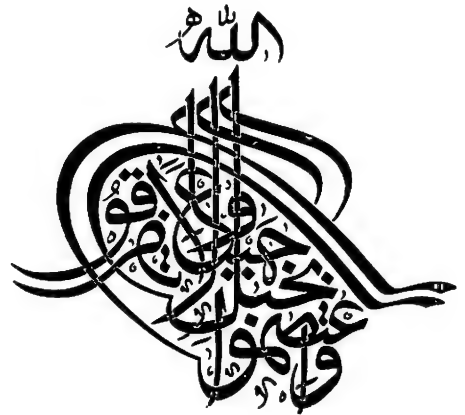
105 Be ye not like those who split and quarrelled after there had come to them clear evidence—for them there is great chastisement.

106 One day (they will be arraigned) some faces bright (with joy) others dark (with gloom).  
To those with faces dark:  
"Was it not ye who did reject after having once believed?  
Taste ye then the penalty of rejection!"

107 Those with faces bright, in the shade of Allah's mercy abiding there for aye.

108 These are Allah's revelations.  
We rehearse them for thee in all truth.  
Allah is not the one to inflict wrong upon any people!

109 For Allah is all that is in the heavens and the earth and all matters finally are referred to Him.



12 \*\*\* 452

110 Ye are the foremost people among men!  
Enjoin ye what is right; forbid ye what is wrong  
and ye believe in Allah.

O, would that (all) the **Peoples of the Book** had acquired belief!  
Some of them, indeed, believe, but most of them are hypocrites!

- 111 No harm can they do you beyond annoyance;  
and if ye fight against them they will turn  
their backs!

None shall they find to help them!

- 112 Striketh them ignominy wherever they would  
settle unless they are protected by Allah  
or by men.

They draw upon themselves the wrath of  
Allah, and are plagued with poverty!

And this because they deliberately ignore  
Allah's revelations and slay Apostles un-  
justly.

That is, because they're arrogant, unsub-  
mitting, obstinate.

- 113 But they are not all alike.

Among the Peoples of the Book there are  
upright groups;  
recite they Allah's revelations till late at  
night and bow in adoration.

- 114 Believe they in Allah and in the final day;  
they enjoin what is good and forbid evil;  
they hasten to good works.

They are among the righteous.

- 115 Whatever good they do, naught shall be denied.  
Allah recognizeth well the cautious.

- 116 It is only those who do persist in rejecting—  
their hoardings will avail them not, nor will  
their progeny, against Allah.

They are the ones who will be in misery for long.

- 117 Their spending on the comforts of the present  
is like unto inviting a nipping frost which  
doth affect their crop and doth destroy  
them who wrong themselves.

It is not Allah who hath hurt them; it is  
they themselves whom they have hurt.

- 118 O ye who have believed!

Take ye not bosom friends outside your  
group;

they'll spare no pains to ruin you;

they'd love to see you in distress;

hatred overflows in their words;

and that which lies within their hearts  
is more intense.

عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ  
أَمَّنْ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا  
لَّهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَالْكَافِرُ  
الْفَاسِقُونَ ۝

لَنْ يَضُرَّكُمْ وَلَا أَذَى ۚ وَلَنْ  
يُنَاقِبَ إِلَيْكُمْ يَكُونُوا رَكَاذًا  
يَتَّبِعُونَ ۝

هُمُ الَّذِينَ عَلَيْهِمُ الْحَقُّ وَالْآيَاتُ  
تُفَصَّلُ وَالْأَعْيُنُ عَلَى اللَّهِ جُمْلٌ  
مِّنَ النَّاسِ وَبَاءَ وَيَعَصِبُونَ  
اللَّهُ وَهُدًى عَلَيْهِمُ الْبُشْرَى  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ  
بِالَّذِينَ آمَنُوا فَكَانُوا يَمْنَحُونَ ۝

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ  
أُمَّةٌ قَالُوا هِيَ أَيْمَاتُ اللَّهِ  
أَنَاءَ الْبَيْتِ وَهُمْ يَجْعِدُونَ ۝

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ أُولَئِكَ هُمُ الصَّادِقُونَ  
وَأُولَئِكَ هُمُ الصَّالِحُونَ ۝

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا  
بِاللَّهِ عَلَيْهِمُ الْبُشْرَى ۝

إِنَّ الَّذِينَ كَفَرُوا وَالَّذِينَ اتَّبَعُوهُمْ  
أُمَمٌ مِّنْكُمْ أُولَئِكَ هُمُ الَّذِينَ  
يُؤْتُونَ الْكُفْرَ وَالْإِسْلَامَ فِي سَاخِلَاتِهِمْ  
مَقَلٌ مَا يُفْقَهُونَ فِي هَذِهِ السَّيْرَةِ  
الَّذِينَ كَانُوا يَكْفُرُونَ فِيهَا  
أَصَابَتْ حَرْقٌ قَوْمٌ ظَلَمُوا أَنْفُسَهُمْ  
فَأَهْلَكْنَاهُمْ وَأَظْلَمَهُمُ اللَّهُ  
وَلَكِنَّ اللَّهَ يُدْرِكُ الْمُفْسِدِينَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
بِطَائِنَةٍ مِّنْ دُونِكُمْ لَا يَكُونُ  
خَبَالًا ۚ وَكُنُوا مَعَهُمْ قَدْ  
بَدَتْ لَكُمْ بَعْضُهُمْ أَوْلَا حِمًى  
وَمَا تَتَّقُونَ صُدُّوا عَنْكُمْ  
قَدْ يَتَّبِعُكُمْ الْأَوَّلُونَ إِن كُنْتُمْ  
تَتَّقُونَ ۝

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تُصَدِّدُونَ  
عَنْ سَبِيلِ اللَّهِ مَن آمَنَ  
تَبَعُوا نَهْجَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا  
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ  
يَرُدُّوكُم بِخَدَائِهِمْ إِنَّمَا يَكْفُرُونَ ۝

وَكَيْفَ تَتَّقُونَ وَأَنْتُمْ تُشْنِ عَلَيْهِمْ  
أَيُّهَا اللَّهُ وَفِي كُتُبِهِمْ وَسُورَتِهِمْ  
يَا اللَّهُ فَقَدْ هُبْنِي إِلَى جِوَارِطٍ مُّسْتَفِيمٍ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ  
تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا  
تَفَرَّقُوا سِوَا ذِكْرِ اللَّهِ يَوْمَ تَكُونُ  
إِلَاحُكُمْ أَعْدَاءٌ فَكَفَيْتَ بَيْنَ  
قُلُوبِكُمْ فَاصْتَعَمْتُمْ بَعْضُكُم مِّنْ بَعْضٍ  
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ  
النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ۝

وَلَنْ تَكُونَ مَنكُمُ أُمَّةٌ يَدْعُونَ  
إِلَى الْخَيْرِ وَبِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ  
هُمُ الْمُطَهَّرُونَ ۝

وَلَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءُ وَلَوْ كُنُّوا  
وَنُجَارًا مِّنْكُمْ هُمُ الَّذِينَ  
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ  
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ  
فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ  
أَكْفَرْتُمْ بَعْدَ آلِمَائِكُمْ قَدْ وَفَوْا  
الْعَهْدَ ابْهَمَتُمْ بُعُودَكُمْ ۝

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي  
رِسْمِهِمُ اللَّهُ هُمْ فِي سَاخِلَاتِهِمْ  
يَا أَيُّهَا اللَّهُ تَتْلُوهَا عَلَيْكَ الْحَقُّ  
وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِلْعَالَمِينَ ۝

وَاللَّهُ مَانِي الشُّرُوبِ وَكَانِيَ الرَّبُّ  
وَاللَّهُ يُرِيدُ حَرَجَ الْأُمُورِ ۝

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ  
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ

There! We have clarified our signs; would  
that ye would understand.

- 119 There are ye, who love them;  
but they, they love you not—  
although you accept their entire Scripture.

When they face you, they say,  
"We believe,"  
but when they're by themselves they bite  
their fingers at you in their rage!  
Say ye,  
"Perish in your rage!"  
Allah is, indeed, aware of inmost thoughts.

- 120 If any good befalls you it galls them;  
and if adversity doth touch you, they rejoice  
at it!  
If you would only be a little careful—and  
persevere,  
their wiles no harm can do to you.  
Allah doth encompass fully what they do.

13 \*\*\* 453

- 121 (Recall the past :) when thou hadst left thy  
household at the break of dawn to make  
the faithful well-arrayed for battle  
Allah is the Hearer and the Knower!

- 122 When two parties among you had striven  
to escape!  
But Allah did befriend them!!  
It is in Allah that Believers put their trust.

- 123 Thus did Allah succour thee at *Badr* when,  
(in number) ye were quite negligible.  
(Now too), fear ye Allah! so that you may  
(again have cause to) show your gratitude.

- 124 When thou called out to the Believers :  
"Is it not sufficient that, to help you, your  
Lord three thousand angels has sent down?!"

- 125 "Yea! If you only persevere  
and continue ye to be alert—  
even if they rushed on you in hordes  
succour there will come to you from your  
Lord  
through five thousand angels  
and they shall sweep the field!"

- 126 But naught had Allah made that call to mean  
except a word of cheer to fill your hearts  
with confidence.

No help doth ever come except from Allah,  
the Sovereign and the Wise.

- 127 Whether He disrupts and doth sidetrack  
the unbelievers—  
or confronts them with frustration so that  
they turn back in shame—

- 128 Not in that is thy concern.  
He may turn to them in mercy or He may  
chastise them because they have trans-  
gressed.

- 129 For Allah alone, is all that is in heaven and  
earth :  
forgiveth He whom He wills;  
and punisheth, whom He wills.  
Allah is Forgiving, Merciful.

14 \*\*\* 454

- 130 O ye who have believed!  
Gorge ye not usury, profits on profits.  
Fear ye Allah if ye would prosper.

- 131 Fear ye the simmering fire that doth enshroud  
the unbelievers.

- 132 Be ye obedient unto Allah and the Messenger  
if ye would be blessed.

- 133 Hie ye towards the largesse of your Lord and  
His paradise  
the dimensions of which extend over heaven  
and earth  
and which is promised to all who're cautious!

- 134 To those who share their wherewithal—  
whether they may be in easy circumstances  
or in difficulties;  
who restrain their anger and are charitable  
unto men :  
Allah loveth those who are considerate of  
others.

- 135 Those who, when they commit an offence or wrong their kind, cry to Allah to forgive their sins—

and who can forgive sins except Allah?—

those who, being conscious of their guilt, persist not in upholding what they did,

- 136 They are the ones whose guerdon consists of beneficence from their Lord and gardens beneath which rivers flow—

secure they live for aye!

Excellent the guerdon for those who strive for righteousness!

- 137 Diverse creeds have passed away before you: roam o'er the earth and see what was the end of all false claimants.

- 138 Here is a manifesto for all men; and guidance and advice to the cautious.

- 139 Lose ye not hope; be ye not down cast: ye shall advance if ye are true believers.

- 140 If ye have suffered a set-back, verily a set-back there has been for the other party too. Such days (of adversity) We make go round among men, so that Allah may distinguish those who believe and choose His witnesses from 'mongst them—Allah loveth not those who growl.

- 141 And Allah may thus sift those who trust, and purge the unbelievers—

- 142 Did ye count on entering heaven without Allah testing out those who are capable of fighting and those who are perverse?

- 143 Ye had wished to face death ere now, and now, when it looms before you, you gape?!

اللَّهُ لَعَلَّكُمْ تَتَّقُونَ ۝

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۝  
وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ

تُرْحَمُونَ ۝

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ  
وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ  
أُعِدَّتْ لِلْمُتَّقِينَ ۝

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالْضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ  
وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ  
يُحِبُّ الْمُحْسِنِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ  
فَسيروا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝  
هَٰذَا آيَاتُ النَّاسِ وَهَدَىٰ  
مَوْعِظَةً لِّلْمُتَّقِينَ ۝

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمْ  
الْأَعْمَلُونَ ۖ إِن كُنتُمْ مُّؤْمِنِينَ ۝

إِن يَمْسَسْكُمْ قَرْصٌ فَقَدْ مَسَّ  
الْقَوْمَ قَرْصٌ مِّثْلُهُ ۚ وَتِلْكَ

الْآيَاتُ لِقَوْمٍ أُولَٰهَابِينَ النَّاسِ  
وَاللَّهُ يَمُصُّ إِلَٰهَ الَّذِينَ آمَنُوا وَيُخَيِّطُ  
لِلَّذِينَ آمَنُوا ۝

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن  
يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا  
أَمْوَالَكُم مَّا بَيْنَكُم وَبَيْنَ الْوَحْيِ  
رَبِّكُمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْسِدُونَ ۝

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا  
إِيمَانَهُم بِظُلُمٍ أُولَٰئِكَ  
سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ  
سَرِيدٌ قَابِضٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
ذِي الْاَلْبَابِ ۚ إِنَّهُمْ سَاءُ لِمَا  
يَصْنَعُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
ذِي الْاَلْبَابِ ۚ إِنَّهُمْ سَاءُ لِمَا  
يَصْنَعُونَ ۝

هَٰذَا نُمَّا أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ  
مِّن رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

أُولَٰئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ  
أَجْرُ الْعَامِلِينَ ۝

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا وَلِذُنُوبِهِمْ مِّن مَّغْفِرٍ  
الذُّلُوبِ ۗ أَلَا إِلَهُ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝



15 \*\*\* 455

144 No more is Muhammad than a Messenger—  
many Messengers have gone before him.  
If he were to die or were he to be slain would  
ye, forthwith, turn upon your heels?  
If any did turn back, in no way will he hurt  
Allah.  
Lo! soon will Allah compensate the grateful.

145 No one is there who can die without Allah's  
leave—recorded is his term.  
He who wants his wages in the immediate  
present We shall give him now;  
and he who wants them in the future We  
shall give him then.  
And soon We shall reward the grateful!

146 How many Apostles there have been along  
with whom devoted men in numbers large  
have battled (for the truth)!  
But they never lost heart, because they were  
fighting for the cause of Allah;  
they weakened not; they gave in not!  
Allah loveth well those who persevere.

147 Naught (else) did they give expression to—  
all they said was,  
"O our Lord! Forgive us Thou our sins.  
Forgive us Thou our trespasses.  
Keep Thou firm our feet.  
Help us Thou against these people who will  
not believe!"

148 So Allah gave them their compensation then  
and there;  
and better still their compensation in the  
future.  
Allah loveth well the virtuous.

16 \*\*\* 456

149 O ye who have believed!  
If ye were to obey those who reject,  
they will make you turn back on your heels;  
and ye will go back to your own loss.

150 Nay, Allah is your Patron and He is the best  
of Helpers!

151 Soon shall We cast terror into the hearts of  
the unbelievers, for that they joined com-  
panions with Allah—  
naught had He sent as authority for this—  
hell will be their resting place: an evil  
destination for the trespassers.

152 Allah had, indeed, fulfilled his promise when  
you, by His help, had well-nigh over-  
powered them—until you lost morale and  
disputed the order.  
You disobeyed as soon as He had shown  
you that for which you longed!  
Amidst you some there were who lusted  
for the immediate gains and some who  
looked to future gains.  
Therefore He made you flee from them  
and put you into trouble.  
But He has now forgiven you.  
Allah is full of grace to the Believers.

153 There were ye scurrying upward—oblivious  
of all—and the Messenger calling to you  
from the rear!  
So He paid you with two-fold misery—  
regrets for what ye failed to get—and tribula-  
tions which you suffered.  
Allah is (constantly) aware of what ye do!

154 After this adversity He provided you a spell  
of languid calm so that some of you were  
overcome with slumber while another group  
urged on by each other, cast unworthy  
aspersions on Allah in their ignorance.  
They said,  
"Have we no say in the matter?"  
Say thou,  
"The matter rests entirely with Allah!"  
They entertain within themselves such thou-  
ghts as they reveal not unto thee.  
They say,  
"If we had had a say in this matter we should  
not have been in this slaughter!"  
Say thou,  
"Even if ye had stayed back in your homes,  
those who were decreed to die would  
have sallied out to the places where they lie!"  
But Allah has, through this, brought forth  
what is in your inmost hearts.  
Verily, Allah's knowledge penetrateth throu-  
gh the hearts.

- 155 Those of you who turned back on the day when the two hosts faced each other, had been disgraced by *Shaitan* for something they had earned.

But Allah hath overlooked their fault.  
Allah is Forgiving, Merciful!

17 \*\*\* 457

- 156 O ye who have believed!

Be ye not like the unbelievers who say about their brethren when they travel forth or go to fight:

"If only they had stayed with us, they would not then have died, nor would they have been slain!"

Allah maketh this a consolation for their hearts!

But it is Allah who maintaineth life,  
who taketh life!  
And Allah well observeth all they do.

- 157 If ye are slain in the way of Allah or, if ye die with His mercy and forgiveness, that is better far than all they could amass!

- 158 No matter if ye die or ye are slain, (in either case) unto Allah you must wake!

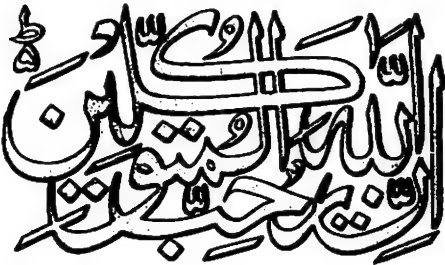
- 159 'Tis a mercy from Allah, that thou art lenient to them; for, wert thou rough and stern of heart they would have shunned thy presence!

So, overlook their faults and ask pardon for them.

Consult thou them at times.

When thou hast once resolved, put thy trust in Allah!

Allah loveth those who put their trust in Him!



فِي أَخْرَجَكُمْ فَأَنَا بَكْرَةٌ عَمَّا  
يَعْبُدُ لِكَيْلَا تَحْزَنُوا عَلَى مَا  
فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ۝

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ  
الْغَيْمِ أَمَنَةً نُّعَاسًا يَغْشَى  
طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ  
آهَتَتْهُمُ أَنْفُسُهُمْ يَظُنُّونَ  
بِاللَّهِ غَيْرَ الْحَقِّ ظَنَ الْجَاهِلِيَّةِ  
يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ  
شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ  
بِیْنِهِمْ يَخْفَوْنَ فِي أَنْفُسِهِمْ مَا  
لَا يَبْذُرُونَ لَكَ يَقُولُونَ لَوْ  
كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ قَدْ قُلْنَا  
هَهُنَا قُلْ لَوْ كُنْتُمْ تَعْلَمُونَ يَبْذُرُونَ  
لِلرَّسُولِ الَّذِينَ يَنْتَظِرُونَ عَلَيْهِ الْقَتْلَ  
إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ  
مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي  
قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

إِنَّ الَّذِينَ تَرَوْا مُتَكِبِينَ فِي السُّبُلِ  
الْمُجْرِمِينَ إِنَّمَا اسْتَكْبَرُوا لِيُكَلِّمَهُمُ اللَّهُ  
بَعْضُ مَا يَكْسِبُونَ لَقَدْ عَفَا اللَّهُ  
عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا  
كَالَّذِينَ تَقُولُوا وَقَالُوا لَوْلَا أُنْزِلَ  
إِلَّا نَافِلًا فِي الْأَرْضِ أَوْ كَانُوا  
غُرَىٰ لَّوْكَانُوا عِندَنَا مَا تَدْعُوا فَلْيُكَلِّمُوا  
لِيَجْزِيَ اللَّهُ ذَٰلِكَ خَسْرَةً فِي  
قُلُوبِهِمْ وَاللَّهُ بَصِيرٌ ۝  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

وَلَمَّا قُتِلْتُمْ فِي سَبِيلِ اللَّهِ  
أَوْ مَيِّتْتُمْ مِّنْهُ غَيْرَ فَمِنْ اللَّهِ  
رَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ۝  
وَلَمَّا قُتِلْتُمْ أَوْ قُتِلْتُمْ لِرَآلِ  
اللَّهِ تَحَرُّوْنَ ۝

فَمَا رَحْمَةُ اللَّهِ تَحْتِ لَيْسَتْ لَهُمْ  
وَلَوْ كُنْتُمْ قَطْعًا عَنِ الْقَلْبِ  
لَا تَقْطَعُوا مِنْ حَوْلِهِمْ فَانْفَعُ  
عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَتُؤَدِّعُ  
فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى  
اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ  
مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَتَذَكَّرُ  
أَوْ قِيلَ أَلْجَبَلُ عَلَىٰ أَغْقَابِكُمْ  
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَمَسُّهُ  
اللَّهُ شَيْئًا وَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝  
وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا  
بِإِذْنِ اللَّهِ كَيْدًا مُّوَجَّلًا وَمَنْ  
يُؤَدِّعُ تَوَابِ الدُّنْيَا لِيُؤَدِّعُ مِنْهَا  
وَمَنْ يُؤَدِّعُ تَوَابِ الْآخِرَةِ لِيُؤَدِّعُ  
مِنْهَا وَسَجَّزَى الشَّاكِرِينَ ۝  
وَكَايْنِ مِّن شَيْءٍ قُلْتُ مَعَهُ  
يَقُولُونَ كَيْدُهُمْ هَٰذَا وَهَٰذَا لَيْسَ  
أَصَابَهُمْ فِي سَبِيلِ اللَّهِ مَا أَصْعَمُوا  
وَمَا اسْتَكْبَرُوا وَاللَّهُ يُحِبُّ الْغَافِرِينَ ۝  
وَمَا كَانَ قَوْلُكُمْ إِلَّا نَفَاثَاتٌ  
رَّبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا  
فِي أَمْرِنَا وَإِنَّا أَقْدَامُ وَاللَّهُ مُتَوَكِّلٌ  
عَلَى الْقَوْمِ الْكَافِرِينَ ۝

قَالَهُمْ اللَّهُ تَوَابِ الدُّنْيَا وَ  
حُسْنُ تَوَابِ الْآخِرَةِ وَاللَّهُ  
يُحِبُّ الْمُحْسِنِينَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَطِيعُوا  
الَّذِينَ كَفَرُوا أَوْ يَسُودَ كُفْرُكُمْ عَلَى  
أَعْقَابِكُمْ فَتَقْتُلُوا الْخَيْرِينَ ۝  
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ  
خَيْرُ النَّاصِرِينَ ۝

سَتَلْقَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الْوَعْدَ بِمَا أُفْرَكُوا بِاللَّهِ مَا لَمْ  
يَكُنْ لَهُمْ سُلْطَانٌ عَلَيْهِمْ وَهَمُّ  
الْقَارِءِ وَيَشْ مَتَوَى الظَّالِمِينَ ۝  
وَلَقَدْ صَدَّقَ اللَّهُ وَعْدَهُ إِذْ  
تَحْمِلُوا هُم بِأَذْيَابِهِمْ إِذَا قِيلَ لَهُمْ  
وَقَاتِلُوا عَمْرُوًّا فِي الْأَمْرِ وَعَصَيْتُمْ  
مِنْ بَعْدِ مَا أَرْكَبُكُمْ فَأَخَذْتُمْ  
مِنْكُمْ مِّنْ يُرِيدُ الدُّنْيَا وَ  
مِنْكُمْ مِّنْ يُرِيدُ الْآخِرَةَ ۝  
ثُمَّ صَرَّفَكُمْ فِيهِمْ لِيَتَلَذَّ  
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو  
فَضْلٍ عَلَى الْمُؤْمِنِينَ ۝  
إِذْ تُضْعِفُونَ وَلَا تَلُونَ عَلَى  
أَحَدٍ وَالرُّسُلُ يَدْعُونَكُمْ

160 If Allah doth assist you none can overcome you;  
if He forsaketh you, who then is there to help  
you?  
Allah, therefore, let Believers trust!

161 No Apostle can embezzle.  
He who embezzles, all he has embezzled  
will be taken from him on the appointed day!  
Then shall every soul be paid what it has  
earned, and no one shall be wronged.

162 Is he who doth conform to Allah's pleasure,  
no different from another who brings upon  
himself the wrath of Allah and whose  
abode is hell?  
A woeful refuge!

163 Each has a distinct place with Allah and  
Allah is aware of what each does.

164 Surely it was grace bestowed by Allah on  
Believers when He raised a Messenger  
among them from among themselves, to  
read to them His revelations, to purify  
them and to teach to them the Scriptures  
and the Wisdom.  
Ere now they were, indeed, openly astray.

165 What! when infliction is inflicted on you  
after you have inflicted two inflictions,  
would ye say,  
"How is this?"  
Say thou,  
"This is from yourselves."  
All things to Allah are possible.

166 What was inflicted on you on the day when  
the two hosts met was with the knowledge  
of Allah, so that He might sift the believers

167 From the hypocrites.  
"Come!" they were told,  
"Fight in the name of Allah or, at least  
defend!"  
They said,  
"If we had known how to fight we would  
never have refused you.  
We would surely have obeyed you."  
They were, on that day, nearer to faithless-  
ness than faith;



their mouths uttering that which was not  
in their hearts.  
But Allah was aware of what they would  
conceal.

168 They are the ones who, having stayed behind,  
speak of their brethren:  
"If only they had listened to us, they would  
not have died!"  
Say thou,  
"Keep death ever distant from yourselves,  
if ye are serious!"

169 Count not those who die in the way of Allah  
as dead.  
Nay, they live and are nourished by their Lord.

170 Bask they in what Allah hath provided them  
from His Mercy;  
and they rejoice to find that they who have  
yet to join them are overcome neither by  
fear nor by anxiety.

171 They rejoice in Allah's bounty and His grace,  
and because the deserts of the faithful never  
are, to them, denied.

18 \*\*\* 458

172 They who responded to Allah and His Messen-  
ger even after being hurt;  
they who strove towards the good and  
kept themselves away from evil,  
for them are great rewards.

- 173 When, to them, men said,  
 "A mass of men hath gathered; fear ye them!"  
 more staunch did they become in their faith,  
 and said,  
 "Sufficient unto us is Allah, the best Defender!"

- 174 So they returned, through Allah's bounty  
 and His grace untouched by evil;  
 for they had followed Allah's pleasure,  
 and Allah is the Lord of Bounty.

- 175 This one is only a devil who tries to instil in  
 you a fear of his friends.  
 But fear ye not them: fear ye Me if ye are  
 true believers.

- 176 Let not those, who headlong rush to faith-  
 lessness, grieve thee.  
 By no means will they hurt Allah!  
 Allah wishes that there shall be no portion  
 for them in the future.  
 For them shall be only chastisement great!

- 177 Those who purchase faithlessness in exchange  
 for faith, they cause no hurt to Allah.  
 For them shall be chastisement painful!

- 178 Let not the faithless think that the rein We give  
 to them is for their good;  
 the rein We give to them is only to ensnare  
 them in their sins and there awaiteth them  
 a shameful doom.

- 179 Allah intendeth not to keep you in your  
 present plight until He has sifted (altogether)  
 the evil from the good:  
 Nor doth Allah wish to let you see the future.  
 Allah chooseth for His message whom He  
 wills . . .  
 Therefore, trust in Allah and His Messenger,  
 and if ye trust and be on guard amply will  
 ye be rewarded!

فَصَلُّوا وَاسْتَشِيرُوا آلَ إِبْرَاهِيمَ  
 لَمْ يُغَيِّرُوا إِلَهُهُمْ وَهُمْ  
 أَكْرَهُونَ عَلَيْهِمْ وَلَا هُمْ  
 يَحْزَنُونَ ۝

يَسْتَشِيرُونَ بِرِغْمِهِ مِنَ اللَّهِ  
 وَمُضِلٍّ وَأَنَّ اللَّهَ لَا يَهْدِي قَوْمَ  
 الْمُؤْمِنِينَ ۝

أَكْذِبِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ  
 مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْصُ  
 لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا  
 أَجْرٌ عَظِيمٌ ۝

أَكْذِبِينَ قَالَتْ لَهُمُ النَّاسُ إِنَّ  
 النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
 فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا  
 اللَّهُ وَرِغْمَ الْكَافِرِينَ ۝

فَالْقَائِلُ يُبْعَثُ مِنَ اللَّهِ وَقُضِيَ  
 لَهُمْ نِسْمُهُمْ سَوْءٌ وَاتَّبَعُوا  
 رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ  
 إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ  
 أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا  
 اللَّهَ إِنَّمَا اللَّهُ ذُو فَضْلٍ عَظِيمٍ ۝

وَلَا يَحْزَنُ أَلِ إِبْرَاهِيمَ إِسْرَاعُونُ  
 فِي الْكُفْرِ أَلَهُمْ لَنْ يَضُرُّوا اللَّهَ  
 شَيْئًا يُرِيدُ اللَّهُ أَنْ يُجْعَلَ لَكُمْ حِطًّا  
 فِي الْخِيَرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝  
 إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ  
 بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
 وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

وَلَا يَحْزَنُ الَّذِينَ كَفَرُوا  
 أَنَّمَا لَمْ يَلْحَقْ لَهُمْ خَيْرٌ لَّا يُغَيِّرُهُ  
 إِنَّمَا لَمْ يَلْحَقْ لَهُمْ لِيَزِدْهُمْ آثِمًا  
 وَلَهُمْ عَذَابٌ مُهِينٌ ۝

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ  
 عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ  
 الْخَبِيثَ مِنَ الْقَلِيلِ ۝ وَوَسَّ  
 كَانَ اللَّهُ يُطْلِعُكُمْ عَلَى الْغَيْبِ ۝ إِنَّ  
 اللَّهَ يُجْتَنِبُ مَنْ يُرِيدُ مِنْ رِيسَالِهِ  
 فَأَمَّا إِبْرَاهِيمُ فَلَمْ يَكُنْ مِنْ الْغَائِبِينَ  
 وَكَفَرُوا فَكَلَّمُوا أَجْرَ عَظِيمٍ ۝

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ  
 وَإِنْ يُضِلْكُمُ اللَّهُ فَمَا لَهُ الْبَاطِلُ  
 مِنَ الْغَايِبِ ۝ وَعَلَى اللَّهِ تَوَكَّلُوا  
 وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ  
 يَهْدِي ۝ يَأْتِ بِمَا تَعْلَمُونَ يَوْمَ الْقِيَامَةِ  
 ثُمَّ تَوَكَّلْ عَلَى كُلِّ لَفٍ تَاكْسِبَتْ  
 وَهُمْ لَا يُظْلَمُونَ ۝

أَكْفَرِ النَّبِيِّ رِضْوَانُ اللَّهِ كَمَنْ  
 بَاءَ يَسْخَرُ مِنَ اللَّهِ وَمَا أَوْفَى  
 حَتَّى يَأْتِيَ الْمَصِيرُ ۝

هُمُ دَرَجَاتٍ عِنْدَ اللَّهِ وَاللَّهُ  
 بِبَصِيرَةٍ يَوْمَ يُعْمَلُونَ ۝

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ  
 إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ  
 أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
 وَإِنْ كَانُوا مِنْ قَبْلِ لَيْلٍ ضَالِّينَ  
 أَوَّلًا أَصَابَتْكُمْ مُصِيبَةٌ  
 قَدْ أَصَابَكُمْ وَعَلَيْهَا قُلْتُمْ

أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ  
 أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ ۝

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى  
 الْجَمْعَانِ فَمِنْ أُولَئِكَ الْمُؤْمِنُونَ  
 الْمُؤْمِنِينَ ۝

وَلِيُخْلِسَ الَّذِينَ تَابُوا وَتُؤْتَى لَهُمْ  
 نِعْمَاتُ اللَّهِ أَفَاطِلًا ۝ سَبِيلَ اللَّهِ  
 قَالُوا لَوْ كُنَّا نَعْلَمُ قَالُوا لَوْ كُنَّا نَعْلَمُ  
 لَلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ  
 يَقُولُونَ يَا مُؤْمِنِينَ هَلْ يَنْصُرُنَا اللَّهُ  
 وَاللَّهُ أَعْلَمُ بِمَا يَكْمُرُونَ ۝

أَلِ إِبْرَاهِيمَ قَالُوا لَوْ كُنَّا نَعْلَمُ  
 وَقَدْ دَلَّ عَلَى مَا نَاغُوا قَالُوا  
 هَلْ نَقْدِرُ وَأَعَنَ أَنْفُسَكُمْ  
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ۝

وَلَا تَحْزَنُوا الَّذِينَ قَبِلُوا  
 فِي سَبِيلِ اللَّهِ أَمْوَالًا مِنْ  
 أَنْبِيَائِهِمْ يَرْزُقُونَ ۝  
 فَرِحِينَ بِمَا أَنْصَبَ اللَّهُ مِنْ

180 Let not those who greedily cling to the bounties  
 We have given them, (think that) they are  
 good for them.  
 Nay! they are dangers for them!  
 What they hoard so greedily will hang like  
 weights around their necks on the Day  
 appointed!  
 The heritage of heaven and earth is Allah's  
 only: of all ye do He is Aware.

19 \*\*\* 459

181 Allah heareth well the jibes of those who ask:  
 "Has Allah been impoverished? Are we  
 now the rich?"  
 Soon shall We decree reply to what they ask:  
 And for their having slain Apostles unjustly—  
 We shall say (for answer)  
 "Taste ye now the burning agony!"

182 That is because of what ye had sent ahead!  
 Verily, Allah never wrongeth his willing  
 servants.

183 They also say;  
 "Allah hath enjoined us to accept no Messen-  
 ger unless he brings before us a sacrifice  
 which is consumed by (heavenly) fire!"  
 Say thou,  
 "How many Messengers there came to you  
 before me, with His evidences!  
 Why then did ye slay them if ye are honest?"

184 And if they call thee false, even so did they  
 call false, Messengers before thee  
 (who came)  
 with (Tablets) clear,  
 and Psalms (in verse),  
 and Scriptures (in) plain (prose).

185 All those who live must taste of death!  
 Surely will they be paid their wages on the  
 day infallible!  
 He then who is acquitted in the fiery ordeal  
 and enters bliss, victory is his!  
 Naught is the transient present except the  
 comfort of delusion.

186 Ye shall, indeed, be tempted by your wealth  
 and by your near ones.  
 Much (censure) shall ye hear from those  
 who had the law before you.  
 Much pain will be inflicted by the pagans.  
 But if ye persevere and be on guard—  
 thereby will ye be strengthened in your high  
 resolve.

187 Remember Allah made the covenant with  
 those who had been given the Law,  
 "Declare it unto men and hide it not!"  
 But they threw behind their backs (this  
 injunction) for a paltry price!  
 O base transaction.

188 Those who exult in what they have effected  
 and those who love to hear themselves  
 being praised, let them not think that they  
 have escaped penalty.  
 Grievous punishment pursueth them, indeed!

20 \*\*\* 460

189 Allah's is the Sovereignty o'er heaven and  
 earth and, over all Allah holdeth sway!

190 Verily, in the creation of the heavens and the  
 earth,  
 and in the alternations of the night, the day,  
 are clear revelations for those who possess  
 understanding.

191 And those who ponder on Allah—  
 standing,  
 sitting,  
 or reclining;  
 those who meditate on the making of the  
 heavens and the earth, (they pray:)

"Our Lord!  
 Thou hast not made all this in vain!  
 Glory be to Thee.  
 Help us in the fiery ordeal!"

## 192 "Our Lord!

Verily, those who succumb in the fiery ordeal,  
will be in dire anguish.  
No sympathizer will they find among the  
aggressors.

## 193 "Our Lord!

We have heard the call of one who calls to  
faith:  
'Trust ye in your Lord!'  
And lo! we trust in Thee!  
Our Lord!  
Forgive us Thou our trespasses.  
Overlook our shortcomings and vouchsafe  
for us death among the righteous!

## 194 "Our Lord!

Fulfil Thou what Thou promised to us through  
Thy Messengers!  
Put us not to shame on the Day infallible!  
Thou dost not go back on Thy promises!"

## 195 And lo! Their Lord respondeth to them:

"Verily, never shall I suffer to be lost the  
work of any one among you, be it man or  
woman.

Ye are all parts one of another.

Those who have emigrated and were driven  
from their homes,  
those who suffered in My cause,  
those who fought or who were slain.  
I shall overlook their shortcomings, and I  
shall usher them into gardens beneath which  
rivers flow."

Noblesse oblige from Allah!

And Allah is the source of the highest grace!

وَرَأَىٰ ظُهُورَهُمْ وَاشْتَرَوَاهِ  
ثُمَّ قَالُوا قَالُوا قَالُوا قَالُوا  
لَا تَحْسَبَنَّ الَّذِينَ يَفْرُحُونَ  
بِمَا آتَاكَ وَيَحْسَبُونَ أَنَّ اللَّهَ  
يُعَذِّبُهُمْ بِمَا كَانُوا يَفْعَلُونَ  
مِنَ الْعَذَابِ لَهُمْ عَذَابٌ أَلِيمٌ  
وَلِلَّهِ مَلَائِكَةُ السَّمَوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
وَاجْتِلَاءِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ  
لِّأُولِي الْأَلْبَابِ  
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا  
وَقُعُودًا أَوْ جُنُودًا وَمَنْ يَفْعَلْ  
فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رُكْنًا  
مَّا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ  
عَذَابُ النَّارِ

رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ  
أَخْرَجْتَهُ طَوَالِ اللَّيْلِ مِنْ أَصْحَابِ  
رَبَّنَا إِنَّكَ تَعْلَمُ مَا لَا يُبْصِرُ  
لِلْإِنْسَانِ أَنْ أَوْفَىٰ بِرَبِّكَ  
فَأَمَّا قَوْلُ رَبَّنَا فَاعْفُورًا فَتُؤْتِنَا  
وَكُلُّكُمْ رَعَا سِيَّاتِنَا وَتَوَفَّنَا مَعَ  
الْكَارِ

رَبَّنَا وَأَنْتَا مَا وَعَدْتَنَا عَلَىٰ  
رُسُلِكَ وَلَا تُخَيِّرْنَا بَيْنَ الْقِيَمَةِ  
إِنَّكَ لَا تَخْلُفُ الْوَعْدَ  
فَأَسْمِعْ عَمَلِ عَامِلٍ وَتَكْفُرُ  
ذِكْرًا وَأَنْتَ بَعْضُكُمْ مِنْ بَعْضٍ  
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ  
دِيَارِهِمْ أَوْ ذُوقُوا فِي سَبِيلِنَا  
وَقَاتِلُوا فِي سَبِيلِنَا أَلَمْ يَكُنْ  
سَيِّئَاتِهِمْ وَلَا ذُنُوبُهُمْ حَاجِبِينَ  
لِغُفْرَانِنَا الَّذِي تَتَوَاتَرُ  
عِنْدَ اللَّهِ وَاللَّهُ عِنْدَ الْحَسَنِ الْوَالِي

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ  
بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُمْ  
خَيْرٌ أَلَمْ يَعْلَمُوا أَنَّهُمْ  
سَيُطَوَّقُونَ مَا يَخْلُقُ اللَّهُ يَوْمَ  
الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ  
وَالْأَرْضِ وَاللَّهُ يَمَّا تَعْمَلُونَ  
خَبِيرٌ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا  
إِنَّ اللَّهَ فَعِيرٌ وَتَحْنُ أَغْيَبْنَا  
سَمْعَهُ مَا قَالُوا وَتَنَاهَا الَّذِينَ  
يَعْبُدُونَهُ أَذْهَبَ قَوْلُ الَّذِينَ  
الْخَبِيرِ

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ  
أَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ  
الَّذِينَ قَالُوا إِنَّ اللَّهَ عَجَدَ  
إِلَهُنَا أَلَمْ تَكُنْ مِنْ رُسُلِي حَتَّى  
يَأْتِيَنَا بِفَرِّقَانٍ تَأْكُلُ النَّارُ  
قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ رَبِّكُم  
بِالْبَيِّنَاتِ وَإِلَّا كُنْتُمْ فِي كَلِمَةٍ  
فَتَقْتُلُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ  
وَأَنْ كَذَّبْتُمْ فَذُوقُوا كَذِبَ رُسُلِ  
وَمَنْ قِيلَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
وَالْكِتَابِ الْمُنِيرِ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا  
تُؤْتُونَ أَجْرَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ  
زُجِرَ سَجَنَ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ  
فَازَ وَمَا ظَنُّوا أَنَّهُمْ يَلْقَوْنَ اللَّهَ  
لَكُنْهُمْ فِي أَمْوَالِهِمْ وَالنَّفْسِ كَمَدٍ  
وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آدُوا الْكَيْدَ  
مَنْ قَبِلَ كُفْرًا مِنَ الَّذِينَ أَهْرَأُوا  
أَذَىٰ كَبِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا  
فَأَنَّ ذَلِكَ مِنْ عِزِّ الْأُمُورِ  
وَلِذَلِكَ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ  
أَوْثَرُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ  
وَلَا تَكْفُرُ بِهِ قُلُوبُ فُكْرٍ

196 Let not dishearten thee the itinerent visits of  
the heathens in the habitations.

197 Short-lived is their hold :  
soon will they be cast in hell;  
a sorry place to dwell.

198 But those who feared their Lord for them are  
gardens fair beneath which rivers flow.  
Therein they abide : Hospitality of Allah!  
And he who doth abide close to Allah has  
the best of hearts.

199 There are also those among the Peoples of the  
Book who do believe in what has been sent  
down to you as well as to them.

Fear they Allah—

They barter not away the revelations of  
Allah at little price.

وَلَا يَنْفَكُ مِنْ أَهْلِ الْبَيْتِ لَمْ  
يُؤْمَرْ بِاللَّهِ وَمَا أَنْزَلَ إِلَيْكَ  
وَمَا أَنْزَلَ إِلَيْهِمْ خُشْعِينَ لِلَّهِ  
لَا يَشْعُرُونَ يَأْتِيَتُ اللَّهَ مِمَّا قَلْبَهُ  
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا  
وَصَابِرُوا وَارْطَبُوا لِقَاءِ اللَّهِ  
لَعَلَّكُمْ تَفْلَحُونَ ۝

لَا يَنْفَكُ تِلْكَ الْقُلُوبُ الَّذِينَ لَمْ  
فِي الْبَيْتِ ۝  
مَنْ عَزَّ قَلِيلٌ يَدْعُهُمْ مَا وَبِهِمْ كَثُورٌ  
وَبِشْنِ الْبَيْتِ ۝  
لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا تِلْكَ رِجَالٌ لَمْ يَحْزَنُوا  
وَمَا عُنَدَ اللَّهِ خَيْرٌ لِمَنْ لَا يَحْزَنُ ۝

For them is their reward with their Lord.  
For Allah is exact in His reckoning.

200 O ye who have believed!

Persevere ye; make others persevere and  
maintain discipline!

Fear ye Allah so that ye may prosper.

\*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ  
الَّتِي تَتَّبِعُونَ هَذِهِ السُّبُلُ سُبُلُ الْبُغْيَانِ  
وَمِنْهَا سُبُلُ الْبَغْيِ وَالْبَغْيُ عِنْدَ اللَّهِ  
كَبِيرٌ ۚ وَمِنْهَا سُبُلُ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْمُنْكَرُ عِنْدَ اللَّهِ كَبِيرٌ ۚ وَمِنْهَا  
سُبُلُ الْفُجُورِ وَالْفُجُورُ عِنْدَ اللَّهِ  
كَبِيرٌ ۚ وَمِنْهَا سُبُلُ الْبَغْيِ وَالْبَغْيُ  
عِنْدَ اللَّهِ كَبِيرٌ ۚ وَمِنْهَا سُبُلُ  
الْبَغْيِ وَالْبَغْيُ عِنْدَ اللَّهِ كَبِيرٌ ۚ  
وَمِنْهَا سُبُلُ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْمُنْكَرُ عِنْدَ اللَّهِ كَبِيرٌ ۚ وَمِنْهَا  
سُبُلُ الْفُجُورِ وَالْفُجُورُ عِنْدَ اللَّهِ  
كَبِيرٌ ۚ وَمِنْهَا سُبُلُ الْبَغْيِ وَالْبَغْيُ  
عِنْدَ اللَّهِ كَبِيرٌ ۚ وَمِنْهَا سُبُلُ  
الْبَغْيِ وَالْبَغْيُ عِنْدَ اللَّهِ كَبِيرٌ ۚ

## SURA : NISĀ

In the name of Allah the Rahmān the Rahīm

1 \*\*\* 461

O ye people!

Keep ye in mind your Lord who brought you forth from one ancestor, who made his mate from him, and from them both, raised myriad men and women. Pay ye heed to Allah on whose bounty ye depend, and (pay ye heed) to womankind! Remember Allah watcheth over (both of) you—as Guardian!

2 Hand over to the orphaned ones what is theirs (by right).

Substitute ye not inferior for superior goods nor consume ye what belongs to them along with what is yours— for that would be a deadly sin.

3 And if ye fear

that ye might fail to give their rightful dues to the guardianless— wed then from 'mong the women those ye would, by twos and threes and fours. But if ye fear that you cannot then be fair to all of them— then only one— beside those one already has— that is the basic principle: that the community be not unduly burdened.

4 Hand over to the women (being married) their patrimony freely:

but if they, of their free pleasure remit any of the things to you, take them with goodwill and good-cheer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَفِيَّ رُجُوعٌ لَكُمْ وَالْحَقُّ إِلَىٰ رَبِّكُمْ يَوْمَ الْقِيَامِ ۚ وَلَا تَتَّبِعُوا أَهْوَاءَ شَرِّكُمْ وَمَنْ هُوَ أَشَدُّ بِكُمْ مُّخِيبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَفِيَّ رُجُوعٌ لَكُمْ وَالْحَقُّ إِلَىٰ رَبِّكُمْ يَوْمَ الْقِيَامِ ۚ وَلَا تَتَّبِعُوا أَهْوَاءَ شَرِّكُمْ وَمَنْ هُوَ أَشَدُّ بِكُمْ مُّخِيبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝  
وَالَّذِينَ آمَنُوا يَتْلُوا آيَاتِ اللَّهِ وَمَا يُرْسِلُ بِهِ مِنَ الْقُرْآنِ لِيُثَبِّتُوا وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْهَادَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ذَكِيمًا ۝

5 Hand not over to the feeble-minded the property of which Allah has made you guardian. (Instead), feed ye them and clothe them and be to them kind and considerate.

6 Bring up with diligence (the younger ones among) the guardianless until they come of age; and when ye find them quite mature hand over to them what is theirs.

But be ye not extravagant while they grow up; and they who can afford it, let them forego expense incurred; and they who're poor let them charge in reason. And when ye hand over to them what is theirs, let there be witnesses— But Allah is the best of those who keep account.



7 For males a portion from what their parents or their relatives have left behind.  
For females (too) a portion from what their parents or their relatives have left behind—be it small or large, each portion specified.

8 If there are at the time of distribution those of kin, or orphans, or the helpless—give them too from it and speak to them some words of kindness.

9 Let those disposing of the estate, fear the plight of their own helpless children in circumstances similar:  
let them Allah keep in mind and let them speak without favour!

10 Verily, those who deliberately embezzle the property of orphans swallow cinders that will sear their souls!

2 \*\*\* 462

11 Allah thus decrees inheritance to your beneficiaries:

To the sons the share of two daughters;  
if there be only daughters, two or more,  
their share is two-thirds of all inheritance;  
if only one, her share is half.

If one doth leave behind his children and his parents, each parent is entitled to a sixth;  
but if he left no children and his parents are his sole inheritors, his mother is entitled to a third;  
but if there are brothers too (and sisters) the mother's share is only a sixth.

(All this distribution) after clearance of debts and legacies.

Your parents or your children you know not to which of these you owe the more.

These are portions ordained by Allah.  
And He has Knowledge, He is Wise.

12 Yours is the half of what your wives have left, if they leave no children.

But if they did leave children for you is only one-fourth of what they left—

after paying debts and legacies

Theirs is a fourth of what ye leave if ye leave no children;

but if ye have left children their share is only one eighth of what ye leave—

after paying debts and legacies.

If a person being inherited left no ascendants or descendants but had (only) a brother and a sister, each gets a sixth;

if more, they, all together, share in a third—after paying debts and legacies—so that no one is neglected.

These are injunctions from Allah and He has knowledge. He forbears.

13 These are the outlines laid by Allah; and he who would obey Allah and His Messenger he shall enter paradise beneath which rivers flow and therein shall abide. . .

That is bliss, indeed.

14 But whoso disobeyeth Allah and His Messenger and trespasses the outline, he shall enter hell and therein shall abide;  
for him debasing punishment.

3 \*\*\* 463

15 'Gainst those among your women suspected of indecencies bring ye four witnesses from 'mong yourselves—

and if they testify,

confine them to their houses until death overtaketh them or Allah findeth them some way.

16 If two men among you are guilty of lewdness penalise them both.

Then, if they forswear and mend their ways, leave them alone.

Allah is the Pardoner and the Merciful.

- 17 Accepteth Allah repentance from those who commit errors through their ignorance and readily regret:

they are the ones whom Allah will forgive—for Allah knoweth all and He is Wise.

- 18 But there can be no repentance for one who lives in error until death doth face him and he moans:

"Repent I now and ask for pardon!"

Nor for those who die without their having acquired faith!

They are the ones for whom We have prepared a grievous chastisement.

- 19 O ye who have believed!

It is not lawful unto you that ye inherit women against their inclinations.

Nor should you tyrannize over them so that you hinder them (from marrying others) so that what has been given them (of their inheritance) may still remain with you—unless they have been guilty of open lewdness. Dwell ye with them in peace and courtesy: if ye should dislike them (remember that) perhaps ye dislike a thing in which Allah hath provided you much good!

- 20 And if ye decide to exchange a wife in place of a wife—even if ye had given her a hoard of gold, take not back a grain!

Would ye take it back by slandering her or through a subterfuge?

وَأَن كَانُوا أَكْثَرًا مِّن ذَٰلِكَ

فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِّن بَعْدِ

وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ ذَيْنِ يُخْتَارُ

مُضَاهٍ وَصِيَّةٍ مِّنَ اللَّهِ وَاللَّهُ

عَلِيمٌ حَلِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا وَمَن يَطِيعِ

اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّتُ

يَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَ

يَعْتَدِ خُدُودَهُ يَدْخُلْهُ نَارًا

خَالِدًا فِيهَا سَاءَ مَوْلَىٰ عَذَابٍ

لِّمُحْسِنِينَ ۝

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِّن

نِسَاءِ كُفْرًا سَنَكْفِيهِنَّ ۚ وَأَعْلَيْنَ

أَذْيَعَهُنَّ مِنكُم مَّن كَانَ شَهِيدًا

فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَخْرُجَنَّ

الْفُتُوَىٰ أَوْ يَخْلُفَهُنَّ اللَّهُ لَهُنَّ سَبِيلٌ ۝

وَالَّذِينَ يَأْتِيَنَّاهُمْ وَأُذْيَعُونَهُمْ

أَتَابًا وَأَصْلَحُوا فَأَعْرِضُوا عَنْهُمَا

إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ۝

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْلَمُونَ

السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِّن

قَبْلِ أَن يُقَالُوا لَكُم يَتُوبُ اللَّهُ عَلَيْكُم

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْلَمُونَ

السَّيِّئَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ

الْمَوْتُ قَالَ إِنِّي تُبْتُ الطَّن

وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كَافِرًا

أُولَٰئِكَ أَغْتَابَ اللَّهُ أَسْمَاءَهُمْ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ

لَكُمْ أَن تَرثُوا النِّسَاءَ كَرِهًا

وَلَا تَعْصِلُوهُنَّ لَئِنْ هُوَ لَبِغْضٍ

مَّا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ

بِقَاحِشَةٍ مُّبِينَةٍ ۚ وَعَاقِبَةُ هُنَّ

بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسَىٰ

أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ

خَيْرًا كَثِيرًا ۝

وَأِنْ أَرَدْتُمُ اسْتِبْدَانَ زَوْجَاتِكُمْ

زَوِّجُوهُنَّ إِحْدَهُنَّ نِظَارًا فَإِنْ

تَاخَذْتُمُوهُنَّ فَانكِحُواهُنَّ حَتَّىٰ

تُؤْتِيَهُنَّ ۝

لِلزَّيَالِ أَنْ يَصِيبَ مَن تَرَكَهُ الْوَالِدِينَ

وَالْأَقْرَبُونَ وَلِلنِّسَاءِ أَنْ يَصِيبَ مَن تَرَكَهُ

وَالْوَالِدِينَ وَالْأَقْرَبُونَ وَمَن قَاتَلَ مِنْهُ

أَوْ كَتَرَهُ فَصِيْبَةٌ أَكْفَرًا ۝

وَلَا إِحْضَارَ الْيَتَامَىٰ ۚ وَلَا الْفَرْقَىٰ

وَالْيَتَامَىٰ وَالسَّكِينِ فَارْزُقُوهُمْ

مِنْهُ ۚ وَقُلْ أَلْهَمُوا لَنَا

مَعْرُوفًا ۝

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَتُمْ إِيَّاهُمْ

خَلْفَهُمْ ذُرِّيَّتَهُ ۚ ضَعُفٌ خَافُوا

عَلَيْهِمْ ۚ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا

قَوْلًا سَدِيدًا ۝

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ

طُمَازًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ

نَارًا ۚ وَسَيَصْلَوْنَ سَعِيرًا ۝

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

لِلذَّكَرِ مِثْلُ لِلْأُنثَىٰ ۚ وَلَئِنْ كُنْتُمْ

فَاقْرَبُوا نِسَاءَكُم فَارْزُقُوهُنَّ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

بِأَوْلَادِكُمْ لِلَّذِي يَأْكُلُ

مِمَّا كَانَتْ يَدَاكُمْ وَأُولَٰئِكَ أَوْلَىٰ

- 21 Besides, how can you take it back when ye  
had ~~beco~~me parts one of another and they  
have ~~accept~~ed from you a solemn compact?
- 22 Marry not the women whom your fathers  
married—except what is past.  
That was, indeed, lewd and obscene, a vicious  
custom!

4 \*\*\* 464

- 23 Unlawful unto you:  
your mothers, daughters, sisters;  
father's sisters, mother's sisters;  
brother's daughters, sister's daughters;  
foster mothers, foster sisters;  
your wives' mothers;  
step-daughters in your care, born of wives  
to whom you have gone in—  
but if ye have not gone in to them, there is no  
blame on you.
- (Unlawful unto you :) wives of your sons,  
born of your loins;  
and that ye should possess two sisters simul-  
taneously—  
except what is past—  
for Allah is Forgiving, Merciful.

- 24 Nor the married among women—  
except what ye already have—  
thus ordaineth Allah.
- Apart from these, allowed to you are others  
that ye seek to expend on them your property  
as husbands, not as paramours.  
And since you thus avail of them it is your  
duty to offer them their dues;  
and no hindrance there shall be if you agree  
to give them more than their dues.  
Allah is the Knower. Allah is the Wise.

- 25 Those of you who cannot stretch your means  
to marry believing women of protecting  
families (they may marry) believing maids  
from 'mongst the ones who're held in  
bondage;  
Allah is aware of your intentions.

\* \* \* \* \*

Ye are parts one of another.

\* \* \* \* \*

But marry them with the consent of their  
people, and offer them their dues in all fairness,  
as wives and not as mistresses or paramours.

But, after having entered wedlock, if they  
commit indecencies, their punishment shall  
be only half of that which is prescribed for  
girls who had been reared in families.

This injunction is for those among you who  
fear to sin;  
but if ye practice fortitude 'tis better for  
you.

Allah is the Pardoner, the Merciful.

5 \*\*\* 465

- 26 Allah only wisheth to elaborate for you and  
guide you in the mores of your predecessors  
and to turn to you in favour—  
Allah is the Knower, Allah is the Wise!
- 27 While Allah wisheth to turn to you in favour—  
those who obey their lusts wish to cast  
you far away (from Him).
- 28 Allah only wisheth to lighten your burdens:  
for man is made of mettle weak.

.

## 29 O ye who have believed!

Gamble not in dealings 'mong yourselves.  
Indulge in trade for mutual advantage.  
Destroy ye not yourselves, for Allah hath  
indeed, been Merciful to you.

30 He who thus behaves, in rancour and injustice,  
soon shall We expose him to the fire—for  
Allah that is easy.31 If ye abstain from serious wrongs ye have been  
warned against, We shall Ourselves protect  
you from the (lesser) sins and offer you a  
gracious welcome!32 Envy not what Allah has bestowed on some  
of you as against others—  
prescribed for men is that which they have  
earned;  
likewise, is prescribed for women that which  
they have earned—  
Seek ye instead Allah's bounty. Allah, verily,  
is All-Aware.33 For all we have appointed rules of inheritance—  
parents, relatives, and those to whom you  
have pledged your troth—  
So offer unto all of them their shares.  
For, verily, Allah over everything, as Witness  
stands.

6 \*\*\* 466

34 Men are the guardians of women: because  
Allah has bestowed on them more than on  
women, and because they are to spend on them  
their wealth—

And women, chaste and well content, protect  
themselves instinctively as Allah would have  
them protect themselves.

But, as for those who, ye may fear, will tend  
to go astray, advise them patiently;

lie not with them;

chastise them;

if they turn contrite—seek ye no more redress  
against them.

Verily, Allah, He alone is High, He alone  
is Great.

سَمَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ  
عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝  
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ  
يُرِيدُ الَّذِينَ يَتَّبِعُونَ الْقَهْوَاتِ  
أَنْ تَتُوبُوا لِأَمْنٍ لِكُمْ عَظِيمًا ۝  
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَ  
خُلِقَ الْإِنْسَانُ ضَعِيفًا ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُلُوا أَمْوَالَكُمْ  
بَيْنَكُمْ بِالْبَاطِلِ ۚ إِنَّ أَنْ تَكُونَ  
تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ لَا  
تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ  
بِكُمْ حَكِيمًا ۝

وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَظُلْمًا  
فَسَوْفَ نُصَلِّيْهِ نَارًا ۚ وَكَانَ ذَلِكَ  
عَلَى اللَّهِ يَسِيرًا ۝  
إِنْ يَخْتَضِعُوا لَدِينَكُمْ فَخُذُوا مِنْهُمْ  
ثَمَنًا ۚ عَنكُمْ سِتْرًا لِكُمْ وَتُدْخِلَكُمْ  
مُدْخَلًا كَرِيمًا ۝  
وَلَا تَكُلُوا أَمْوَالَكُمْ الَّتِي لَكُمْ  
بَعْضُكُمْ يَتُوبُ إِلَى بَعْضٍ وَمِنَ  
الْمُتُوبِينَ ۚ وَاللَّيْسَ تُصِيبُ مِنْهَا  
الْكُفْرُ ۚ وَكَانَ اللَّهُ مُنْظِرًا  
لِإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝  
وَلِكُلِّ جَعَلْنَا مَوَالِيَّكُمْ شِرَازًا  
وَالَّذِينَ وَالَّذِينَ وَالَّذِينَ  
عَقَدَتْ أَيْمَانُكُمْ فَالِقَوْمَ يُصِيبُهُمْ  
إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝  
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا  
فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ۚ  
بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالضَّالُّونَ  
فِيهِمْ خَفِضَتْ لَهُنَّ أَعْيُنُهُنَّ بِمَا حَفِظَ  
اللَّهُ ۚ وَالَّذِينَ نَحْنُ أَشْرَرُهُنَّ  
فَعَطَّلْنَهُنَّ وَاهْتَجِرْنَهُنَّ فِي  
النِّصَاحِ جَعَلْنَا بَعْضُهُنَّ عَلَى  
أَطْعَمَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ  
سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا  
كَبِيرًا ۝

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ  
إِلَى بَعْضٍ ۚ وَآخُذْ مِنْكُمْ مِمَّا قَاتَلْتُمْ  
وَلَا تَكُلُوا مِمَّا نَكَلُ آبَاؤُكُمْ مِنَ النَّسَاءِ  
إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً  
وَمَقْتًا وَسَاءَ سَبِيلًا ۝  
خُذْ مِنْكُمْ عَشْرًا ۚ وَأَمَّا بَعْضُكُم مِمَّنْ  
وَعَنْتُمْ ۚ وَخُلِقْتُمْ مِنَ الْخَرَجِ وَبَنَتْ  
الْأَحْشَاءُ ۚ وَأَمَّا بَعْضُكُم مِمَّنْ  
أَخْرَجْتُمْ مِنَ الرِّضَاعِ وَأَمْهَتْ قِبَالَهُمْ  
دَرَبُ آبَائِهِمُ ۚ إِنَّهُ فِي شَجَرِكُمْ مِنْ نَسَائِكُمْ  
الَّتِي دَخَلْتُمْ بِهِنَّ ۚ فَإِنْ لَمْ تَكُونُوا  
دَخَلْتُمْ بِهِنَّ ۚ فَلَا جُنَاسَ عَلَيْهِنَّ  
وَحَلَائِلَ ۚ إِنَّمَا إِلَهُكُمُ الَّذِينَ مِنْ  
أَصْلَابِكُمْ وَأَنْ تَتَّخِذُوا بَيْنَ  
الْأَخْتَيْنِ ۚ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ  
اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝  
وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ ۚ إِنْ لَمْ  
يَكُنَّ أَيْمَانُهُمْ ۚ يَنْبَغِي اللَّهُ عَلَيْهِنَّ  
وَإِحْلَافٌ لَكُمْ ۚ مَا وَرَاءَ ذَلِكَ أَنْ  
تَتَّخِذُوا أَمْوَالَكُمْ تَحْصِينَ خَيْرَ  
مُسَافِحِينَ ۚ قَدْ اسْتَفْتَعْتُمْ بِهِ  
مُرْتَبِنَ فَأَنْزَلْنَهُنَّ ۚ أَنْزَلْنَهُنَّ  
وَلَا جُنَاسَ عَلَيْهِنَّ فِي مَا تَرَايْتُمْ  
بِهِ ۚ مِنْ بَعْدِ الْفَرْصَةِ ۚ إِنَّ اللَّهَ  
كَانَ عَلِيمًا حَكِيمًا ۝  
وَمَنْ لَمْ يَسْطِغْ مِنْكُمْ طَوْلٌ أَنْ  
يَتَّخِذَ الْمُحْصَنَاتُ الْمُؤْنِبَ فَمِنْ  
مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمْ  
الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ  
بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانكِحُوهُنَّ  
بِأَذْنِ أَهْلِهِنَّ وَأَنَّهُنَّ أَجُورُهُنَّ  
بِالْمَعْرُوفِ ۚ وَخُصِّنَتْ عَائِشَةُ خُجْرِيَّةٌ  
وَلَا تُحْجِزُهَا أَخْذُهَا ۚ فَإِذَا أَحْبَبْنَ  
فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْمٌ  
مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ  
ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ  
تَصْرُوهَا لِتُغَيَّرَ بِكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝  
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

35 If ye fear a cleavage between a couple :  
 call (ye) forth an arbiter from his people and  
 an arbiter from her people.  
 If peace they should prefer, Allah will join  
 the breach between them.  
 Verily, Allah is Knowing and Informed.

36 Serve ye Allah;  
 naught associate with Him.  
 Be ye considerate to parents,  
 to your kith and kin,  
 to the guardianless;  
 to those who are in need;  
 neighbours who are relatives;  
 neighbours who are strangers;  
 the fellow travellers,  
 the way-farers;  
 those who are in your custody.  
 Verily, Allah loveth not the arrogant—the  
 ones who would disdain.

37 Those who stint, or who persuade other men  
 to stint, who hoard the bounties Allah hath  
 provided them—promise We to such evaders  
 punishment debasing.

38 Those who spend their wealth for men to see  
 but have no faith in Allah or the final day—  
 those who take *Shaitan* as companion choose  
 a bad companion indeed!

39 What harm would it have done them if they  
 believed in Allah and in the final day and  
 spent of what Allah had provided them?  
 Allah knoweth all about them.

40 Allah wrongeth not even by a grain :  
 if a good deed is offered unto Him, He doubleth  
 it and addeth from His grace much besides.

41 How would it be if, from every people, We  
 brought forth a witness and if We made  
 of thee a witness against these?!

42 That day those who had evaded and had  
 opposed the Messenger will wish that they  
 had been levelled with the dust!  
 Not a word, from Allah, shall they hide.

7 \*\*\* 467

43 O ye who have believed!

Come ye not nigh prayers while your senses  
 are befogged, and until ye are cognizant  
 of what ye say.

Nor when ye are unclean  
 —except when ye are on the road—  
 until ye have bathed.

If ye are ill, or on a journey, or one of you  
 returneth from a call of nature, or ye have  
 been in touch with women and find no  
 water,  
 then, dust yourselves with clean, surface sand  
 and wipe your faces and your hands.  
 Verily, Allah is disposed to overlook, forgive.

44 Hast thou not observed those who have been  
 given a portion of the Law—how they  
 exploit it for leading men astray and wish  
 that you as well should, from the path,  
 depart?

45 Allah is well aware of all your enemies.  
 He is enough as Protector He is enough as  
 Help!

وَكُفَىٰ بِاللَّوْلِ كُفًّٰى وَكَفَىٰ بِاللَّهِ نَصِيرًا

46 There are those among the *Yahud* who distort  
 words in their context: they say,  
 "We hear and disobey";  
 or "We hear what is not heard—"  
 twisting their tongues in order to equivocate.  
 Thus they try to make a farce of serious dis-  
 course.

If they had only said  
 "We hear and we obey,"  
 or "Listen to us, look upon us,"  
 it would have been better for them and more  
 becoming—  
 But Allah's curse is on them because of their  
 obstinacy.  
 Few of them, indeed, will e'er believe.

## 47 O ye to whom has come the Law!

Believe ye in what We have now revealed  
—confirms it what has been with you ere  
now—

before We make you lose your face or make  
of you a laughing stock, or bring on you  
a curse like unto that which fell on sabbath  
breakers!

(Remember), that which Allah wills must  
come to pass!

48 Verily, Allah never doth forgive blasphemy;  
all else He doth forgive to whom He pleases.  
But he who blasphemeth doth, indeed, commit  
a grievous sin.49 Hast thou not observed those who for them-  
selves claim immunity?

But only Allah can bestow immunity—And  
no one shall be wronged in the least.

50 Behold! what calumny they heap upon Allah!  
That by itself is a flagrant sin

8 \*\*\* 468

51 Hast thou not observed those who have been  
given a portion of the Law—  
how they believe in totems and in evil spirits?  
They tell the pagans that they can guide them  
better on the path than those who have  
believed.52 They are the ones on whom lieth Allah's  
curse—  
and those on whom there lies the curse of  
Allah, thou shalt find for them no helper.53 Should they have had a share in governance—  
there would then have been not a pfenning  
for the public weal.54 Do they envy men for what Allah hath bestowed  
on them of His bounty?  
But We have, verily, enriched the progeny of  
Ibrahim, with Law and Wisdom and We  
have given them a kingdom vast.55 Among them some observe this Law and  
some have turned their backs on it, hell  
for them sufficeth.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا الْكِتَابَ  
الَّذِينَ يُشْكِرُونَ الظَّالِمَةَ وَيُرِيدُونَ  
أَنْ يُضِلُّوا السَّبِيلَ ۝

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَلَكِنَّ اللَّهَ  
وَلِيًّا ذُو الْقُوَى ۝

وَمِنَ الَّذِينَ هَادُوا حَزْبًا لِّفِرْقَانٍ  
عَنِ مَوَاضِعِهِمْ وَيَقُولُونَ سَمِعْنَا  
وَعَصَيْنَا وَأَنصُرُكُمْ غَيْرَ مُسْمِعِينَ  
وَلَا نَافِعَ لَكُمُ الْيُسُفُوفُ ۝ وَلَوْ  
أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَنصُرُكُمْ  
وَأَنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمُ  
وَلَكِنْ لَعَنَهُمُ اللَّهُ بِمَا كَفَرُوا فَهُمْ  
يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ أُمْنُونًا  
تَرَكْنَا مَعْشَرًا فَالِسًا مَعَكُمْ ۝ وَمَنْ جَاءَ  
أَنْ تَقُولُوا لَمْ يَكُنْ عَلَيْهِمْ وَلَا يَكُنْ  
أَدْبَارُهُمْ وَلَعَنَهُمُ اللَّهُ لَمَّا كَانُوا أَصْحَابَ  
السَّبْتِ وَكَانَ أَمْرُهُمْ مَعْقُورًا ۝

لَنْ يَكُونَ لَكُمْ نَصْرٌ مِنْ اللَّهِ وَأَنْتُمْ  
تَكُونُونَ عَلَيْهِمْ كَافِرِينَ ۝ وَمَنْ  
يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ ذُنُوبًا عَظِيمًا ۝  
أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ  
بَلْ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا  
يُظْلَمُونَ شَيْئًا ۝

أَفَلَمْ يَكُنْ لَهُمْ الْيُتْرُونَ عَلَى اللَّهِ الْكَذِبُ  
وَلَكِنْ يَكْفُرُوا بِمَا أُوتُوا ۝

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا الْكِتَابَ  
مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْغَيْبِ وَالْفُتُورِ  
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ  
أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ۝  
أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۝ وَمَنْ  
يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيرًا ۝  
أَمْ لَهُمْ صُيُفٌ مِنَ الْمَالِ فَوَادَّالَآءُ  
يُؤْتُونَ النَّاسَ نَقِيرًا ۝

أَمْ يَحْسَدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ  
اللَّهُ مِنْ فَضْلِهِ ۚ فَقَدْ أَفْسَدَ  
الْبُحْبُوحَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ  
مُلْكًا عَظِيمًا ۝

فَوَيْلٌ لِّلَّذِينَ آمَنُوا مِنْهُمْ وَفَوَيْلٌ  
مِّنْهُمْ عَنْهُ ۚ ذُو الْقُوَىٰ يُغْلِبُهُمْ سَبْعًا ۝

وَلَنْ خِفْتُمْ شَيْفَاقَ بَيْنِهِمَا فَاتَّبِعُوا  
حُكْمًا ۚ قُلْ أَهْلُهُمْ وَحُكْمًا ۚ وَمَنْ  
أَهْلَاهُمْ إِنْ يُرِيدُ أَنْ أَصْلَحًا  
يُؤْتِيَهُ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ  
عَلِيمًا خَبِيرًا ۝

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ  
شَيْئًا ۚ وَإِلَىٰ رَبِّكُمْ إِحْسَانًا قَرِيبًا  
الْقُرْآنُ وَالْخُلُوعُ وَالسُّجُودُ وَ  
الْجَارِدُ الْقُرْآنُ وَالْجَارِدُ الْحَقُّ  
وَالصَّاحِبُ بِالْحَقِّ وَالْبَيْتُ السَّبِيلُ  
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ  
لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۝  
الَّذِينَ يَخْلَوْنَ وَيَأْمُرُونَ النَّاسَ  
بِالْفُحْلِ وَيَكْمُرُونَ مَا أَنَّهُمْ اللَّهُ  
مِنْ فَضْلِهِ وَأَعْتَدُ لِلْكَافِرِينَ  
عَذَابًا أَشَدَّ ۝

وَالَّذِينَ يَتَّبِعُونَ أَمْرَهُمْ  
رِجَاءَ النَّاسِ وَلَا يُؤْمِنُونَ  
بِاللَّهِ وَلَا يَوْمِ الْآخِرِ وَمَنْ يَكُنِ  
الشَّيْطَانُ لَهُ قَرِينًا فَهُوَ قَرِينُهُ ۝  
وَمَا آذَاكَ بَلَغُوا ۚ أُمْنُونًا ۚ وَالْيَوْمِ  
الْآخِرِ ۚ أَلَمْ تَرَ أَنَّهُمْ لَمَّا نُهُوا  
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۝

إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا لِّدُونِهِ ۚ  
إِنْ تَكُنْ حَسَنَةً يُّضَعِفْهَا وَأُتَىٰ  
مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا ۝

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ  
وَجِئْنَاكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ۝  
يَوْمَ يُنَادِي بُرُودُ الَّذِينَ كَفَرُوا ۚ  
عَصَا الرَّسُولِ لَوْ تُسَوَّىٰ بِهِمُ  
الْأَرْضُ لَا يَكَفُّونَ اللَّهُ حَذِيقًا ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ  
وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا  
تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِثَىٰ  
سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ  
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ  
مِّنْكُمْ مِنَ الْمَضْجِعِ أَوْ أَمْسَمْتُمْ  
فَلَا تُجِدُوا مَاءً فَتَمِطُوا بِأَيْدِيكُمْ  
إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۝

- 56 Verily, those who reject Our revelations—  
soon shall We relegate them to the fire—  
As often as their skins are shrivelled We shall,  
in their place, provide fresh skins so that  
they taste afresh the torment.  
Verily, Allah is the Sovereign and the Wise.
- 57 But those who believe and strive to righteousness—soon shall We make them enter blissful gardens beneath which rivers flow, and there they shall abide for aye.  
For them are mates of purity, and We shall make them enter arches of felicity.
- 58 Verily, Allah doth enjoin on you that you should render back to the owners that which has been put in trust with you.  
And when ye judge between (your fellow) men, judge ye with all justice!  
Blessed, indeed, is this advice for you!  
For, verily, Allah heareth all, He seeth all.
- 59 O ye who have believed!  
Obey ye Allah, and obey the Messenger,  
(and after them) obey ye those among yourselves who are deserving of command.  
And if ye disagree about a thing refer it to Allah and His Messenger—if ye believe in Allah and a future Day.  
That is the best, the best of all procedures.
- 9 \*\*\* 469
- 60 Hast thou not observed, those who claim that they have certainly believed in what has been revealed to thee and that which has been sent before thy time?  
(And yet) resort they to *Taghut* for settling disputes despite their being warned against it!  
Verily, *Shaitan* tempteth them to go astray indeed.
- 61 And when 'tis said to them,  
"Return ye back to what has been revealed by Allah to His messenger, thou wilt see these dissemblers frowning on thee with a frown.
- 62 But when they're face to face with the outcome of what their hands had wrought ere now—see how they flock to thee!  
"By Allah, we had no intention but to do a favour and to bring about accord!"
- 63 These men—only Allah knoweth what is in their hearts!  
But bear thou with them; advise them thou, in their own interest with tactful speech.
- 64 No Messengers We sent but that men may—with Allah's will—do their bidding.  
If they had—when they had wronged themselves—only come to thee, and asked for Allah's pardon, and if the Messenger had asked forgiveness for them, they would surely find Allah Relenting, Merciful.
- 65 No! By thy Lord! They cannot have full faith in thee until they let thee arbitrate in all their disputes, and when they find within themselves no doubts about thy judgment; when they accept it all whole-heartedly.
- 66 If We had ordained for them that they should risk their lives, or their homes forsake, only few among them would have done so.  
But if they do (unquestioningly) what they are told to do, the better will it be for them, it would give them greater confidence.
- 67 And We would bestow on them, right from Us, a great reward.
- 68 And We would guide them on the secure path.
- 69 Those who obey Allah and His Messenger, their place is close to those who're blessed by Allah, amidst the Prophets; the models of Sincerity, the witnesses of Truth; those in pursuit of Righteousness.  
O goodly company!
- 70 Such is the grace of Allah! Enough it is that He is All-Aware.





75 And why should you not fight in the cause of Allah and of the oppressed among men, women, children who constantly cry out,  
 "Our Lord, rescue us Thou from this town of cruel men. And raise us Thou, from Thyself a Patron.  
 And raise us Thou, from Thyself a Saviour!

76 They who believe, fight for the cause of Allah. Those who reject they fight for the devil. So fight ye well the devil's company; for weak, indeed, is *Shaitan's* strategy.

11 \*\*\* 471

77 Dost thou not observe those who had been told to keep away from fighting, and to concentrate on carrying out their (civic) duties, fulfilling all their obligations?

Now that they have been enjoined to fight there are some among them who fear men, as only Allah should be feared, nay, they fear men even more!

They wail,  
 "Our Lord! Why hast Thou made this fighting incumbent on us?  
 Would'st Thou not excuse us till the (natural) death that is not far?!"

Say thou,  
 "Little is the value of the immediate.  
 The future holdeth more for the diligent—ye shall not be wronged a straw!

78 "Wherever ye might be death will claim you—even if ye hide amidst the shining constellations!"

When any good befalleth them, they say,  
 "This is from Allah, (a reward for our deeds).  
 But if befalleth them adversity they say,  
 "This is due to thee!"

Say thou, "Everything is from Allah!"

But what has happened to these people?  
 They do not seem to understand at all!

79 Whatever good there comes to thee is from Allah; and whatever evil comes to thee is from thyself. And We have sent thee to mankind as a Messenger—sufficient thereunto is Allah as a witness.

80 He who obeys the Messenger doth, in fact, obey Allah.

And he who turns his back—We have not sent thee to them as a personal guard!

81 They speak to thee obediently; but when they leave thy presence, some of them give room to thoughts that are different from what they say to you.

But Allah puts on record the thoughts they entertain.

Therefore, leave them alone;

Trust thou in Allah.

Sufficient is Allah as Counsel.

82 Do they not wonder at the Qur'an?

If it had been from someone other than Allah, would they not have found therein many contradictions?

83 When there cometh to them any information—be it reassuring, be it of alarm—they broadcast it. If they had referred it to the Messenger or, to those responsible among them, they would be informing those among them who would use it for the common good.

If it had not been for Allah's grace and mercy on you, all but a few of you would have been subdued by the devil.

84 Fight them in the cause of Allah, keep hold only on thyself, and urge on the believers—May be, Allah will hold back the fury of the infidels, for Allah is the Master of fury and of punishment.

85 He who associates himself with a righteous venture, shares in its guerdon;  
 and he who associates himself with an evil venture, shares in its burden.  
 Verily, Allah, over everything doth supervise.

86 When ye are hailed with warmth and ardour, respond ye too with still more warmth; or at least, equal ardour.  
 Verily, Allah of all actions, keepeth count.

87 Allah! there is no deity but He!  
 Surely He will gather you on the Day infallible!  
 There is no doubt about it.  
 And whose word can be trusted more than Allah's?



13 \*\*\* 473

92 'Tis not for a Believer to slay a Believer—  
unless it be by mistake.

But if one slays a Believer by mistake :  
prescribed it is that he release a slave that  
doth believe and also compensation pay to  
the relatives—unless they forego it.

If the (slain believer) was among your enemies :  
to free a slave who doth believe (will be enough).

But if he were from among those between whom  
and you there is alliance: prescribed is com-  
pensation to his relatives and also freeing of  
a slave who doth believe.

For him who hath no means to thus comply :  
prescribed is fasting for two months running.

This is penance from Allah.

And Allah knoweth, He is Wise.

93 He who slayeth a Believer knowingly, hell is  
his recompense—therein will he be for aye;  
the wrath of Allah and His curse shall bring  
upon him dire misery.

94 O ye who have believed!

When ye go forth in the cause of Allah, you  
must discriminate.

Say not to every one who greeteth you in peace  
"Thou art not a *Muslim!*"

Would ye be led away by momentary lust?  
There are immeasurable treasures with your  
Lord!

You were endangered thus yourselves until  
Allah favoured you;

so now you must discriminate—  
for Allah is aware of all ye do.

95 Not equal are those who sit at home  
—except the injured—and those who fight  
in the cause of Allah, staking their where-  
withal and their selves!

Those who offer their wherewithal and their  
selves, Allah blesseth more than those who  
sit at home.

For all (believers) Allah promiseth felicity.  
But on those who fight, compared to those  
who sit at home, He doth bestow added  
grace and reward great!

96 Degrees of rank conferred by Him in mercy  
and benevolence—

Verily, Allah is Benevolent and Merciful.

14 \*\*\* 474

97 Death's Angels reaching those in self-inflicted  
misery (will) ask,

"What were your circumstances?"

They answer:

"We were the weak in the land."

They ask:

"Was not Allah's earth wide enough for you  
to emigrate therein?"

Hellish is their plight; a sorry place of refuge!

98 Excepting those among the men, the women  
and the children, who find no means of escape  
and for whom there is no one to point the way.

99 On such as these Allah doth bestow His bene-  
volence.

Verily, He is, Forgiving and Benevolent.

100 But he who emigrates in the cause of Allah  
findeth in the earth shelters numerous and vast!

And he who is ejected from his home, as a  
refugee in the cause of Allah, and His Messen-  
ger, and dies as such,  
his compensation lies with Allah.

And, Allah is, indeed, Benevolent and Merciful.

15 \*\*\* 475

101 And when ye reconnoiter o'er the land there  
is no blame on you if ye should shorten  
your prescribed prayer if ye fear harassment  
from those who hide in ambush.

Verily, these hidiers are your open enemies.

102 When thou art with them and art leading  
them in prayer, let one party rise to pray  
with thee; let (others) keep their arms.  
Then, when they have performed the (ritual)  
prostration let them go in front and others,  
who have not prayed, let them come back  
to pray with thee while those (who have  
already prayed) take up arms.

Those who hide in ambush only wish that you neglect your arms and baggage so that suddenly they may sweep on you.

But, there is no blame on you, if, for inconvenience of rain or illness you leave your arms aside.

But, even so, observe precautions.

Verily Allah promiseth for these infidels debasing punishment.

- 103 Even if ye altogether miss your prayers keep in mind Allah, standing, sitting or reclining; and when ye are secure again establish ritual prayer.

Verily, formal prayer has been enjoined on all believers at the stated times.

اِنَّ الصَّلَاةَ بُنِيَ عَلَى الْمُنْبِيتِ نَبَا مَوْثِقَا

- 104 And slacken not in the pursuit of the enemy; if ye suffer, (remember), they too suffer as ye suffer.

You have confidence in Allah, they have none. And Allah is the One who hath Knowledge, who hath Wisdom.

16 \*\*\* 476

- 105 We have indeed, revealed to thee the correct code so that thou mayest judge between men as shown to thee by Allah:

Never be a pleader for the treacherous.

- 106 Ask for Allah's grace.

Verily, Allah is Forgiving, Merciful—

- 107 Contend not thou for those who have betrayed their kind.

Verily, Allah loveth not treacherous betrayers.

- 108 They would cloak themselves from men but they cannot cloak themselves from Allah; for He is with them when they, in their houses, concoct things displeasing to Him. And Allah is all-aware of what they do.

وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ۝

وَمَنْ يَلْمِ جُرْفِي سَبِيلِ اللَّهِ يَحِدْ

فِي الْأَرْضِ مَرْغَمًا كَثِيرًا وَسَعَةً وَمَنْ

يُخْرِجْ مِنْ بَيْنِهِمْ مَهْجَرًا إِلَى اللَّهِ وَ

رَسُولِهِ يُكْرِمَهُ اللَّهُ الْمَوْتَ فَقَدْ وَقَعَ

أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ۝

وَلَا تَعْرِضْ لَهُمْ فِي الْأَرْضِ خَلِيسًا عَلَيْهِمْ

جُنَاحٌ أَنْ يَقْتُلُوا مِنْ الصَّلَاةِ وَ

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

إِنَّ الْكُفْرَانَ كَذَلِكُمْ كَانُوا عَدُوًّا لَكُمْ ۝

وَلَا تَنْتَفِعْ بِهِمْ وَأَقِمْتُمْ الصَّلَاةَ

فَلَنْتَفِعَ طَائِفَةٌ مِنْهُمْ وَمَعَكَ وَ

لِأَخِيذٍ أَسْلَحَتُمْ يَوْمَ فَارُجٍ ۝

فَلْيُؤْذُوا مِنْ ذُرِّيَّتِكُمْ وَلَسْنَا

طَائِفَةً أَخْرَى لِمُصِيبَاتِهِمْ صِلَا

مَعَكُمْ وَلِيَ أَخْذٍ وَاجِدٌ وَمَنْ يَخْلَفْ

وَالَّذِينَ كَفَرُوا وَالتَّافُفُونَ عَنْ

أَسْبَاطِهِمْ وَأَمْتَحَنَتْهُمْ فَيُحْيِلُونَ

عَلَيْهِمْ قَبِيلَةً وَاجِدَةً وَلِأَخِيذٍ

عَلَيْكُمْ إِنْ كَانَ بَيْنَهُمْ أَدَى مِنْ عَمَلٍ أَوْ

لَهُمْ مَعْرَضٌ أَنْ تَقْتُلُوا أَسْلَحَتُمْ

يَوْمَ فَارُجٍ ۝

إِنْ كَانَ اللَّهُ عَدُوًّا لِلْكَافِرِينَ عَدُوًّا لَكُمْ

وَإِذَا تَقَرَّبْتُمْ إِلَى الصَّلَاةِ فَادْكُرُوا اللَّهَ

يَا مَعْزُومَاتٍ وَعَلَى جُنُودِهِمْ فَفَرَا

طَمَا أَنْتُمْ كَأَقْيَمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ

كَانَتْ عَلَى الْمُؤْمِنِينَ يَنْبَأُ مَوْثِقًا ۝

وَلَا تَهْوُوا فِي الْبَيْعِ وَالْقَوْمِ إِنْ تَكُونُوا

تَالِمُونَ فَالْهَمُّ يَا تَالِمُونَ كَمَا تَالِمُونَ

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَ

كَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ

بَيْنَ النَّاسِ بِمَا أَلَمَكَ اللَّهُ وَلَوْ كُنْتَ

لِلْعَالَمِينَ حَصِيمًا ۝

وَاسْتَغْفِرِ اللَّهَ طَائِفًا كَانَ اللَّهُ عَفُوًّا

رَحِيمًا ۝

وَلَا تَجْرُلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنْفُسَهُمْ

إِنَّ اللَّهَ يُخَوِّجُ مَنْ كَانَ يَخْتَلُونَ الْإِنْبِيَاءَ

لِيَحْكُمُونَ مِنَ النَّاسِ وَلَا يَخْفَعُونَ

مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ

مَالًا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ

بِمَا يَعْمَلُونَ خَبِيرًا ۝

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا

إِذَا خَطَاهُ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً

فَعَذَابُ اللَّهِ عَلَيْهِ يَوْمَئِذٍ شَدِيدٌ ۝

إِلَى أَهْلِهَا إِنْ أَنْ يَخْذَلُوا فَإِنْ

كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ

فَعَذَابُ اللَّهِ عَلَيْهِمْ يَوْمَئِذٍ وَكَانَ

مِنْ تَوْبَتِهِمْ وَيَبَيِّنُ اللَّهُ لَكُمْ دِينَهُ

فَلْيَرْجِعُوا إِلَى أَهْلِهَا وَلْيَخْرُجُوا

رَقَبَةً مُؤْمِنَةً فَمَنْ لَمْ يَجِدْ لَهَا

شَهَادَةً مِنْتَهُنَّ ثَلَاثِينَ نَفْسًا فَكَانَ

وَكَانَ اللَّهُ عَلَيْهِمْ حَكِيمًا ۝

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْتُمُوتُ

جَهَنَّمَ خَالِدًا فِيهَا وَلَهُ عَذَابٌ أَلِيمٌ

عَلَيْهِ وَلَعْنَةُ وَأَعْدَا لَهُ عَذَابٌ

عَظِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا عَصَيْتُمْ فِي

سَبِيلِ اللَّهِ فَتَنَبَّهُوا وَلَا تَكُونُوا

مِنَ الْغَالِيَةِ كَمَا تَكُونُ مَوْثِقًا

تَبَعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ عَذَابِ اللَّهِ

كَثِيرٌ مِمَّنْ قَبْلُ قَسَمَ اللَّهُ

عَلَيْكُمْ كَوْنَكُمْ إِذَا أَرَادَ اللَّهُ كَانَ بَعْدَ

تَعْمَلُونَ خَيْرًا ۝

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ

غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي

سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

فَقُتِلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ

وَأَنْفُسِهِمْ عَلَى الْقَوْمِ دَرَجَةً

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَقَلَ اللَّهُ

الْمُجَاهِدِينَ عَلَى الْقَوْمِ أَجْرًا عَظِيمًا ۝

دَرَجَتَيْنِ وَنَهَى وَمُغْفَرَةً وَرَحْمَةً

وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ۝

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي

الْقُلُوبِ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا

مُسْتَعْظَمِينَ فِي الْأَرْحَامِ قَالُوا كُنَّا

تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَتُهَاجَرُوا

فِيهَا قَالُوا كُنَّا مَدَامُكُمْ هُمْ وَوَسَّاتُ

مَصِيرَاتِهِ ۝

إِلَّا السَّعَفَاتِ مِنَ الرِّجَالِ

وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَعْظَمُونَ

جُنَّةً وَلَا تَهْتَدُونَ سَبِيلًا ۝

قَالَ كُنَّا عَسَى اللَّهُ أَنْ يَغْفِرَ لَهُمْ

109 Ye happen to be here!

Ye might argue for them in the present;  
but who will argue for them, with Allah,  
on the day infallible?

Or, who will tend to their affairs?

110 He who inflicts an evil—and thus wrongs himself—then Allah's pardon seeks, he will find Allah Benevolent and Merciful.

111 And he who assimilateth evil assimilath it to his own cost!

For Allah is the Knower and the Wise.

112 But he who doth commit a misdemeanor or a crime, then blames it on another, he is manifestly guilty both of crime and calumny.

17 \*\*\* 477

113 Had it not been for Allah's grace, and His mercy on thee, a group among them were on the point of leading thee astray.

But they shall lead astray none but themselves; nor shall they do thee any harm; for Allah hath bestowed on thee a law and wisdom, and He hath taught thee what thou didst not know.

Verily, conspicuous on thee is Allah's grace.

114 No value lies in much of what they secretly advise; except when they advise deeds of charity, acts of kindness or improvement of relations among men.

And he who does that, seeking the approval of Allah, soon shall We grant him reward in abundance.

115 But he who breaks away from the Messenger after he has been provided all the guidance, and followeth a path other than that of the Faithful, We shall leave him exactly where he'd rather be and let him go to hell—evil destination!

18 \*\*\* 478

116 Verily, Allah doth not forgive joining others with Him.

Forgiveth He all else to whom He pleaseth.  
But he who would associate aught with Allah—he hath strayed far, far indeed!

117 Whom do they call upon, beside Him?  
These idol-dames?!

Whom else do they call upon?  
That outcaste *Shaitan*?!

118 But Allah hath cursed him, for he had said,  
"A portion of thy servants will I certainly entice,

119 "And lead astray with vicious longings;  
I will command them to mutilate the ears of animals.

I will command them even to disfigure what Allah hath made handsome!"  
He who taketh *Shaitan* for his patron, instead of Allah, he suffers obvious loss!

120 He promises delight, he imbues men with longings.  
But naught are what he promises except vanities—

121 Hell is their final destination!  
They cannot but go there!

122 But those who acquire faith and do good deeds  
We make them enter gardens of felicity beneath which rivers flow—therein they shall abide for aye.

Allah's promises are true.

Whose word can be more true than Allah's?!

123 Not as you wish, nor as the Peoples of the Book would have:

Who'er commits evil he will meet his punishment.

And, besides Allah, he will find no patron and no helper.

124 And one who doeth acts of righteousness—be it man or woman—and faith posseseth, such shall enter bliss and they shall not be wronged a straw!

125 And who can be more virtuous than one who doth submit himself (entirely) to the grace of Allah, who is considerate of others, and who follows the path of Ibrahim the Upright? Verily, Allah hath Himself accepted Ibrahim as friend.

126 And for Allah is all that is in heaven and on earth and Allah everything encompasseth.

19 \*\*\* 479

127 They ask thee for decrees concerning women Say thou:

“Allah hath (ere now) decreed concerning them!

Has He not prescribed for you, in the Book about the guardianless among the women? Those to whom you give not what has been ordained!

Those whom you would rather keep unmarried?

The helpless children?!

(Has He not ordained) that ye should be considerate to all the guardianless?

Whatever acts of goodness ye perform, of them Allah is aware.”

فَلْيَعْبُدُوا اللَّهَ الَّذِي تَخْلَقُ السَّمَوَاتِ وَالْأَرْضَ وَمَنْ فِيهِنَّ  
الْقَبِيلُ وَالْأَنْثَى مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خَسْرًا مُبِينًا ۝

يَعْبُدُهُمْ وَيُشْرِكُونَ بِهِمْ وَمَا يُعِدُّهُمْ الشَّيْطَانُ إِلَّا عَذَابًا ۝

أُولَئِكَ مَاؤُهُمْ جَهَنَّمُ لَا يَخْرُجُ مِنْهَا شَيْءٌ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۝

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ وَلَا يَحْدِثْ لَكُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا يَزِدْكُمْ مِنْكُمْ ۝

وَمَنْ كَمَلْ مِنَ الْغُلَامَاتِ مِنْ ذَكَرُوا أُنْثَى وَهُنَّ مِنْ فَاوَلِكُ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝

وَمَنْ أَحْسَنُ دِينًا وَمَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝

وَاللَّهُ مَتَى السَّمَوَاتِ وَمَتَى الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا غَنِيًا ۝

وَيَسْأَلُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُنْزِلُ عَلَيْكُمْ فِي الْكِتَابِ فِي نِسَاءِ النَّبِيِّ لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ

أَنْ تُنْكِحُوهُنَّ وَالسَّيِّئَاتُ أَنْ يُنْكِحُوا مِنَ الْوَلَدِ أَنْ تَقُولُوا لِلنِّسَاءِ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝

هَٰذَا مَا جَاءَ اللَّهُ بِهِمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ فَعَدُوًّا يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ قَوْلًا ۝

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝

وَمَنْ يَكْسِبِ إِثْمًا فَإِنَّمَا يَكْسِبُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَزِرْ بِهِ نَفْسًا فَتَكُنْ مِمَّا تَأْتِي الْقِبْلَةَ وَلَا تَقْصِدُ اللَّهَ عَلَيْكَ وَرَحْمَتُهُ لَكُم مَخْرَجٌ وَمَهْرَمَانٌ يُغْنِيكُمَا وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُدُّونَكَ مِنْ شَيْءٍ ۝

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

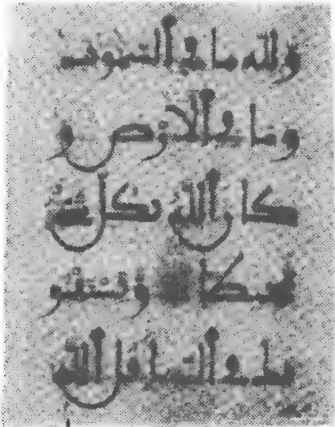
أَخْبَرُكَ فِي الْبَيِّنَاتِ بَيْنَ جُلُودِ الْكَافِرِينَ أَوْ مَعْرُوفٍ أَوْ ضَالِّينَ بَيْنَ الْفَاسِقِينَ وَالَّذِينَ آمَنُوا مِنْكُمْ ذَلِكُمُ الْبَيْعُ الْمَرْصُوقُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُسْلِمِينَ وَلِئِنْ مَالُوْا وَلَوْ أَنْ تُصَلِّبَهُ جَهَنَّمَ مَاءً سَاءَتْ مَصِيرًا ۝

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسَانًا ۝ وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۝

وَلَأَصْلَحَنَّهُمْ وَلَا مَنِيَّةَ لَهُمْ وَلَا مَنِيَّةَ لَهُمْ فَلْيَبْشِرُوا إِنْ أَدَانِ الْأَعْنَامُ وَلَا مَنِيَّةَ لَهُمْ



128 If a wife doth fear cruelty or neglect from her husband, no harm is there if they come to terms for peace and understanding: The need of peace is foremost!

\* \* \* \* \*

Man is ever face to face with the longing to possess!

\* \* \* \* \*

But if ye aim at doing right and practice self-restraint, Allah is fully cognizant of all ye do.

129 No matter how much you might wish, you can, by no means, be impartial between women.

But, incline ye not entirely (to one so that another) may dangle in the void.

Practice self-restraint; verily, Allah is Benevolent and Merciful.

130 But, if the two (decide to separate) Allah will provide them both from His bounty; for Allah's wisdom covers vast domain.

\*

131 For Allah is all that is in heaven and earth. And We had ordained for the Peoples of the Book before you—and for you too—that ye ever keep Allah in mind.

But (even) if ye cover up that fact—for Allah is all that is in the heavens and the earth and Allah is Himself above all needs; He is the One to be obeyed!

132 For Allah is all that is in heaven and on earth and Allah is Himself capable of governance.

\*

133 O ye men!

If Allah wished He could sweep you by and bring forth to the front another people. Verily, of this Allah is quite capable.

134 You may want the good things in the present: but Allah doth control both the good things of the present and those of the future. He all doth hear, He all doth see.

20 \*\*\* 480

135 O ye who have believed!

Stand ye as guardians of rectitude when bearing testimony in the name of Allah whether it be for yourselves, your parents or your relatives,—be they rich or poor—both are nearer to Allah than to you.

Be not influenced by (your) inclinations—so that you may be impartial.

If ye prevaricate or try ye to evade, then, verily, Allah of what you do is All-aware.

136 O ye who have believed!

Have faith in Allah, in His Messenger, in the Law which He has sent to His Messenger and in the Law which He had sent before. For, he who doth reject Allah, His angels, His Law, His Messengers, and the Final Day, he has gone astray indeed!

137 Those who accept,

then reject,

then accept,

then reject

and then increase in unbelief, Allah shall not forgive them; nor will they ever find (a stable) path.

138 So herald ye the tidings to these dissemblers: Verily, there lies ahead of them great misery.

139 Those who seek for patrons among the pagans instead of the Believers—are they in search of honour?

But, verily, (the power to bestow) all honour lies with Allah?

140 Already has He sent to you in the Book :

“When ye hear Allah’s revelations rejected and ridiculed, stand ye no more among them unless and until they turn to other subjects.”

If ye do so ye and they will be alike, and, verily, Allah will send the pagans and the dissemblers unto hell, and all together.

141 They watch your fortunes closely.

If victory from Allah comes to you, they will say,

“Were we not with you?”

But if the unbelievers were to gain the upper hand, they would (to them) say,

“Did we not herd them to you? Did we not protect you from the Believers?” Verily, Allah will judge between you on the day infallible!

And never will Allah let the infidels, against Believers, have their way.

21 \*\*\* 481

142 The dissemblers would outwit Allah, while He doth outwit them.

When they muster for the prayers they stand languidly merely to be seen by men, they meditate on Allah but little.

143 Wavering between the two, neither among these nor among those!

For him whom Allah leaves astray, how can thou help find a way?

144 O ye who have believed!

Take ye not the infidels for friends instead of the Believers :

Would ye submit to Allah against yourselves an imputation manifest?

145 Verily these dissemblers are in the lowest depths of hell; thou canst find for them no helper.

قَبْلَ ءَوْسَنَ يَكْفُرُ بِاللّٰهِ وَمَلِكِهِ  
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ قَدْ  
ضَلَّ سَبِيلًا مُّبِينًا ۝

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا هُمْ أَشَدُّ  
كُفْرًا وَأَشَدُّ إِدْرَارًا أَذْذُ الْكَافِرِينَ لِلَّهِ  
لِيُؤْخَذَ بِهِمْ وَلَئِنْ لَمْ يَكُنْ لَهُمْ سَبِيلٌ  
يَسِيرٌ الْمُنَافِقِينَ إِنَّ لَهُمْ عَذَابًا  
أَلِيمًا ۝

الَّذِينَ يَبْتَغُونَ الْكَافِرِينَ أَوْلِيَاءَ يَوْمَ  
دُورِ الْمُؤْمِنِينَ يَتَّبِعُونَ عَنْدَهُمُ  
الْعَرَّةَ فَإِنَّ الْعَرَّةَ لِلَّهِ جَمِيعًا ۝

وَقَدْ كُذِّبَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا  
بَوَّعْتُمْ بَيْعًا لِلَّهِ يَكْفُرُ بِهَا وَتَشْتَرُوا بِهَا  
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِّهِ  
غَيْرَ إِذْ أَنْكُمْ إِذَا جَاهَلْتُمْ أَنَّ اللَّهَ جَاهِلٌ  
الْمُتَّقِينَ وَالْكَافِرِينَ فِي تَحْمِيلِ بَعْضِهِ ۝

الَّذِينَ يَتَّبِعُونَ بِكُفْرِهِمْ فَإِنَّ  
كَانَ لَكُمْ فِتْنَةٌ مِنْ اللَّهِ فَإِذَا لَمْ  
يَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ  
صَوِيبٌ قَالُوا أَلَمْ يَنْصَرِفُوا عَلَيْكُمْ

وَمَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ  
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ  
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ  
خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ  
فَأَمَّا تُكُلُّ يَتَزَوَّجُونَ النَّاسَ وَلَا

يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝  
مُذَّبِّدِينَ بَيْنَ ذَلِكَ إِلَى  
هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلْ  
اللَّهُ فَمَا لَهُ سَبِيلًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ  
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُولَئِكَ  
أَنْ يَجْعَلُوا إِلَهُ عَلَيْهِمْ سُلْطَانًا فَبُيِّنَ لَهُمْ

إِنَّ الْمُنَافِقِينَ فِي الذَّلِيلِ الْكَافِرِينَ  
وَمِنَ الظَّالِمِينَ وَلَنْ يُجِدَ لَهُمْ سَبِيلًا ۝

وَلَا إِمْرًا لَهُ خَافَتُمْ مِنْ بَعْضِهَا  
تُشْوَزُوا أَوْ إِمْرًا فَلَا تَحْتَسِبُوا  
عَلَيْهَا أَنْ يَضِلَّ عَلَيْكُمَا سُلْطَانُ  
وَالضُّلُوعُ خَيْرٌ وَأَحْمَرُ رِبِّ الْإِنْسَانِ  
الْخَيْرُ وَإِنْ تُخَيَّبُوا وَتَشَقُّقُوا فَإِنَّ  
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

وَلَنْ تَسْتَعِينُوا أَنْ تُعَذِّبُوا بَيْنَ الرِّسَاءِ  
وَلَوْ حَرَصْتُمْ فَلَا تُلَاقُوا مَحَلَّ الْمَبِيلِ  
فَتَنَزَّلُوهَا كَالْمَعْلُوقَةِ وَإِنْ تَعْلَمُوا  
وَتَعْقُوا فَإِنَّ اللَّهَ كَانَ عَقُورًا نَجِيدًا ۝

وَلَنْ يَتَّقِيَ قَائِلِينَ اللَّهُ كَلَّا  
مَنْ سَعَىٰ هُوَ كَانَ اللَّهُ وَاسِعًا  
حَكِيمًا ۝

وَلِيهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ  
وَإِنْ تَكْفُرُوا فَإِنَّ إِلَهَكُمْ مَتَّعْتُ  
وَمَا فِي الْأَرْضِ وَمَا كَانَ اللَّهُ عَذِيبًا  
سَخِيمًا ۝

وَلِيهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
وَلَنْ يَغْنَىٰ اللَّهُ وَكِيلًا ۝

إِنْ يَشَأْ يُذْهِبْكُمْ أَكْثَرُ النَّاسِ وَلَئِنْ  
بَاقَرْتُمْ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا  
مَنْ كَانَ يُرِيدْ ثَوَابَ الدُّنْيَا  
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ  
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَقْوَامًا  
يَتَّقُونَ اللَّهَ هَٰذَا إِلَهُكُمْ وَلَوْ عَصَىٰ  
أَفْئِسْكُمْ أُولَئِكَ الَّذِينَ يَلْعَنُونَ  
إِنْ تَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ  
بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ

تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعِرْتُمْ  
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ  
رُسُلِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ  
رُسُلِهِ وَالْكِتَابِ الَّذِي نَزَّلَ وَمَنْ



146 Except for those who turn penitent and who mend their ways; who rally to Allah and render to Allah exclusive loyalty in their reckoning.

Such do become a part of the Believers, and soon upon Believers, will Allah bestow, great reward.

147 Why should Allah inflict punishment on you if ye be grateful and believe?

Allah recognizeth gratitude and He knows (who is grateful).

148 Allah loveth not publicity of evil—except in cases of injustice. For Allah is Himself the Seer and the Knower!

149 If ye should publish (an injustice) it is well; and so is it to hide it or to cover it with pardon. Verily, Allah is the Pardoner, (despite His being) Omnipotent.

150 Verily, those who dispute about Allah and His Messengers and wish to raise distinctions regarding Allah and His Messengers—those who say,

“In some we do believe; in others we believe not,”

those who seek to find a path between (accepting all, rejecting all)—

151 They are the real infidels; and We have promised for such infidels debasing punishment.

152 They who believe in Allah and (all) His messengers—and who make no distinction between them—they are the ones on whom anon We shall shower their wages!

Verily, Allah is Forgiving, Merciful.

22 \*\*\* 482

153 The Peoples of the Book ask thee to produce for them a Book from heaven!

But of *Musa* they had asked something even more preposterous: they had said, “Show us Allah openly!”

And lo a lightning flash prostrated them for their audacity!

Still they took a (golden) calf for worship despite the warning!

And yet We pardoned them and sent back *Musa* with authority.

154 The Tor itself We raised (as witness) for their covenant; We said, “Bow low to gain admittance.” We said, “Transgress not about the sabbath.”

And We took from them a solemn covenant.

155 But they broke their covenant; denied the signs of Allah; slew Apostles unjustly; and boasted:

“Our hearts are immunised!”

Allah hath, therefore, stamped them with their guilt and none, except a few, believe

156 Due to their cynicism; because on *Maryam* they would cast a monstrous lie,

157 Because they boasted, “We have crucified ‘*Isa* son of *Maryam* Apostle of Allah!” —They slew him not nor did they crucify him; they only think they did,

they differ widely in the matter and are themselves in doubt; no precise information have they and follow but conjectures—in truth, they did not slay him.

158 In fact, Allah raised him to Himself; for Allah is the Sovereign and the Wise.

159 There is none among the Peoples of the Book but will believe in this before his death; and on the day infallible he will be their witness.

160 Because of these transgressions of the *Yahud*, We have deprived them of certain foods that were allowed.

Because they hindered many from the path of Allah,

- 161 And usury extorted—  
—although they were forbidden—  
devouring people's property wrongfully, We  
have decreed to the recalcitrants among  
them punishment severe.
- 162 But those among them, deeply learned and  
endowed with faith,  
they who believe in what has been revealed  
to thee and what has been revealed before,  
they who offer prayers and pay their obli-  
gations,  
they who believe in Allah and the Day infallible,  
on them, anon, We shall bestow a great  
reward.
- 23 \*\*\* 483
- 163 'Tis We who have inspired thee; even as We  
had inspired *Nuh* and the prophets after him,  
as We had inspired *Ibrahim*, *Isma'il*, *Ishaq*,  
*Ya'qub* and the Patriachs; *'Isa* and *Ayyub*  
*Yusuf*, *Harun*, *Sulaiman*. ('Twas We who  
inspired) *Davud* with his Psalms.
- 164 Of some Apostles We have, ere now, told thee;  
of others We have not—to *Musa*, We had  
spoken directly—
- 165 Apostles who gave tidings glad and warnings  
stern; so that, after them men may have  
no excuse against Allah.  
Verily, Allah is the Sovereign and the Wise.
- 166 And Allah beareth witness that what He has  
revealed to thee—He has revealed from  
His own knowledge.  
The angels too bear witness. But Allah's  
witnessing is all-sufficient.
- 167 Those who are themselves without faith and  
hinder others from the path of Allah—  
they have gone far, far astray.

وَقَوْلِهِمْ إِنَّا كُنَّا اللَّهُ الْمُسِيءِينَ وَعَلَيْهِ  
إِنْ يَرْجِعْ رُسُلُ اللَّهِ وَتَافَتُوا لَهُ  
وَمَاصِلُوا وَلَكِنْ شَيْعَهُ لَهُمْ  
ذَٰلِكَ الَّذِينَ اخْتَلَفُوا فِيهِ لَقَدْ  
شَاقَّ مِنْهُ مَا لَهُمْ بِهِ مِنْ  
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا كُنُوا  
بِقِيَّتِهِ ۖ

بَلْ رَفَعَهُ اللَّهُ إِلَهًا وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا ۝

وَأَنْ تَرَى أَهْلَ الذِّكْرِ أَكْثَرًا مِمَّنْ  
قَبْلَ مِثْقَلِ ذَرَّةٍ مِنَ الَّذِينَ يُكُونُ عَلَيْهِمْ  
يُظَاهِرُهُمْ مِنَ الَّذِينَ هَؤُلَاءِ خَرَوْا  
عَلَيْهِمْ طَبَقًا لَّهِمْ أَجَلٌ  
بَعْضُ هَمْزٍ سَبِيلَ اللَّهِ يُكْرِتُ ۖ  
وَآخِرُهُمُ الرِّبَا وَكَذَّعُوا عَنْهُ  
أَعْيُنَهُمْ أُمُورَ النَّاسِ بِأَلْسِنَةٍ  
أَعْتَنَ اللَّهُ لِكُلِّ فِرْقَةٍ مِمَّا بَالِغًا  
لَكِنَّ التَّارِيعُونَ فِي الْعَالَمِ هُمُ  
الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ  
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ  
الْفَقِيرِينَ الْفَلَاةَ وَالْمُؤْمِنُونَ الزَّكَاةَ  
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
أُولَٰئِكَ سَتَرْنَا لَهُمْ أَعْيُنَ  
إِنَّا وَصَّيْنَاكَ كَمَا وَحَدَّا لَكَ  
نُورَ وَالنَّارِ مِنَ الْغَيْبِ وَأَوْحَيْنَا  
إِلَىٰ إِبْرَاهِيمَ وَمَا نَعْمِلُ وَلَا تَعْمَلُ  
يَعْقُوبَ وَالْإِسْرَافَ وَعَلَىٰ الْيُوسُفَ  
وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآدَمَ  
وَأَوْفَرَ ۖ

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ  
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ  
وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ۝

رُسُلًا مُبْتَلَوِينَ وَمُنْذِرِينَ لَعَلَّ  
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

لَكِنَّ اللَّهَ يَنْهَىٰ بِمَا أَنْزَلَ إِلَيْكَ  
أَنْزَلَ بِعِلْمِهِ وَالْمَلَائِكَةُ يَهْدُونَ  
وَكُفَىٰ بِاللَّهِ عِلْمًا ۖ

إِنَّ الَّذِينَ كَفَرُوا أَوْصَدُوا عَنْ  
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ۝

إِلَّا الَّذِينَ تَنَالُوا أَمْشُكُمْ وَأَقْتَصَمُوا  
يَالَهُوَ الْخَلَّاقُ يُدَبِّرُهُمْ فَإِنَّكَ  
مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ  
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٠﴾  
مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شِئْتُمْ  
وَأَمَّا تُمْذِكُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١١﴾  
لَيْسَ لِحُبِّ اللَّهِ الْخَبَرُ أَشَدُّ مِنْ  
الْقَوْلِ الْآمِنِ عَلَيْهِ وَكَانَ اللَّهُ  
سَمِيعًا عَلِيمًا ﴿١٢﴾  
إِن شِئْتُمْ وَآخِرُ أَعْيُنُكُمْ أَوْ يُشْفِقَنَّ  
سَوْفَ نَأْتِيَنَّكَ اللَّهُ كَانَ عَقْدًا ذَرْبًا ﴿١٣﴾  
إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ  
وَيُرِيدُونَ أَن يُقَرَّبُوا إِلَى اللَّهِ  
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ  
وَنَنفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن  
يُخَالَفُوا بَيْنَ ذَلِكَ سِيلًا ﴿١٤﴾  
أُولَئِكَ هُمُ الْخَائِفُونَ حَتَّى آتَيْنَاهُمُ  
الْمَلَكَيْنِ عَذَابًا أَهْمًا ﴿١٥﴾  
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ  
يَكُنْ ثَوَابُهُمْ أَجَدَ مِنْهُم أُولَئِكَ  
سَوَاءٌ يُؤْتِيهِمُ اللَّهُ أَجْرَهُمْ وَكَانَ  
اللَّهُ عَفُورًا رَحِيمًا ﴿١٦﴾  
يَسْأَلُ أَهْلُ الْمَدِينَةِ أَن تُزِيلَ  
عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ فَنَكُفَّ سَاوِي  
مُؤْتَى أَكْثَرِهِمْ ذَلِكَ فَقَالَ أَلَا  
أَرَى أَنَّ اللَّهَ هُوَ فَاعِلُ كُلِّ شَيْءٍ  
يُظْلِمُهُمْ ثُمَّ أَخَذُوا الْعِجْلَ مِنْ  
بَعْدِ بَاجَاءِ هُودٍ إِلَيْهِ نَبَتْ عَفْوَكَانَ  
ذَلِكَ وَأَتَيْنَاهُمُ مِّنْ سُلْطَانٍ مُّتَبِينًا ﴿١٧﴾  
وَرَفَعْنَا لَهُمْ الصُّورَ يَسِينًا فِيهِمْ  
وَلَمَّا لَهُمْ دُخُلُوا الْبَابَ يَجْعَلُونَ  
فُلُكَاهُمْ لَا تَعْدُ وَأَلَى السَّبْتِ وَ  
أَخَذْنَا مِنْهُم مِّمَّا كَانُوا عَلِيمًا ﴿١٨﴾  
فِي الْقَضِيَّةِ فَبَشَّرْنَا هُمَ كُفْرَهُمْ  
يَأْتِي اللَّهُ وَفُتُّهُمُ الْإِنشَاءَ بِغَيْرِ  
حَيٍّ وَفُوتِهِمْ فَلَوْ بَالُغًا بَلْ  
طَعَنَ اللَّهُ عَلَيْهِمْ كُفْرَهُمْ فَلَا  
يُؤْمِنُونَ إِلَّا قَوْلًا ﴿١٩﴾  
وَيَكْفُرُ هُمْ وَتَقُولُهُمْ عَلَى قَرَمٍ  
فَهَاتَا عَظِيمًا ﴿٢٠﴾

168 Those who are themselves, without faith,  
and who commit aggression—Allah will  
not pardon them nor guide them to a way

169 Except the way to hell, where they abide for  
aye, and that is easy for Allah!

170 O ye people!

Here hath come to you a true Apostle from  
your Lord: if ye believe, it will be good  
for you—if ye reject (so be it)!

For Allah is all that is in heaven and on earth.  
And Allah is the Knower and the Wise.

171 O ye Peoples of the Book!

Commit ye no excesses in the name of your  
religion, and attribute not to Allah except  
what is the Truth:

Verily the *Masih*, (the great traveller), *'Isa*  
son of *Maryam*, was Allah's Apostle and  
His spokesman, born of *Maryam* at His  
command!

Therefore, believe ye in Allah and His Apostles.  
Speak ye not of Trinity!

Desist! It will be to your good!

Verily! Allah is the sole and Only Deity!  
Glory be to Him!

How can He have an only son when to Him  
belongeth all that is in heaven and on earth?  
Allah is All-sufficient as Disposer of affairs.

24 \*\*\* 484

172 The *Masih* himself disdaineth not to be among  
the bondsmen of Allah, nor do the highest  
angels.

Whoever doth disdain His service and displays  
arrogance He doth recall them all together.

173 Those who believe and rightly act He payeth  
them their wages, and adds to them His grace.

But those who would disdain and be reluctant  
He inflicteth on them punishment;

Nor will they find, apart from Allah, friends  
or helpers.

\*

174 O ye people!

Behold, there has come to you clear evidence  
from your Lord.

He has bestowed on you vision clear.

175 So he who would believe in Allah and hold  
on fast to Him, soon will He accept him  
in His mercy and His grace, and guide him  
to the correct path.

- 176 They ask thee for decrees;  
say thou, Allah (thus) decrees  
for them who leave no direct heirs:

If it be a man who has passed away  
and he has left a sister but no child,  
she shall have half of all inheritance.

If (it be) a woman  
who has left no child  
(but only a brother)  
he shall be her heir.

If there be two sisters  
they shall have  
two thirds  
of the inheritance.

If there be brothers  
as well as sisters,  
the males shall each have  
twice as much  
as each sister.

Thus doth Allah clarify  
so that ye need not  
go astray.  
Allah of all things is Aware!

فَأَمَّا الَّذِينَ أَمْتُوا وَغَلِبُوا الْفُلُحُوتَ  
فَيُؤْتِيهِمْ أَجُورُهُمْ وَيَزِيدُ لَهُمْ  
مِّنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنَفَذُوا  
وَالسَّكِينَةُ وَافْعَلُوا بِهِمْ عَدَابًا لِّمَن  
وَلَا يَحْيِدُونَ لَهُمْ فَرِيقٌ دُونَ اللَّهِ  
وَلِئَلَّا تَصْغُرُوا  
يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ  
مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ  
نُورًا مُبِينًا  
فَأَمَّا الَّذِينَ أَمْتُوا بِاللهِ وَلَعَنَهُمْ  
مُؤَيَّدٌ لَهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلًا  
وَقَدْ جَاءَهُمْ بِالْبَيِّنَاتِ وَطُرُقًا مُسْتَقِيمًا  
يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِي  
الْكُلَّةِ إِنْ أَمَرُوا أَهْلَكَ لَيْسَ لَهُ  
وَلَدٌ وَلَهُ أُخْتُ فَالْهُمَا نِصْفُ مَا  
تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ  
لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ  
فَالْهُمَا ثُلُثُ مِمَّا تَرَكَ وَإِنْ  
كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً  
فَالرِّجَالُ يَرِثُونَ حِصَّةَ النِّسَاءِ  
يَسِينُ اللهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ  
اللَّهُ لِيُظْهِرَهُمْ وَلَا لِيَهْدِيَهُمْ لِمَنْ يَشَاءُ  
الْكَافِرِينَ هَكَذَا يُخْلِدِينَ فِيهَا أَبَدًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا  
يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ كُمُ الرَّسُولُ  
بِالْحَقِّ مِن رَّبِّكُمْ فَأَمِنُوا خَيْرَ لَّكُمْ  
وَإِنْ تَكْفُرُوا أَفَأَنْتُمْ مَأْفِي السَّمُوتِ  
وَالْأَرْضِ وَكَانَ اللهُ عَلَيْكُمْ حَكِيمًا  
يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي وِثْقِ الْكُفْرِ  
وَلَا تَقُولُوا عَلَى اللهِ الْإِلَهَ إِلَّا الْحَقُّ إِنَّمَا  
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللهِ  
وَكَلَّمَاهُ أَفَلَمْ يَكُنْ إِلَى مَرْيَمَ وَرَوْحِ  
مِنْهُ فَامِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا  
تَقُولُوا ثَلَاثَةَ إلهٍ إِنَّهُمْ يَخْشَوْنَ الْكُفْرَ  
إِنَّهُمُ الْإِلَهُ الْوَاحِدُ مُجْتَمِعٌ أَنْ  
يَكُونَ لَهُ وَلَدٌ وَلَهُ مَا فِي السَّمُوتِ  
وَمَا فِي الْأَرْضِ وَكُنْ بِاللَّهِ وَرَسُولِهِ  
لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ  
عَبْدَ اللهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ  
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَ  
يَسْتَكْبِرْ فَسَيَفْخَرُ اللَّهُ بِالنَّبِيِّينَ

\*

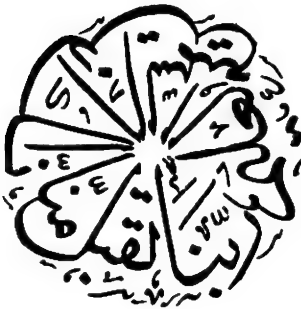
SURA : MĀ'IDA

In the Name of Allāh the Rahmān the Rahīm

1 \*\*\* 485

**O** ye who have believed!  
Fulfil your covenants: Permitted are for you  
all grazing animals except the ones already  
specified; provided only that ye hunt  
not when in state of sanctity.  
Allah ordaineth as He pleaseth.

**2 O** ye who have believed!  
Neglect ye not the sanctities imposed by Allah;  
nor of the Sacred Month.  
Respect ye animals for sacrifice and those  
that have been garlanded;  
so also men who refuge take in the Sacred House  
or seek the bounties of their Lord or His pleasure.  
And when ye have been freed, then ye may hunt.  
Let not the enmity of those who once debarred  
you from the sacred mosque make you guilty  
of bearing malice.  
Encourage one another in virtue and restraint,  
and not in sin and enmity.  
Fear ye Allah, for He is strict in retribution.



**3** Forbidden to you:  
are carrion,  
blood,  
and flesh of swine,  
and that on which a name other than of Allah  
has been invoked.  
(Also) the strangled or the felled  
the mangled or the gored,  
or that which has been partly eaten by wild  
animals—  
unless you slay it finally.  
And that which has been sacrificed on altars.  
(It is forbidden) that ye divide and distribute  
(the meat) by twirling arrows—therein lieth  
sin.

.....  
**This day the faithless have lost all hope of  
compromising with your creed.  
So fear ye them no longer; fear ye only Me!**  
**This day have I perfected for you your faith  
and brimmed you with My blessings—  
your creed Islam I have decreed!**  
.....

But if some one is forced by hunger, without  
intent to sin, Allah is Forgiving, Merciful.

**4** They ask thee, what then is permitted to them:  
Say thou,  
"Permitted are to you all pure foods and that  
which ye have trained your beasts and birds  
of prey to catch, as taught you by Allah.  
Eat ye therefore what they bring to you;  
but, pronounce ye Allah's name on it and  
fear ye Allah for Allah is swift in reckoning.

486

## 11 O ye who have believed!

Call ye to mind Allah's blessings on you when a people contemplated stretching out their hands to capture you, and Allah did hold back their hands from you.

Fear ye Allah, and in Allah let Believers put their trust.

3 \*\*\* 487

12 Even so had Allah made a contract with the *Bani Isra'il*; and raised among them Elders two and ten.

And Allah said,

"I shall be with you if ye would stand fast to your duties, and your obligations ye fulfil; If ye believe in My Apostles and ye assist them; if ye loan to Allah a goodly loan, I shall cover up your sins and let you enter gardens fair beneath which rivers flow.

But he among you who would wander even after this, he will, indeed, have severed from the even path.

## 13 But, because they went back on their promise, We put Our curse on them and hardened We their hearts:

pervert they words from their context and overlook a great deal of what they had been called upon to keep in mind; nor wilt thou cease to find them ever scheming—except a few.

But do thou pardon them and overlook. Verily, Allah loveth those who are considerate.

14 Also with those who call themselves *Nasara* We made a contract.

They too overlooked a great deal of what they had been called upon to keep in mind. So We severed them with enmity and envy keeping them apart, till the day infallible! And soon will Allah make it known to them what (lies) they have invented.

•

## 15 O ye Peoples of the Book!

Lo, there hath come to you Our Messenger, revealing much of what ye had concealed of the Book and overlooking much (of your transgressions).

And lo! (now) hath come to you illumination from your Lord and a Manual manifest!

## 16 It guideth to (the way of) Allah those who seek His goodwill and the paths of peace; it transfers them from darkness into light, at His bidding, and leads them to the path serene.

17 They blaspheme much who say that the *Masih*, son of *Maryam*, is (himself) a deity!

Say thou,

"What is there to prevent Him, if Allah wisheth, to obliterate *Masih* son of *Maryam*, and his mother—(in fact) all that is on earth—at one stroke?

Allah holdeth sway o'er heaven and earth and in between—He createth whom (and what) He wills: He is, indeed, Omnipotent.

18 The *Yahud* and the *Nasara*, they both say: "We are the sons of Allah and His favourites!"

Ask thou,

"Why then doth He punish you for your sins?" Nay, ye are (merely) some among His creatures. He pardons whom He wills and whom He wills He punisheth.

Allah holdeth sway o'er heaven and earth and all that is between and unto Him do all return.

## 19 O ye Peoples of the Book!

Lo, there hath come to you Our Messenger—to teach you in the waning interval between the Messengers,—lest ye say:

"To us hath come no herald of glad tidings, nor one to warn us."

So now hath come to you a herald of glad tidings as well as one who warns.

Allah is, over every thing, Omnipotent.

- وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ

- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ  
الَّتِي تَقْطَعُ رِجْلَكُمْ وَتَذَرُونَ  
خَلْقًا يُعَذِّبُكُمْ أَوْ يُغْفِرُ لَكُمْ  
إِنْ تَتُوبُونَ إِلَى اللَّهِ  
وَعَلَىٰ رُسُلِهِ ۚ وَلِلَّهِ  
الْمُلْكُ الْيَوْمَ وَالْأَمْسَ  
وَالْآخِرَاتِ ۚ وَاللَّهُ  
يُفْعِلُ مَا يَشَاءُ ۚ

- الْأَرْضِ وَمَا بَيْنَهُمَا زُلْزِلَ ۚ إِلَيْهِ الْمَصِيرُ ﴿١٥﴾  
يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا  
مُعْتَدٍ لَكُمْ عَلَيَّا فَتَنَّهُمْ مِنْ النَّاسِ

- أَنْ تَقُولُوا مَلَأْنَا مِنْ بَشِيرٍ وَلَا  
نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

- وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾  
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ اذْكُرُوا  
نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِئْتَكُمْ

- أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ذَوَاتَكُمْ  
مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٥﴾

- الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى  
أَذْبَارِكُمْ فَتَنْقَلِبُوا خَائِرِينَ ﴿٧٠﴾

أَيَّدِيَهُمْ فَلَقَّ أَيَّدِيَهُمْ عَنْكُمْ ۖ  
 اتَّقُوا اللَّهَ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝  
 وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ

عَزَّزْنَاهُمْ وَأَقْرَضْنَاهُمُ اللَّهَ قَرْضًا  
حَسَنًا لَّيُكْفِرْنَ عَنْكُمْ سَيِّئَاتِهِمْ وَ

فَمَا نَقِضْ لَهُمْ مِيثَاقَهُمْ لَعْنَهُمْ وَجَعَلْنَا  
قُلُوبَهُمْ قَسِيَةً يُخَرِّفُونَ الْكَلِمَ عَنْ  
مَوَاقِعِهَا وَلَهُمْ عَذَابٌ أَلِيمٌ

يَهُدَى وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ  
مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ فَاعْفُ

عَنْهُمْ وَأَصْفَحَ ۚ إِنَّ اللَّهَ يَحِبُّ  
الْمُحْسِنِينَ ﴿١٦﴾  
وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا

مِثْلَهُمْ فَسَوْحَظًا مِمَّا ذُكِّرُوا  
بِهِ فَأَعْرَبُوا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

يَا هَلْ الْكِتَابُ قَدْ جَاءَكُمْ رَسُولُنَا

يَبِينُ لَكُمْ كَثِيرٌ مِمَّا كُنْتُمْ تُخْفُونَ  
مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ  
حَآذَرَ مِنَ اللَّهِ تَوَلَّوْا وَكُنْتُمْ مُصْذَرِينَ ﴿٥٠﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ  
سُبُلَ السَّلَامِ وَمِنْهُمْ مَنْ الظَّالِمِينَ إِلَى

التَّوْبَةَ إِلَيْهِ وَهَدَيْتُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسْكِينُ ابْنُ مَرْثَدَةَ قُلْ فَمَنْ يَمْلِكُ

مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ  
الْمَسِيحَ ابْنَ مَرْيَمَ وَآمَنَهُ وَمَنْ  
فِي الْأَنْجِلِ عَلَيْهِ السَّلَامُ



5 \*\*\* 489

- 27 Or tell them thou the truth about the two sons of *Adam*:  
When each had offered up an offering, it was accepted from the one and not accepted from the other.

The latter burst forth,  
"I shall kill thee!" The other said,  
"Allah accepteth the offerings only of the pious.

- 28 "Even if thou wouldst raise thy axe to kill me, I will not raise my hand to kill thee: Fear I Allah, the Lord of all peoples!

- 29 "I would have thee add the sin of killing me to thy other sins so that thou mayst be among the damned and that is the (appropriate) reward for those who are aggressors."

- 30 Overpowered was he by his will to kill and lo, he killed him and woke (to find himself) among the lost!

- 31 Allah made to rise a raven which scratched the earth to show him how to cover up the (woeful) remnants of his brother.

He wailed,

"O woe is me! Am I too weak to do even what this raven does—cover up with earth the sorry remnants of my brother?"

He was suddenly overcome by his remorse.

- 32 In consequence of this for the *Bani Isra'il*,  
We decreed:

"He who slayeth one

—unless it be for (slaying) one, or for spreading evil in the land—

it shall be as if he slew all men.

And if one wakened one to life it shall be as if he had awakened all mankind!"

Verily, there had come to them an Apostle with obvious injunctions, and yet there are among them many who transgress in the land.

- 33 The punishment, for those who fight Allah and His Prophet and strive to spread sedition in the land can only be  
that they are slain,  
or hanged,  
or quartered,  
or banished from the land!  
Such shall be their shame in the present, and in the future they will suffer still more chastisement.

- 34 Excepting those who turn repentant ere you sentence them.  
For, know ye well, Allah is Forgiving, Merciful.

6 \*\*\* 490

- 35 O ye who have believed!

Pay heed to Allah; strive to earn His patronage; fight ye in His cause—so that ye may prosper.

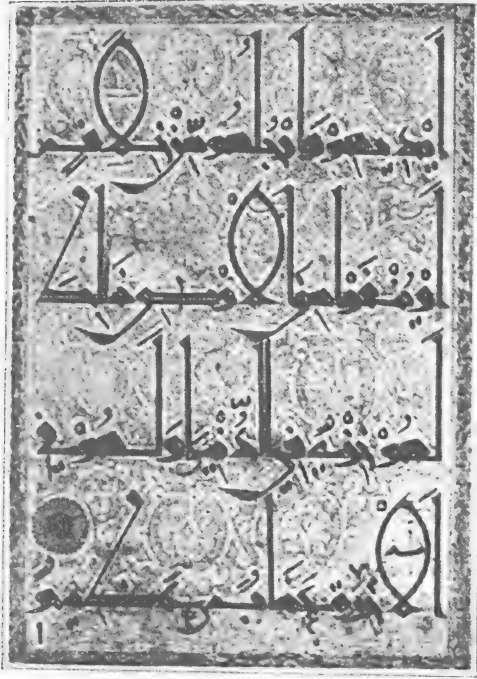
- 36 As for those who spurn belief even if they had every thing on earth and twice as much besides to give as ransom, to save themselves, from the punishment of the day infallible, it would not be accepted!  
For them is dire punishment.

- 37 They will long to escape from the fire, but they shall not escape!  
For them is lasting punishment.

- 38 Robbers, be they male or female; cut off their hands as wages for their occupation—a deterrent punishment decreed by Allah!  
Allah is, indeed, the Sovereign and the Wise.

- 39 But he who doth revert after the aggression, and mends his ways, verily, Allah too revereth towards him.  
Allah, is indeed, the Forgiver and the Merciful.

- 40 Do you not know that it is Allah to whom belongs the sovereignty of heaven and earth? He will punish whom He will, He will forgive whom He will.  
Allah, over every thing, holdeth sway.



#### 41 O thou, (My) Messenger!

Let not those grieve thee who vie, one with another, in deceit:

among them there are some who say to thy face,

"We believe!"

but who, in their hearts, believe not!

Among them some are agents of the *Yahud*.

They lend their ears deceitfully;

they are only listening for others who do not come to thee. They mis-set words that have been set in place (and thereby alter meanings); they instil into men:

"If it is put to you like this accept it; if not, be then wary!"

عَلَيْهِمْ فَلَعَلَّكُمْ تَعْلَمُونَ أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا  
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ  
لَعَلَّكُمْ تُفْلِحُونَ ۝

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَاءً  
فِي الْأَرْضِ جَمِيعًا مِثْلَ مَعَهُ  
لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ  
الْقِيَامَةِ مَا يَقُولُ مِنْهُمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ۝

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ الدِّينِ مَا هُمْ  
بِخَارِجِينَ وَمِنْهُمْ عَدَاوَةٌ بَيْنَهُمْ  
وَالسَّارِقُ وَالسَّارِقَةُ فَادْخُلُوا  
أَيْدِيَهُمْ أَمْشَاجًا لِيَمَاسِكُوا نَكَالَ اللَّهِ مِنَ  
اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ  
فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ  
عَفُوٌّ رَحِيمٌ ۝

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ  
لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنَكَ الَّذِينَ يُبَيِّنُ  
لَكَ اللَّهُ فِي الْكُفْرِ مِنَ الَّذِينَ  
قَالُوا آمَنَّا بِمَا قَالُوا بِهِمْ وَلَمْ تُؤْمِنُوا  
فَلَوْ بُهِتُوا وَمِنَ الَّذِينَ هَادُوا ۝

يَسْمَعُونَ الْكَذِبَ سَمْعًا لَا يَبْغُونَ  
الْحَقَّ لَمْ يَأْتُواكَ بِبَعْضِ الْكَلِمِ  
مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ  
أُوتِينَا هَذَا اخْذُوا وَمَنْ يُرِدِ اللَّهُ

فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا  
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَهْدِهِمْ  
فَلَوْ بُهِتُوا لَهُمْ فِي الدُّنْيَا حِزْبٌ ۝

لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

وَأُولَئِكَ عَلَيْهِمْ نَبَأُ الْبَيْتِ أَدْمِ الْيَتِيمَ  
إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا  
وَلَمْ يَتَّقْ مِنَ الْآخِرَةِ قَالَ  
لَا تَقْرَأُكَ ۝ قَالَ إِنَّمَا اتَّقِ اللَّهَ

مِنَ الْمُتَّقِينَ ۝  
لَمِنْ سَطَّ عَلَى يَدِكَ لِتُقْبَلَ مِنْهُ  
أَنَا بَاسِطٌ يَدِيَ إِلَيْكَ فَإِنِّي لَا أَقْبَلُ  
أَعَاذَ اللَّهِ رَبِّ الْعَالَمِينَ ۝

إِنِّي أُرِيدُ أَنْ نَبْنِي إِلَيْكَ مَسْجِدًا  
فَتَكُونَ مِنَ الْمُخْلِصِينَ ۝ وَذَلِكَ  
جَزَاءُ الْمُتَّقِينَ ۝

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ  
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ۝

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ  
يُخْبِرُهُ يَوْمَ يَرَى سَوْكَ أَخِيهِ  
قَالَ يَوْمَئِذٍ أَتُحِزُّنَ أَنْ أَلُؤْتُكَ وَمِثْلَ  
هَذَا الْغُرَابِ فَأَوْرَى سَوْكَ أَرْضِي ۝

فَأَصْبَحَ مِنَ الَّذِينَ خَسِرُوا ۝  
مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي  
إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ  
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا

قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ  
جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ

كَيْتَبُوا لَهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ  
لَهُمْ يَوْمَ ۝

لَهُمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ  
رَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا ۝ وَقَطَعُوهُمْ

وَأَجْلِهِمْ مِنْ خَلْفِي أَوْ يُنْفَخُوا  
مِنَ الْأَرْضِ ذَلِكَ لِمَنْ حَزَنُوا فِي الدُّنْيَا  
وَسَمِعُ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

إِنَّ الَّذِينَ تَالَوْا مِنْ قَبْلِ أَنْ تَقْرَأُوا

Whom Allah wisheth to entangle thou hast no power over them against Allah.

They are the ones whose hearts Allah doth not wish to cleanse.

For them is baseness in the present and, in the future, dire misery.

42 (Eagerly) they lend their ears to falsehood  
devouring hungrily what is forbidden.  
If they should come to thee for judgement,  
judge thou between them, or keep aloof.  
If thou shouldst keep aloof from them, no  
harm shall come to thee.  
But if thou shouldst judge between them,  
judge them impartially for Allah loveth those  
who are impartial.

43 And how can they accept thy judgement when  
they have with them the Law?  
And therein are clear injunctions of Allah;  
and yet they turn away from it and have  
therein no faith!

7 \*\*\* 491

44 It was We who had revealed the (Mosaic) Law.  
Therein was guidance and enlightenment.  
The Apostles duly judged by it the *Yahud*,  
the Rabbis and the Scribes.  
To them was thus entrusted the Code of  
Allah and they were made its witnesses—  
"Therefore," (said We to the people), "Fear  
ye not men but fear ye Me, and (O, ye men  
who guide!) sell ye not our guidance cheaply!"  
And they who judged not by the Law revealed  
by Allah, were (deemed as) heathens.

45 And in it We decreed:  
life for life,  
eye for eye,  
nose for nose,  
ear for ear,  
tooth for tooth  
and equal wounds for wounds.  
But he who would forgive he ransometh himself.  
And they who fail to judge by Allah's standards,  
they do transgress.

46 And in their footsteps We sent 'Isa son of  
*Maryam* to confirm what had preceded him  
in the *Taurat*; and to him revealed We  
the *Injil* as guidance and illumination, con-  
firming what preceded it in the *Taurat*—  
guidance and advice for those who would  
be circumspect.

47 Let then the People of the *Injil* be judged by  
what Allah has decreed therein.  
Those who judge not by the standards set  
by Allah, they are the recalcitrants.

48 And to thee (too) We have revealed a Correct  
Code;  
confirmeth it the Scriptures that have preceded  
it and safeguards them.  
So judge between them by what has been  
revealed by Allah.  
Be not influenced by their wishes, lest thou  
deviate from the Truth.  
(Thus) to each among you have We revealed  
a Law and a Path to follow.

If Allah had so wished He could have made  
of all of you a single People (but He has not),  
in order that He might test you, each with  
what has been given to it.

Vie then with each other in virtuous deeds!  
To Allah must ye all return and He will enlighten  
you on that wherein ye differed.

49 Give (thy) judgement in accordance with what  
Allah has revealed.  
Be not influenced by their wishes; and beware  
of them lest they make thee depart from  
some injunction given thee by Allah.  
And if they then withdraw, know thou that  
Allah wisheth to emburden them with some  
among their sins.  
Verily, the majority of men are rebellious!

50 Would they have thee judge according to the  
customs of (the days of) ignorance?  
But what can be better, than the Law of  
Allah, for a people who believe?

8 \*\*\* 492

51 O ye who have believed!  
Take not the *Yahud* or the *Nasara* as your  
confidants.  
Each is a confidant of the other, and one of  
you who mingleth with them becometh one  
of them.  
And Allah guideth not the disobedient.

- 52 And yet thou seest those with cowardice in their hearts scurrying to them, saying (to themselves),

"We fear that there befall us a reverse!"

But, mayhap, Allah will bestow a victory on thee or impose a decision from Himself. Then will come to light the secret fears they harbour and they will feel ashamed!

- 53 And they who faithful proved will taunt: "Are these the men who gave their troth and swore by Allah, that they were with you?" Lost are their (virtuous) deeds, waken they to bankruptcy!

- 54 O ye who have believed!

Should any among you revert from his creed, soon will Allah raise another group whom He loves and who love Him—humble to the men of faith, haughty to the infidels, striving in the way of Allah unafraid of blame or blamers. Such is the grace of Allah which He bestows on whom He wills. Extendeth vast His knowledge.

- 55 Verily, your (true) friends are Allah and His Messenger, and those who have believed; those who stand fast by their duties, fulfil their obligations and bow in unison.

- 56 Whosoever turneth to Allah, His Messenger and those who have believed, (may be sure) that Allah's contingent is sure to be the Overcomer.

9 \*\*\* 493

- 57 O ye who have believed!

Take ye not as Patrons those who take your creed as jest or sport—be they 'mong the Peoples of the earlier Books or be they pagans. Fear ye only Allah if ye would be Believers!

اللَّهُ مَرْجِعُكُمْ جَمِيعًا فَبَشِّرْهُم بِمَا كَانُوا يَفْعَلُونَ  
لَكُمْ فِيهِ تَخْلِفُونَ ۝

وَأَن لَّخُزْجُكُمْ بِهِمْ يَوْمَ تَأْتِي السَّحَابُ الْمُنِيرَةُ  
تَسِيرُ أَهْوَاءَهُمْ وَاحِدًا هُمْ وَأَن تَأْتِي السَّحَابُ الْمُنِيرَةُ  
تَقْتُلُ عَنْ بَعْضِ مَا أَتَى اللَّهُ  
إِلَيْكَ فَإِنْ تَوَلَّوْا فَأَعْلَمُ لَكُمْ مَا يَكُونُ  
اللَّهُ أَن يَصِيبَهُمْ بِبَعْضِ ذَلِكَ يَوْمَ  
وَلَا تَكْفُرُ الْفِتْنَةُ الْكَاسِ لِقَوْلِهِ ۝

أَحْسَنَ مِنَ اللَّهِ حَكْمًا الْقَوْمُ الْكَافِرُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ  
وَمِنْهُمْ إِنَّ اللَّهَ لَا هُدَىٰ لِّلْقَوْمِ الظَّالِمِينَ ۝

فَأَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
يُفْسِدُونَ فِيهِمْ يَقُولُونَ حَسْبِيَ  
أَنْ تَصِيبَنَا آيَةٌ فَتَقْسَى اللَّهُ أَنْ  
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِ اللَّهِ فَصَبُّوا  
عَلَى مَا أَسْرَوْا فِي الْأَنْفُسِ يَذُنُونَ ۝

وَيَقُولُ الَّذِينَ آمَنُوا هَؤُلَاءِ  
الَّذِينَ آمَنُوا بِاللَّهِ وَآلِهِمْ  
لَهُمْ مَعَكُمْ حِطَّةٌ عَظِيمَةٌ  
فَأَصْحَابُ الْخَيْبَرِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ  
عَنْ دِينِهِ قَسَتْ يَأْتِيَ اللَّهُ بِقَوْمٍ  
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ  
أَعَزَّةٌ عَلَى الْكَافِرِينَ نَجَاهُ هَدُونَ فِي  
سَبِيلِ اللَّهِ وَلَيُخْلِخَنَّ الْأُتَمَّةُ الْأُتَمَّةُ  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ  
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ  
يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْكَافِرِينَ ۝  
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ  
آمَنُوا فَإِنَّ حَرْبَ اللَّهِ هِيَ الْغُلُوبُ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ  
اتَّخَذُوا دِينَهُمْ هُزُؤًا وَلَعِبًا قُلُوبِ  
الَّذِينَ آذَوْا الْكُتُبَ مِنْ تَحْتِ الْكُفْرِ  
أَوْلِيَاءَ عَوَانُ اللَّهِ إِنَّكُمْ عَنْهُمْ مُؤْمِنِينَ ۝

سَمْعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسَّعْيِ  
فَإِنْ جَاءَ ذَلِكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ  
عَنْهُمْ وَإِنْ عُرِضَ عَنْهُمْ فَسَلِّمْ  
تَبَارَكَ الَّذِي سَمِعَ أَنْ جَاءَ الْكُفْرُ  
بَيْنَهُمْ بِالْقُسْطِ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ۝

وَلَيْفَ يُحْكُمُونَكَ وَعِنْدَهُ تَوْرَةٌ  
فِيهَا حُكْمُ اللَّهِ تَكُونُونَ مِنْ بَعْدِ  
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ۝

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ  
يُخَيِّرُهَا الَّذِينَ يُرِيدُونَ اسْلَمَوا  
لِلَّذِينَ هَادُوا وَالشَّيْطَانُ وَالْجَاهِلُ  
يَمَسُّوا سَخِطُوا مِنْ رَبِّ اللَّهِ وَكَافَرُوا  
عَلَيْهِ شُهُودًا لَهُ فَكُفُّوا عَنِ النَّاسِ  
وَأَسْخُوا وَلَا تَتَّبِعُوا الْيَهُودَ كَتَمُوا  
قَلِيلًا مِنْكُمْ لَمْ يَحْكُمُوا مَا أَنْزَلَ اللَّهُ  
فَأُولَئِكَ هُمُ الْكَافِرُونَ ۝

وَتَتَّبِعَ عَلَيْهِمْ فِيهَا أَنْ تَفْسَ  
يَا نَفْسُ وَالْعَيْنُ بِالْعَيْنِ وَالْأَفْ  
بِالْزَنْبِ وَالْأَذُنِ بِالْأَذُنِ وَالسِّنَّ  
بِالسِّنِّ وَالْجَرْوَةَ وَرِصَاصَ كَمَنْ  
تَصَدَّقَ بِهِ هُوَ كَلَامُ اللَّهِ وَمَنْ لَمْ  
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝

وَقَدْ عَلِمْنَا عَلَى أَنْفُسِهِمْ بَعْدَ أَنْ  
مَرَّ بِهِمْ مَصْدَقًا لِمَا بَيْنَ يَدَيْهِ  
مِنَ التَّوْرَةِ وَآمَنُوا بِهَا بِمَا بَيَّنَّ  
فِيهِ هُدًى وَنُورٌ وَمَصْدَقًا لِمَا  
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى  
وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝

وَلَيَحْكُمَنَّ أَهْلُ الْكِتَابِ بِمَا أَنْزَلَ اللَّهُ  
فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ  
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا  
لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَهُدًى  
عَلَيْهِمْ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ  
وَلَا تَتَّبِعِ أَهْوَاءَهُمْ عَمَّا جَاءَ لَكَ  
مِنَ الْحَقِّ لِكُلِّ جَمَلَةٍ مِنْكُمْ نِعْمَةٌ  
وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ  
أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي  
مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى

58 When ye proclaim the call to prayer they  
jest and ridicule:  
but that is only because they are a people  
who do not understand.

59 Say thou,  
"O peoples of the Book!  
Do ye reproach us because, we have believed  
in Allah, in that which has come down to us  
and to those before us?  
Or, must you simply be perverse?"

60 Say thou,  
"Shall I remind you (through your Scriptures)  
of grosser mischief which earned greater  
punishment from Allah?  
Some, by His curse and wrath degenerated  
into monkeys;  
others (were reduced by their deeds) to swine;  
and some became the lowly servers of *Taghut*.  
Their evil deeds were still more low.  
They went further still from the path of recti-  
tude."

61 When they were with you, they said,  
"We believe!"  
In truth, as infidels they entered, as infidels  
they left.  
But Allah knoweth well what they would hide.

62 You can see many among them vying with  
each other in malice and in hatred;  
consuming greedily what is forbidden.  
Evil, indeed, is what they do.

63 Their Rabbis and their teachers, why do they  
not stop them from their evil speech, their  
avarice for calumny?  
Evil, indeed, is what they fabricate!

64 The *Yahud* (dare to) say,  
"Allah's hands are fettered!"  
May their hands be fettered!  
May they be cursed for what they blaspheme!  
Nay, both His hands are out-stretched (to  
bless);  
dispenseth He (His bounties) as He pleases!  
But what has been revealed to thee from thy  
Lord intensifieth their envy and their blas-  
phemy.

And in them We have inculcated enmity  
and hatred till the day of judgment.  
Every time they kindle the fire of violence,  
Allah puts it out;  
but their striving after mischief in the land  
endures.  
Allah loveth not the mischievous.

65 If only the Peoples of the Book were to believe  
and to behave We would cover up their sins  
and usher them to gardens of felicity.

66 If only they would firmly stand on the *Thaurat*  
and the *Injil*—that which was revealed to  
them from their Lord—blessings from above,  
blessings from below would have bubbled  
for them.  
There is, in fact, among them a virtuous group:  
but most of them evil ways pursue.

10 \*\*\* 494

\* \* \* \* \*

67 O thou (My) Messenger!  
Proclaim (anon) the (message) which hast  
(now) been sent to thee from thy Lord!  
If thou dost not, thou wouldst not then have  
fulfilled thy duty!

Allah will protect thee from the (wrath of) men.

Verily, He guideth not a people who rebel!

\* \* \* \* \*

68 Say thou, "O ye People of the Book!  
Ye have no basis unless ye take your stand  
on the *Taurat*, or the *Injil*, and that which  
(now) is sent to you from your Lord."

But what has been revealed to thee from thy  
Lord intensifieth their envy and their  
blasphemy.

Still, grieve not thou over these rebellious  
people.

69 Verily (be they) the Believers, the *Yahud*, the  
*Sabeans* or the *Nasara*, whoever do believe  
in Allah and the Day Infallible.  
—and act righteously—  
for them there is no fear nor shall they grieve.

70 We had, indeed, taken a covenant from the *Bani Isra'il* and sent to them Our Messengers. Of all the Messengers We sent to them, and whom they liked not, some they ridiculed and some they slew.

71 They reckoned that no punishment would come to them, so they became blind and deaf.

Then Allah turned to them in mercy but, once again, many among them closed their eyes and (shut their) ears!

Allah hath been watching all they do.

72 Blaspheme they, indeed, who say,

"The *Masih*, son of *Maryam*, is a Deity!"

In truth, the *Masih* had announced, "O ye *Bani Isra'il*! Serve ye Allah, who is my Lord and your Lord!"

Verily, those who join any with Allah, Allah doth forbid them heaven; their abode is hell; and for them, who thus transgress, there is none to help!

73 They too blaspheme, who say,

"Allah is the third among the three!"

There is no deity unless it be the One Deity. If they desist not from what they say, the ones among them who thus blaspheme will be overwhelmed with grievous punishment.

74 Why do they not turn to Allah and ask His pardon? For Allah is Forgiving, Merciful.

75 No more is the *Masih*, son of *Maryam*, than a Messenger! There had been many Messengers before him.

His mother was a virtuous woman. They both did eat (and drink)!

See how We simplify to them the facts!

Then see how they circumlocute!

76 Say thou,

"Would ye worship, besides Allah, that which hath no power to hurt you or to do you good while Allah is the One who hears, the One who knows?"

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝  
قُلْ أَهْلَ الْكِتَابِ اسْمِعُوا عَلَى شَيْءٍ  
حَتَّى تَقْبَلُوا الْبُحْرَانَهُ وَالْجَحِيمَ  
وَمَا أَنْزَلَ إِلَيْكُمْ مِنْ رُسُلٍ

وَلَا يُزِيدُكُمْ كَيْدًا رَأَيْتُمْ مَتَى أَنْزَلَ  
إِلَيْكُمْ مِنْ رَبِّكُمْ طَعَامًا تَأْكُلُونَ ۝  
فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ۝  
إِنَّ الدِّينَ أَمْرٌ أَوَّلُ وَالَّذِينَ هَادُوا

الصَّلَاةَ وَالْزَّكَاةَ وَالَّذِينَ هَادُوا  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝  
لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ

وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَذَّبْنَا عَنْهُمْ  
رُسُلًا يَكْفُرُ بِمَا أَكْفَرُوا أَنفُسَهُمْ يَتَّبِعُوا  
كَذِبًا وَيَقْتُلُونَ ۝  
وَحَيُّوا أَوْلَادَهُمْ فِيهِمْ عَصَاوُ

صَدْرًا فَتَرَأَى اللَّهُ عَلَيْهِمُ سَعِيرًا  
عَمَّا وَعَدُوا كَثِيرٌ مِنْهُمْ وَآلَهُ  
بَصِيرًا يَسْمَعُونَ ۝  
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ

الْمَسِيحُ ابْنُ مَرْيَمَ قَالِ الْمَسِيحُ  
يَبْنِي السَّمَاوَاتِ وَالْأَرْضَ وَاللَّهُ رَاقٍ  
وَرَبُّ كُلِّ شَيْءٍ إِنَّهُمْ لَمُنْكَرُونَ ۝  
سَخِرَ اللَّهُ عَلَيْهِمُ الْجَنَّةِ وَآوَاهُ النَّارُ  
وَالَّذِينَ ظَلَمُوا مِنْ أَهْلِ الْكِتَابِ

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ  
ثُلُثَةٌ وَمَنْ يَرْفَعْ إِلَهًُا غَيْرَ اللَّهِ فَقَدْ  
وَلَّى كُفْرًا كَبِيرًا عَمَّا يَعْلَمُونَ  
لَيْسَ مِنَ الدِّينِ لَكُمْ مِنْ شَيْءٍ وَلَا مِنْكُمْ عَلَيْهِ

الْكُفْرُ ۝  
أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝  
وَالْمَسِيحُ ابْنُ مَرْيَمَ لَا رُسُلٌ قَبْلَهُ  
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَنَّهُ صِدْقٌ

كَانَ يَأْكُلُ الطَّعَامَ أَتَنُظَرُونَ ۝  
لَهُمُ الْآيَاتُ أَنْظَرُوا أَنْ يَكُونُوا  
قُلُوبًا مَلِكًا مِنْ دُونِ اللَّهِ لَا كُفْرًا  
بِكَلَامِ اللَّهِ وَلَا تَقْلَابًا وَلَا تَقْلَابًا وَلَا تَقْلَابًا

السُّمُومِ الْعَلِيمِ ۝

وَلَا تَأْتُوا إِلَى الصَّلَاةِ وَالْحَجِّ وَمَا هُمْ  
وَأَعْيَادُهُمْ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝  
قُلْ أَهْلَ الْكِتَابِ هَلْ تَتَّقُونَ وَيَا أَيُّهَا  
الَّذِينَ آمَنُوا هَلْ أَتَيْتُمُ الْيَتَامَىٰ وَ

أَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
أَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
أَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
أَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ  
وَأَتَيْتُمُ الْيَتَامَىٰ وَآتَيْتُمُ الْيَتَامَىٰ

77 Say thou,

"O ye People of the Book!

Outstrip ye not your reckoning without grounds;  
nor follow ye the futile cravings of those who  
went astray before you—

those who many led astray and themselves  
went astray from the even path."

11 \*\*\* 495

78 *Dawud* and *'Isa* son of *Maryam*, had both  
cursed the evil ones among the *Bani Isra'il*,  
because they disobeyed and persisted in  
obstinacy.

79 Because they held not back one another from  
their evil deeds.

Evil, indeed, is what they did.

80 Thou seest many among them leaning to the  
Infidels.

Evil is the past which they inherit, hence  
the wrath of Allah doth envelop them and  
therein they abide.

81 If they believed in Allah, in the Apostle and  
in that which is revealed to him, they would  
not make them friends.

But many among them are just rebellious.

82 Thou wilt find among men, the most violent  
enemies of the Believers to be the *Yahud*  
and the pagans.

And thou wilt find the closest friends of the  
Believers those who call themselves *Nasara*.

That is because among them are priests and  
monks and they are given not to arrogance.

83 And when they listen to what has been revealed  
to the Apostle, thou doth see their eyes filled  
with tears because they recognise the truth.  
They murmur:

"Our Lord, believe we! Count us Thou among  
the witnesses.

84 "And why should we believe not in Allah when  
there has come to us the truth?

And when, for long, we've hoped that our  
Lord would us associate with a righteous  
group?"

85 Allah doth reward them, for what they say,  
with pastures green and streamlets running  
at their feet—therein shall they abide.

That is compensation for those who display  
sympathy.

86 But those who are relentless and who reject  
Our signs they shall dwell in hell!

12 \*\*\* 496

87 O ye who have believed!

Forbid ye not yourselves, (the eating of)  
such things as Allah has made lawful.

But be not guilty of excess: Allah loveth  
not immoderates.

88 Eat ye (freely) of what Allah hath provided  
you and made it wholesome and permissible.

Be ye aware (only of the laws) of Allah if ye  
would be Believers!

89 Allah doth not hold you to your casual oaths  
but He will hold you to your solemn oaths.

In expiation of them feed ye ten destitutes  
with the best of what ye feed your families;  
or clothe them; or liberate a slave.

If that is far beyond your means, observe three  
fasts.

That is the prescribed expiation for the (breaking  
of) your solemn oaths.

But (while they hold) such oaths must be held  
sacred.

Thus doth Allah clarify His signs to you so  
that ye may be grateful.

\*

90 O ye who have believed!

Verily, intoxicants and gambling, making images  
and forecasting the future: these are nasty  
occupations prompted by the Devil—  
avoid ye them so that ye may prosper.

91 *Shaitan* aims to implant enmity and envy among  
you through wine and dice;

to hinder you from thoughts of Allah and  
from (fulfilling) your duties:  
will ye not therefore abstain?





97 Allah hath made the *Ka'ba* the Sacred House,  
an institution for (all) men.

And (so also) the Sacred Month, the offerings  
(of animals) and the ritual garb.

All this, so that you may learn that Allah is  
aware of all that is in heaven and on earth,  
and that Allah is of every thing aware!

98 Know ye well that Allah is strict in retribution  
and so is He Forgiving and most Merciful.

99 No more is the Apostle than a Warner :  
and Allah alone knoweth what ye display, and  
what ye hide.

100 Say thou,  
"Equal never can be tainted gains and honest  
gains!  
Be ye not tempted by the large returns from  
tainted practices.  
Fear ye Allah, O ye men of understanding, so  
that ye may prosper!"

14 \*\*\* 498

101 O ye who have believed!  
Ask ye not questions, answers to which  
may be troublesome to you.  
If ye ask (at the end) of the Quranic recital  
they shall be answered to you.  
(However) Allah doth forgive you for He  
is both the Forgiver and the Merciful.

102 The peoples before you asked such questions,  
and when enlightened, did evade the issues.

103 It was not Allah who prescribed the *Bahirah*,  
the *Saibah*, the *Wasilah* or the *Hami* :  
it was the infidels who attributed falsehoods  
unto Allah, but most of them have no  
intelligence.

104 When it is put to them :  
"Come ye to what Allah hath revealed and  
to the Apostle," they say,  
"Sufficient unto us are the ways our fathers  
followed!"  
What! Even though their fathers were not  
taught, were not guided?

105 O ye who have believed!

You are (responsible only) for yourselves.  
No hurt can they cause—they who stray—  
if ye follow guidance.

Unto Allah will ye gather all together.  
And He will then announce to you what  
ye did.

\*

106 O ye who have believed!

Take ye, when death approaches one of you,  
and when ye make bequest, two trusty wit-  
nesses from 'mongst yourselves.

Or take ye others from 'mongst strangers  
if ye are sojourning o'er the land when death  
approaches you.

Hold them back after prayers, make them  
swear by Allah :

"We declare that we shall not sell (our trust)  
at any price, even if a kinsman is involved!  
We shall not hide Allah's evidence :  
and if we do, may we be among the sinners."

107 Then, were it to be suspected that they have  
incurred sin, let two others stand in their  
place, from 'mongst the ones related closely  
to the beneficiaries.  
Let both these swear by Allah :  
"Our evidence is nearer truth than theirs;  
we will not prevaricate;  
and if we do, we may ourselves be (treated as)  
transgressors.

108 That is the best way to make people give  
plain evidence for fear that other oaths  
may be called after theirs.  
But fear ye Allah and give ear to His counsel.  
For Allah guideth not a people who are  
untrustworthy.

15 \*\*\* 499

109 One day Allah will gather the Apostles;  
then He will ask,  
"How were ye responded to?"  
They will answer : "No knowledge have we.  
It is Thou, indeed, who knoweth all the  
hidden truths."



115 Allah said,

"Verily, I shall send it to you; but he among you who shall blaspheme after that I will punish him with a punishment that has never been inflicted upon any other people!"

16 \*\*\* 500

116 Then Allah says,

"O 'Isa son of Maryam! Didst thou tell men to take thyself and thy mother as deities beside the Deity?"

He says,

"Glory be to Thee! How could I tell them what I had no right to say?!

"Had I told them such a thing Thou wouldst surely come to know.

"Thou knowest what there lies within me, but I know not what there lies within Thee. Thou art alone the Knower of the hidden.

117 "Naught did I ever tell them except that which Thou didst bid me say;  
'Serve ye Allah, my Master and your Master,'  
And while I lived among them I bore them witness.

"But after Thou didst take me back to Thyself, Thou art Guardian over them, and Thou art witness over everything!

118 "If Thou wouldst punish them, they are Thy bondsmen; and if Thou dost forgive them, Thou art the Sovereign and the Wise."

فَلَمَّا تَوَقَّعْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ  
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ  
إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَ  
إِنْ تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ ۝

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ  
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ  
الْمَغْزِيُّ الْعَظِيمُ ۝  
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُنَّ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكَ مِنْ  
بَيْنِ يَدَيْهِمْ وَأَنَا آتِيهِمْ عَذَابًا  
لَا يَعْصُونَ أَحَدًا مِنَ الْعَالَمِينَ ۝  
وَلَوْ قَالَ اللَّهُ لِيُعَذِّبُنَا ابْنُ مَرْيَمَ  
مَا كُنْتَ مِنَ الْخَائِسِ الْخَائِسِينَ ۝  
الْمُتَكِبِينَ مِنْ دُونِ اللَّهِ قَالَ يُخَذِّفُكَ  
مَا يَكُونُ لِي أَنْ أُقُولَ مَا أَلَيْسَ لِي  
بِحَقٍّ ۚ إِنْ كُنْتُ فَلَنُفَعِّلَنَّ عَنْكَ  
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي  
نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝  
مَا قُلْتُ لَهُمْ إِلَّا مَا مَرَّ بِي أَنِ  
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ  
عَلَيْهِمْ شَهِيدًا ۚ فَأَمَّا دَعَاؤُكُمْ فِيمَنْ

119 (Then) Allah says,

"Today the truthful prosper through their truth!"

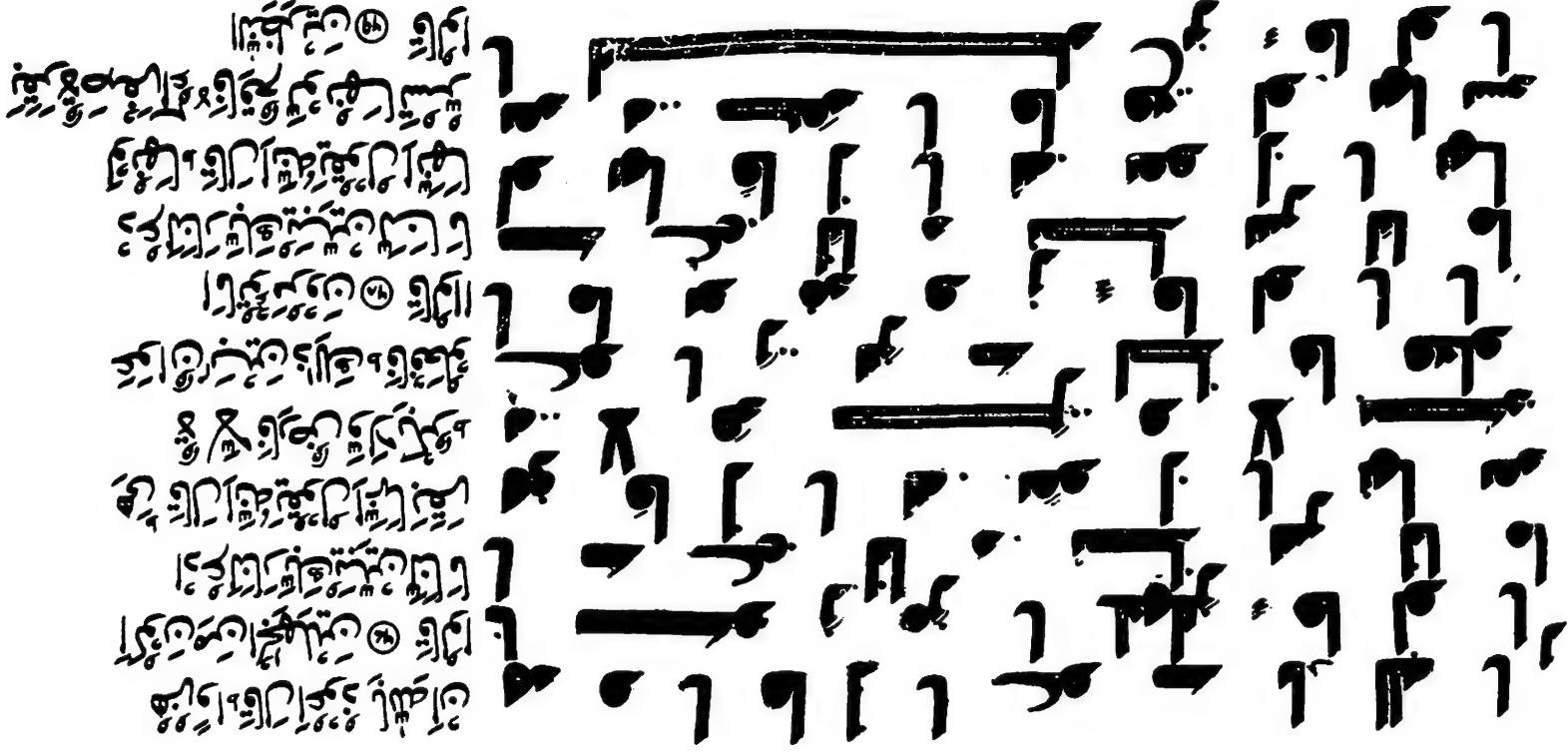
For them are shaded gardens beneath which rivers flow.

Therein they shall dwell for aye, Allah well-pleased with them and they well-pleased with Him.

That is the greatest boon.

120 To Allah alone, belongeth Sovereignty of heaven and earth and all that lies in them; and He alone, o'er all doth wield Power!

\*



II : 67-69

From a photocopy of a page from the several 8th(?) century parchment folios (30 cm x 27 cm; Cat. No. 59-187) supplied by the courtesy of the National Museum, New Delhi.  
The same text in modern Arabic script, given here—line by line—on the right, shows how difficult to decipher the early Quranic specimens must have been. It is a pity that a photocopy of the entire Quran—from the earliest editions preserved in the museums of Istanbul and Tashkent—is not available.

SURA : *BYYANAH*

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 501

**N**ever could have been retrieved (to faith)  
the faithless 'mong the Peoples of the Book  
and the Pagans

had there not come to them a manifest criterion :  
*byyinah*

2 The Apostle from Allah quoting from  
the revered Scriptures

*mutahharah*

3 Which contain eternal Laws!

*qyyimah*

4 (And yet) those familiar with the Books did not  
cleave asunder until after there had come to them  
this manifest criterion!

*byyinah*

5 What did it ask of them except that  
they serve Allah with sincere devotion;  
be upright;  
stand fast to their duties;  
fulfil their obligations :

and that this was (all and) the eternal reckoning?!

*qyyimah*

6 And now, the faithless among the Peoples of the  
Book and the Pagans, will ever be consumed  
in the fire (of unbelief);  
they have become the worst of creatures.

*baryyah*

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
الْمُشْرِكِينَ فِي تَارِيحِهِمْ خُلِدُوا فِيهَا  
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝  
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝  
جَزَاءُ اللَّهِ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
أَبَدًا رِضْوَانٌ ۚ اللَّهُ خَنَّاهُمْ وَرَضُوا عَنْهُ  
ذَٰلِكَ لِمَنْ يَخْشَى رَبَّهُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَقَدْ كُنَّا مِنَ الْإِنْسَانِ لَغَوَّارِينَ ۝  
أَلَمْ نَكُتِبْ لَهُمْ مِنْ قَبْلُ مَوْعِدًا كَثِيرًا  
ثُمَّ أَتَيْنَاهُم بِالْبَيِّنَاتِ ۝  
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُفْهُرًا مُطَهَّرَةً ۝  
فِيهَا الْكُتُبُ وَالْحِكْمُ ۝  
وَمَا تَقْرَأُ مِنَ الْبَيِّنَاتِ أَوَّلًا الْكِتَابِ إِلَّا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۝  
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ  
لَهُ الدِّينَ ۚ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكُمْ دِينُ الْقَبْرِ ۝

7 And those who have believed and strive in right-  
eous deeds, they are the best of creatures.

*baryyah*

8 Reward for them awaiteth with their Lord—  
as gardens ever green beneath which stream-  
lets flow, therein they shall abide for aye.

Well-pleased is Allah with them, well-pleased  
are they with Him!

That is for them who fear the Lord!

*rabbah*

\*

SURA : *HADID*

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 502

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**S**triveth all that is in the heavens and the earth  
for Allah :

He is the Sovereign and the Wise!

2 His rule extendeth o'er the heavens and the earth.  
He giveth, He taketh away life; and exerciseth  
His sway over all creation.

3 He, the First, the Last;  
He the Manifest, the Hiddenmost  
He who is of every thing Aware.

4 He made the heavens and the earth in distinct  
stages; then established over them His order.  
His knowledge covers all that goes into the earth  
and all that sprouteth from it;  
all that descends on the earth and all that ascends  
from it,  
and He is ever with you wherever ye may be.  
Over all your actions He keepeth watch.

5 His rule extendeth o'er the heavens and the earth  
and to Him all disputes are, finally, referred.

6 The day He melteth into night and from the night  
the day He maketh to emerge!  
The inmost secret of the heart He knows.

7 Believe ye all in Allah and in His Messenger.  
Expend ye freely from that which He has made  
you heirs to.  
For those who have believed among you,  
and who freely contribute, are ample gains.

8 What ails you that you put no trust in Allah  
even when the Apostle doth invite you to  
believe in your Lord and has, in fact, entered  
into covenant with you assuming your belief?

اٰمَنُوْا بِاللّٰهِ وَرُسُلِهِ وَاَقْبُوا جَمْعَكُمْ  
مُسْتَحْلِفِيْنَ فِيْهِ وَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ  
وَالَّذِيْنَ اٰمَنُوا مِنْكُمْ كَثِيْرًا  
وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ وَالرَّسُوْلِ  
يَدْعُوْكُمْ لِيُوْثِقَ بِكُمْ وَذَكَرَ اٰخِرَ  
وَيُنَاقِظُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ  
هُوَ الَّذِيْ يُنَزِّلُ عَلَى عَبْدٍ اٰيَاتٍ يَتَشَكَّكُ  
فِيْهَا يَخْتَلِفُ اِلَيْهِمْ فِي الْاَرْضِ وَمَا يَخْرُجُ  
وَمِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ  
فِيْهَا وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ وَاللّٰهُ  
بِمَا تَعْمَلُوْنَ بَصِيْرٌ  
لَّكَ مَلِكُ السَّمَوَاتِ وَالْاَرْضِ وَلِلّٰهِ  
تُسَبِّحُ الْمُلُوكُ  
يُوْلِيْهِ الْبَيْلُ فِي الْفَتْحِ وَيُوْلِيْهِ الْفَتْحُ  
فِي الْبَيْلِ وَهُوَ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ

سَبِّحْ لِلّٰهِ مَا فِي السَّمَوَاتِ وَالْاَرْضِ  
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ  
لَكَ مَلِكُ السَّمَوَاتِ وَالْاَرْضِ يَخْتَلِفُ  
وَمِنْهَا وَمَا يَخْرُجُ  
وَمِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ  
فِيْهَا وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ وَاللّٰهُ  
بِمَا تَعْمَلُوْنَ بَصِيْرٌ  
لَّكَ مَلِكُ السَّمَوَاتِ وَالْاَرْضِ وَلِلّٰهِ  
تُسَبِّحُ الْمُلُوكُ  
يُوْلِيْهِ الْبَيْلُ فِي الْفَتْحِ وَيُوْلِيْهِ الْفَتْحُ  
فِي الْبَيْلِ وَهُوَ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ

9 He it is who manifests, through His servant,  
obvious evidence (of the working of His laws)  
so that He may lead you out from darkness  
into light!  
Verily, Allah to you has been most considerate  
and kind.

10 What ails you that ye spend not in the way of  
Allah when all inheritance of heaven and  
earth is His?

Not equal with others are those who spent and  
strove before the signs of victory;  
they are high above in rank than those who  
spent and strove only later.  
But, to all hath Allah promised good reward.  
for that which each has contributed.  
Allah is aware.

2 \*\*\* 503

- 11 Who is there that will loan a goodly loan to Allah?

He will repay him two-fold, and generous wage besides.

- 12 On that day one will see the men and women who believed striving forward in the light (of faith) preceding and surrounding them: The crier crieth welcome to them:

"Today for you await gardens ever green, beneath which streamlets flow.

Abide ye here for aye—this is grace abundant."

- 13 That day the men and women who had dissembled faith will beg of those who had believed:

"Tarry ye awhile so that we too might share your light."

They will answer:

"Go ye back and seek for your own light!"

And lo, a wall, (but one) which has a door, divides them:

within is mercy and without, they face frustration.

- 14 They call out (to the ones within),

"Were not we among you?"

They answer,

"Yes, but you fooled yourselves, you hesitated and you doubted, you were beguiled by vain desires till there came on you Allah's decrees, while the Deceiver still deceived you!"

- 15 Therefore, today, no ransom is acceptable from those who disbelieved;

yours it is to singe beside the fire you've taken for a friend and piteous are your prospects!

- 16 Is not time ripe for the hearts of the Faithful to melt at Allah's revelations and respond to the truth which is revealed?

(Should they not beware) lest they become like those on whom Scriptures were bestowed and in the course of time their hearts were hardened and most of them rebelled?

- 17 Know ye that Allah brings the earth to life after it has died.

Thus doth Allah clarify His signs, so that you may understand.

- 18 Ye generous ones—be ye men or women!

Loan ye goodly loans to Allah—He will repay twofold and reward you with His grace.

- 19 Those who believe in Allah and His Messengers they are the people who are truthful.

They are the witnesses in the sight of their Lord.

For them is their reward and their light. But as to those who disbelieve and who belie Our signs, they are the companions of hell.

3 \*\*\* 504

- 20 Know ye that this transient life is perpetual play—(merely) a facade—

competition 'mong yourselves, constant pursuit after property and progeny.

'Tis like the pasture green which (transient) rain doth make fair-seeming to the husbandman!

But lo! it withers, turneth yellow and soon becometh chaff!

Anon, it doth become a whirling menace and then, by the grace of Allah, a blessed source of nourishment (to future pastures)!

What then is transient life (of man) except a purchase vain?

- 21 Race ye then towards the largesse of your Lord and His paradise the dimensions of which cover the dimensions of heaven and earth.

It has been promised to those who have believed in Allah and His Apostle!

Such is His grace—He bestoweth it on whom He wills. Allah's Grace is infinite.

- 22 There falleth no calamity upon the land or on yourselves but that it followeth the law which We already have enforced.

That is easy for Allah.

- 23 So that you need not vex yourselves o'er what you lose, or be unduly exultant o'er that which He has given you.

Allah loveth not the preening boaster.

- 24 Nor those who, being niggardly themselves, enjoin on others also to be niggardly!

But if one turns repentant—well, Allah too is Rich and Gracious.

- 25 Certainly We sent Our Envoys with Our evidence; but We also sent with them the BOOK and the BALANCE so that among men may prevail equity.

We also bestowed STEEL—

therein lies much power, and much advantage for mankind—

so that Allah may distinguish those who help Him and His Apostles with all their hearts! Allah is, indeed, the Sovereign and the Powerful.

4 \*\*\* 505

- 26 And, certainly, We sent *Nuh* and *Ibrahim* and, midst their progeny We placed Law-givers and the Law.

But only some accepted guidance; most of them were recalcitrants.

- 27 Then followed in their wake Our Messengers and We sent *'Isa* son of *Maryam* and with him the *Injil*. And in the hearts of those who followed him We poured compassion and benevolence.

But monasticism, they innovated for themselves—for We had not enjoined it on them except to seek the pleasure of Allah; but they gave not to it its due regard.

To those who did believe We gave their compensation but most of (even) these are recalcitrants.

- 28 O ye who have believed!

Fear ye Allah and trust ye His Apostle; He will bring you twofold of His blessings: He will pardon you your faults (of the past) and give to you a light to guide (your future)—for Allah is, Forgiving, Merciful.

وَمَا الْحَيَوةَ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۝

سَابِقًا إِلَىٰ مَعْوَجَةٍ مِّنْ دُونِكُمْ وَلَكُمُ رِسَالَةٌ

عَرَضُهَا الْغُرُورُ ۚ وَاللَّهُ وَرَسُولُهُ يُبْغِي

لِلدِّينِ أَمْرًا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ قُضِيَ

لِللَّهِ يَوْمَئِذٍ مِّنْ أَمْرِهِ ۚ إِنَّ اللَّهَ ذَا الْقُدْرَةِ

الْعَظِيمَةِ ۝

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِى الْأَرْضِ وَلَا

فِى الْبَحْرِ لَمَّا كُنَّا فِيهَا وَلَكِنَّا نَحْنُ مُخْلِصُونَ

لِلَّذِينَ هُمْ عَنْ ذَٰلِكَ عَلَى الْغَيْرِ ۚ إِنَّ اللَّهَ

لَهُ الْوَسْطَةَ الْعَظِيمَةَ ۝

لِكُلِّ شَيْءٍ قَدْرٌ ۚ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ۝

لَقَدْ أَرْسَلْنَا نُوحًا بِالْأُتَىٰ ۚ وَاتَّخَذَ

أَتَاكَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

وَاتَّخَذَ الْكَافِرِينَ ۚ وَكَانَ الْوَسْطَةُ

عَظِيمَةَ ۚ وَكَانَ الْوَسْطَةُ الْعَظِيمَةَ

مِّنْ دُونِ الْإِنشَاءِ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ

قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ ۚ إِنَّ اللَّهَ قَدِيرٌ



## SURA : MUJĀDILA

In the Name of Allāh the Rahīmān the Rahīm

1 \*\*\* 506

**A**llah has, indeed, heard the plaint of her who pleads with thee against her mate; and also with Allah.

And Allah heareth what ye both discuss.

For Allah is the One who Hears, the One who Sees!

2 If any among you forswear their wives by calling them their 'mothers' become they not thereby, their mothers.

—None can be one's mother except the one who bears him—

Verily, what they say is monstrous, false, and obscene.

But Allah overlooks; He doth forgive.

3 But those who (henceforth) forswear their wives and repeat the words—let them free a slave before they touch each other.

Thus are ye advised, and Allah is Aware of all ye do.

4 And he who cannot, let him fast two months consecutively before they touch each other; and he who doth not have the strength (to fast) let him feed sixty of the indigent.

This, so that, ye may demonstrate your faith in Allah and His Messenger.

These are the limits set by Allah, and for them who hide iniquity is punishment severe.

5 Verily, those who obstruct Allah and His Apostle will be humbled even as were humbled those before them—

Verily, We have sent ample proofs; and those who would evade for them is humbling punishment.

6 On the day when Allah doth assemble them all together, He will acquaint them with what they did.

Allah hath kept count although they have forgotten.

Allah over every thing is witness.

2 \*\*\* 507

7 Dost thou not realize that Allah knoweth all that is in the heavens and the earth?

No three can join in conclave when He is not the fourth;

no five when He is not the sixth:

nor more nor less than these, when He is not amidst them wheresoever they might be.

Then will He acquaint them, on the day infallible, of what they did.

Verily, of all things Allah is Aware.

8 Dost thou not perceive those who were warned against caballing?

But they repeat what they were warned against, and secretly they plot in wickedness, in rancour and in defiance against the Apostle!

And (even) when they come to thee they hail thee otherwise than Allah would have thee be hailed;

and then they snigger 'mong themselves:

"Why does not Allah punish us for what we say?"

Enough for them is hell, evil is their destination!

9 O ye who have believed!

When ye meet among yourselves eschew ye wickedness, rancour and defiance, against the Apostle. Discuss ye virtuously and guardedly.

Fear ye Allah to whom ye must return.





SURA : *HASHR*

In the name of Allah the Rahimān the Rahīm

1 \*\*\* 509

**S**triveth in the way of Allah all that is in the heavens and on earth and He is the Sovereign and the Wise.

- 2 He is the One who made the perfidious among the **Peoples of the Book** desert their habitations at the first muster!

Ye had not expected them to leave and they had thought that their strongholds would protect them from Allah.

But Allah came upon them from whence they had not counted, and cast (such) terror in their hearts that they destroyed their dwellings with their own hands and (not) by the hands of the Believers!

Marvel! O ye who can perceive!

- 3 Had not Allah (thus) decreed their exodus He would have punished them presently and for them would be suffering in the future.

- 4 That is because they broke away from **Allah and His Apostle**: and he who breaks away from Allah—to him, verily, Allah is Severe in punishment.

- 5 The palm-trees ye slashed down, and those ye left standing on their roots—was by the leave of Allah; so that He may humble the rebellious.

- 6 It is Allah who bestowed on the Apostle what was theirs—ye pressed not horse or camel in its wake. Allah giveth His Apostle lordship over whom He wills.

And Allah hath power absolute over every thing.

ذَٰلِكُمَا كَفَرْتُمَا بِاللَّهِ وَرَسُولِهِ  
يُنَادِي اللَّهُ فِئْتَانٍ مِّنَ اللَّهِ شَرِيبًا  
مَا كُنْتُمْ تَعْلَمُونَ ۚ وَكَانَ كَيْدُكُمْ  
عَلَىٰ أَعْيُنِكُمْ قَوِيًّا فَلْيَخْزَ  
الْفُصُقِيُّونَ ۝

وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُ  
أَوْ جَهَنَّمَ عَلَيْهِمْ خِيَلٌ وَلَا رِكَابٌ  
لَّكَرَنَ اللَّهُ يَسْلُطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

مَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ  
قِيلَ لِلْمُؤْمِنِينَ أَتَدْرِيونَ أَنَّ اللَّهَ  
وَالْمُسْلِمِينَ تَابِينَ السَّبِيلِ ۚ كَذَّبَ  
ذُو الْقُرْبَىٰ لِلَّذِينَ اتَّخَذُوا دِينَهُمْ  
الَّذِينَ كَفَرُوا ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
عَاقِلٌ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝  
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ  
أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ  
مَا ظَنَنْتُمْ أَن يَخْرُجُوا وَظَنُّوا أَنَّهُمْ  
قَانِعَتُهُمْ حُكُومَتُهُمْ قَسَمَ اللَّهُ إِنَّهُمْ  
مِنَ الْحَشْرِ لَوَاجِدُونَ ۚ وَكَذَٰلِكَ  
فُتِنَ بِهِمُ السُّرْعَةُ يَخْرُجُونَ يَبُوءُ لَهُمْ  
يَأْتِيهِمْ وَأَتَىٰ الْمُؤْمِنِينَ فَاتَّقِيتُمْ  
يَأْتِيهِ الْأَنْصَارُ ۝  
وَلَوْلَا أَن تَقَتَّ اللَّهُ عَلَيْهِمُ الْجَلَآءَ  
لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ ۝

- 7 What Allah hath bestowed on His Apostle from the people of the township, (therefore) belongeth only to Allah and His Apostle—(for distribution) to the near of kin, the orphans, the helpless and the homeless.

It is not wealth that needs be shared (also) by the wealthy among yourselves. Whatever the Apostle giveth take ye; whatever he denieth you, deny ye that to yourselves.

And Allah (ever) keep in mind for, verily. He is strict in punishment.

8 (A portion is due also) to the poor among the Emigrants—those who were driven out from their homes and means of subsistence, seeking Allah's grace and His protection, while serving **Allah and His Apostle**

They are the genuine (needy).

9 And as for those who had possessed their homes and faith already—they cherish those who came to them as immigrants :

they have no wish within their hearts for that which is bestowed on these.

They give them preference o'er themselves in spite of themselves being in need!

**Those who guard themselves from their own avarice, 'tis they who prosper!**

10 And those who later joined (the fold), they pray,

"Our Lord! Be Thou merciful to us and our brethren who did precede us in belief and let no rancour smear our hearts against them!

Our Lord! Thou, indeed, art Kind and Merciful."



2 \*\*\* 510

11 Dost thou not observe the hypocrites?

They tell their fellow unbelievers among the **Peoples of the Book** :

"If ye are driven out, we too shall go out with you.

No word against you shall we ever hearken to; and if ye are assaulted we shall defend you!?"

Allah beareth witness that they lie!

12 If they are driven out they will not go with them; nor, if they are assaulted will they help them.

And even if they go to help, they will turn their backs in flight and leave them helpless.

13 **Ye yourselves inspire more terror in their hearts than Allah!**

**That is because they are a people without understanding.**

14 **They will never fight you outright except from townships fortified or from behind high walls. Intense is enmity among themselves.**

**Ye look on them en masse but in their hearts they are divided.**

**That is because they are a people who do not think.**

15 They are like those who have preceded them : recently they tasted the fruits of their own actions, for them is punishment severe.

16 **Resemble they the *Shaitan* when he said to man, "Transgress!" And when he transgressed, said he,**

**"I disown thee! Fear I Allah, the Lord of all communities!"**

17 **Such will be the end of both; in distress they will be for aye.**

**Such is the retribution of all who transgress!**

3 \*\*\* 511

## 18 O ye who have believed!

Mind ye Allah!

Let every soul foresee what it sendeth forth  
for the morrow.

Mind ye Allah!

Verily, Allah is aware of all ye do!

## 19 Be ye not like those who forget Allah so that

He makes them forget themselves!

Such are those who rebel!

20 By no means similar are (the prospects of)  
the wicked and the good!

It is the good who will achieve felicity!

21 Had We bestowed this Qur'an upon a solid  
rock thou wouldst have seen it tremble and  
cleave asunder in deference to Allah!Such are the similes We coin for men so  
that perchance they may reflect!22 Such is Allah that there is no deity but He!  
Knower of the hidden and the manifest!He is the *Rahman*, the *Rahim*.

## 23 Such is Allah:

There is no deity but He!

The ultimate Authority;

The Pure and Holy;

The Bestower of Serenity;

The One to be Relied on;

Motherly Protector;

All-mighty,

Irresistible,

Supreme!

Glory be to Allah!

And yet they blaspheme!

كَمَلُ الَّذِينَ مِنْ قَبْلِهِمْ قُرَيْشًا أَكْثَرًا  
وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْسُوا اللَّهَكَمَلُ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ الْكَفْرَ  
فَلَنُكَفِّرَنَّ عَنْكَ وَلَنُكَفِّرَنَّ عَنْكَ

اللَّهُ رَبُّ الْمَالِكِينَ ﴿١٨﴾

كَفَرْنَا عَنِ اللَّهِ مَا أَكْثَرُ فِي الشَّيْطَانِ الْكَفْرَ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَيَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَنَنْظُرَنَّ  
نَفْسًا تَأْتِيكُمْ مِنْكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ  
أَلْسِنَهُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَلَا تَسْمَعُوا لِمَنْ أَصْحَابُ الْأَرْوَاحِ وَأَصْحَابُ  
الْأَفْئِدَةِ أَصْحَابُ الْحَنَاقِ هُمْ الْفَاقُونَ ﴿٢٠﴾لَوْ أَنَّا نُنَزِّلُ الْقُرْآنَ عَلَى شَجَرٍ لَكُنَّا لَنَظَرُهُ  
خَائِفًا مُتَمَرِّضًا خَائِفًا مِنْ حَشْيَةِ اللَّهِوَلَكِنَّ الْقُرْآنَ لَنُظَرُ عَمَّا يُنَظَرُ فَالْحَمْدُ لِلَّهِ  
يَعْلَمُ الْغُيُوبَ ﴿٢١﴾هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَزَّ وَجَلَّ  
وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُالْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ ﴿٢٣﴾هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ  
الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ فِي السَّمَوَاتِ

وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

24 Such is Allah!

The Creator!

The Moulder!

The Adorner!

All beauteous names are His!

Glorifieth Him all that is in heaven and on earth;

and He it is who is All-Mighty and All-Wise.

لِلْقُرْآنِ الْمُعْجِزِ مِنَ الَّذِينَ أُخْرِجُوا  
مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَنْتَحِبُونَ فَطُلُّواقَرْنَهُمْ وَيُخَوِّفُوا كَيْفَ تُرَوِّقُونَ اللَّهُ وَ  
رَسُولُهُ أَوْلَىٰ بِكُلِّ غُفْرَةٍ تَنْتَبِهُونَ ﴿٢٥﴾وَالَّذِينَ آمَنُوا فِي الدَّارِ الْآخِرَةِ لَنَسْفَقُنَّ  
عَنَّهُمْ شِقَاقَ بَلَاءٍ وَلَآ يَجِدُونَفِي صُدُورِهِمْ حِجَابًا وَهُمْ أَكْفَرُ مِنْ أَكْفَرِ  
عَلَىٰ أَكْثَرِهِمْ وَلَا يَلْمِزُكَ يَوْمَ تَصَاغِي ۚوَمَنْ يُؤَيَّسْ يَوْمَ تَنْسَفِ فَأُولَٰئِكَ هُمُ الْفَاقُونَ  
وَالَّذِينَ يَجِدُونَ فِي صُدُورِهِمْ غُفْرًا هُمُ الْغَافِقُونَ

رَبِّكَ الْغَفُورُ الْكَرِيمُ ﴿٢٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْعَلُوا فِي بُيُوتِكُمْ  
أَمْثَلًا بِمَا كَانَ رَبُّكَ يَكْرِهُهُ ﴿٢٧﴾أَكْثَرُ تَرَىٰ إِلَى اللَّهِ فَاذْكُرُوا أَنْتُمْ لِرَبِّكُمْ  
الَّذِينَ لَقُوا مِنْ أَهْلِ الْكِتَابِ لَمَّاأُخْرِجُوا مِنَ دِيَارِهِمْ فَذْكُرُوا تِلْكَ الْقُرْآنَ  
الَّذِي نَزَّلَ فِي الْبَيْتِ الْمَكِينِ ﴿٢٨﴾

وَاللَّهُ يَشْهَدُ أَنَّكُمْ لَأَكْفَرُونَ ﴿٢٩﴾

لَمَّا أُخْرِجُوا مِنْ دِيَارِهِمْ مِنْكُمْ وَلَهُمْ  
فُتُورٌ وَإِنْ يَصُدُّوا عَنْكُمْ فُلُوقُهُمْلَيُؤَيَّسْنَ إِنْ يَأْخُذْكُمْ فَذْكُرُوا تِلْكَ الْقُرْآنَ  
الَّذِي نَزَّلَ فِي الْبَيْتِ الْمَكِينِ ﴿٣٠﴾لَا يَنْفَعُكُمْ فِيهِ لَبَّاسُهُمْ فِي يَوْمٍ تَحْتَسَنُ  
أُولَٰئِكَ يَرْجَوْنَ رَجَاءَ الْبَرْبِ بِمَا هُمْفَعَسَىٰ أَنْ يَكُونَ رَجَاءُهُمْ رَجَاءَ الْبَرْبِ  
بِمَا هُمْ فَعَسَىٰ أَنْ يَكُونَ رَجَاءُهُمْ رَجَاءَ الْبَرْبِبِمَا هُمْ فَعَسَىٰ أَنْ يَكُونَ رَجَاءُهُمْ رَجَاءَ الْبَرْبِ  
بِمَا هُمْ فَعَسَىٰ أَنْ يَكُونَ رَجَاءُهُمْ رَجَاءَ الْبَرْبِ

\*

## SURA : MUMTAHINNA

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 512

**O** ye who have believed!

Take not Mine enemies and yours for friends,  
showing them regard despite their having re-  
jected the truth bestowed on you.

Your Apostle, and yourselves, they have driven  
out, merely because ye both believe in Allah  
as your Lord!

Have ye not arisen to strive along My path?  
To gain My favour?  
And yet in secret ye show friendliness to them?!

But I am All-Aware of what ye hide and what  
ye display.

Whoever acteth thus among you is surely led  
astray, from the smoothened path.

2 If they were to come upon you they would be  
your foes—lashing out their hands and ton-  
gues against you.

All that they want is that you should apostatize.

3 Of no avail will be to you your kindred or your  
sons on the day infallible.

He will judge between you; and Allah, of  
all you do, is Well-Aware.

4 Indeed, there doth exist for you an excellent  
example in *Ibrahim* and his kindred when  
they said to their people:

"Verily, we withdraw ourselves from you and  
what ye worship beside Allah; we have  
rejected you and there shall be between our-  
selves and you open and perpetual enmity  
until ye too believe in Allah as the One and  
only!"

Excepting that which *Ibrahim* said to his father:  
"I will pray for thee to be forgiven although  
I have no assurance from Allah on thy  
account."

"Our Lord!

In Thee we trust, to Thee we turn in penitence;  
Thou art our one and only Goal!

5 "Our Lord!

Make us not a pray to those who disbelieve!  
Forgive us Thou (our weaknesses), our Lord!  
For, Thou art, verily, the Sovereign and the  
Wise!"

6 Verily, therein lies for you an excellent example—  
for everyone who looks to Allah and the  
future day.

But if one turns away—Allah is Un-dependent.  
Worthy of all praise!

2 \*\*\* 513

7 It may be that Allah will (in time) establish  
friendship between yourselves and those whom  
you now hold as enemies;  
Allah (over everything) hath power; and Allah  
is Forgiving, Merciful!

8 Allah doth not forbid (friendship) with those  
who have not harassed you for your faith  
nor driven you from your hearths—to them  
be ye considerate and fair.  
Allah loveth those who would be fair.

9 Allah detereth you from befriending only those  
who harassed you for your beliefs and drove  
you from your homes or backed up your ex-  
pulsion;  
whosoever maketh friends with these doth trans-  
gress.

10 O ye who have believed!

When there come to you believing women-  
refugees, cross-question them; Allah best knows  
what they believe!

If ye are then convinced that they believe,  
extradite them not to the infidels; such  
women are not meet for them; nor are they  
suitable for such women.

But restore to the pagans what they have  
bestowed on them.

No blame will be on you if ye marry them  
after having paid their dower.







SURA : *ṢAFF*

In the Name of Allāh the Raḥmān the Raḥīm

1 \*\*\* 514

**S**triveth in the way of Allah all that is in the heavens and on earth and He is the Sovereign and the Wise.

- 2 O ye who have believed!  
Why do ye promise what ye do not perform?
- 3 Abhorrent is, indeed, to Allah that what you say you should not carry out.
- 4 Allah loveth those who, in His cause, fight in serried ranks as if they were a compact edifice.

2 \*\*\* 515

- 5 Remember, *Musa* to his people said,  
"O my people! Why do you vex and hurt when you well know that I am Allah's Apostle to you?"  
So when they (still) went wrong Allah made their hearts go wrong;  
for Allah guideth not a people who rebel.

- 6 Remember 'Isa son of *Maryam* said,  
"O *Bani Isra'il!*  
I am Allah's Apostle to you.  
Confirm I that which has preceded me in the *Taurat*; and herald I another Apostle who shall come after me—his name shall be *Ahmad!*"  
But when he came to them with clear proofs, they (merely) said,  
"This is open sorcery!"
- 7 But who can transgress more than he who would attribute a falsehood to Allah when he is called to Islam?!  
Verily, Allah guideth not a people who transgress!
- 8 Fain would they extinguish the torch (lit by) Allah by merely blowing on it!  
But Allah will perfect His beacon—no matter how averse may be those who would muffle it!

- 9 He it is who has sent His Envoy with guidance and the reckoning of pure Truth so that it may pervade all reckoning—  
no matter how averse may be those who would adulterate it.

3 \*\*\* 516

- 10 O ye who have believed!  
Shall I lead you to a deal that will relieve you of great hazards?

- 11 Trust ye in Allah and in His Apostle!  
Strive ye in the way of Allah with all that you possess and with all earnestness.  
That will be the best for you, if ye only knew.

- 12 He will pardon your sins and give you entrance into gardens fair beneath which streamlets flow and dwellings ye shall have fresher than the Gardens of *Adan*!  
That is blessedness supreme—

- 13 And something which ye will cherish even more :  
The help of Allah and an early triumph!  
Convey glad tidings to the Faithful.

- 14 O ye who have believed!  
Be ye missionaries of Allah. As 'Isa son of Maryam asked of his Disciples, "Who will be the missionaries of Allah—?"  
Disciples answered:  
"We shall be the missionaries of Allah!"

يُرِيدُ مَنْ يَفْظُرُوا أَنُورَ اللَّهِ بِأَكْوَافِهِمْ  
وَأَنَّهُ مُبَرِّئٌ كُورِهِ وَكَوْكَرُهُ الْكَوْكَرِينَ ①  
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْعَذَى وَ  
وَحْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ وَلَوْ كَرِهَ الْغَافِلُونَ ②  
يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى  
وَجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ③  
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ فَأَمَّا أَلَيْسَ الْكُفْرَ وَالْفُكْرَ  
فِي كُفْرٍ عَظِيمٍ ④ إِنَّ كُفْرَكُمْ تَنَاوَلَكُمْ  
يَوْمَئِذٍ لَكُلُّكُمْ لَوْ كُنْتُمْ وَدَّيْنًا كُفَرْتُمْ  
تَجَرَّيْتُمْ مِنْ تُخَيْبَتِ الْأَقْدَامِ وَمَسَكَنْ  
طَبَقَتْ فِي سَحَابٍ عَنِ ذِي الْفَوْرِ  
الْعَظِيمِ ⑤  
وَالْآخَرَى تُجَنَّبُهَا الْمُتَّقُونَ وَاللَّهُ وَ  
كَفَرْتُمْ قُرَيْبًا وَكَثِيرًا مُؤْمِنِينَ ⑥  
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَصْوَارَ  
اللَّهِ كَمَا كَانَتْ عَيْنِي مِنْكُمْ مُرْسِمًا  
لِلْمُؤْمِنِينَ مَنْ أَصَابَكُمْ إِلَى اللَّهِ  
كَانَ الْحَوَارِيُّونَ مِنْكُمْ أَصْوَارًا وَمَنْ  
كَانَ مِنْهُمْ مِنْ بَنِي إِسْرَءِيلَ وَكَفَرُوا  
كَأَيُّهَا فَكَأَيُّهَا الَّذِينَ آمَنُوا عَلَى  
عَذَابِهِمْ فَاصْبِرُوا طَاهِرِينَ ⑦

سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ①  
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا  
تَفْعَلُونَ ②  
كَبُرَ مَقْصِدُ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ  
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي  
سَبِيلِهِ صُلًا كَانَتْهُمْ دِيَارُ قَوْمِهِمْ  
وَأَذْكَانَ مُوسَى لِقَوْمِهِمْ لَمْ يَكُنْ دُونَهُ  
وَقَدْ تَفْعَلُونَ أَفَى رَسُولِ اللَّهِ إِلَيْكُمْ  
فَأَمَّا أَنْ تَقُولُوا اللَّهُ فُلُوهُمْ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ③  
وَأَذْكَانَ مُوسَى ابْنِ مَرْيَمَ بَنِي إِسْرَءِيلَ  
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ  
يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولِي يَأْتِي  
مِنْ بَعْدِي إِبْرَاهِيمَ أَحْمَدًا فَكَتَبْنَا لَهُ الْإِنْجِيلَ  
بِالْيَقِينِ قَالُوا هَذَا اسْمُ مَرْيَمَ  
وَمَنْ أَظْهَرُ مِنْ أَقْرَبَى عَلَى اللَّهِ  
الْكُذِبَ وَهَؤُلَاءِ يَكْفُرُونَ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْظَالِمِينَ ④

And some among the *Bani Isra'il* accepted  
(what they taught) and others rejected (their  
message).

So aided We those who had believed against  
their enemies, and lo! they rose and flourished.

\*



## SURA : JUM'AH

In the Name of Allah the Rahman the Rahim

1 \*\*\* 517

**S**triveth in the way of Allah all that is in the heavens and the earth!  
The ultimate Authority!  
The Pure and Holy!  
All-Mighty and All-Wise.

2 He it is who has raised amidst the gentiles an Apostle from among themselves:  
reciteth he to them His revelations,  
he cleanses them (of false beliefs);  
imparteth he to them the Law and Wisdom—  
before him they had been in error manifest.

3 To them and others who have not yet joined them,  
He is the Sovereign, He the Wise.

4 Such is the Grace of Allah!  
Bestows it He on whom He wills.  
He is the Great Bestower of Grace.

5 Those who were entrusted with the *Taurat* and  
failed to uphold it are like asses loaded with  
thick tomes.  
Evil is this likeness of a people who deny the  
signs of Allah.  
And Allah guideth not a people who transgress!

6 Say thou, "O, ye 'the Guided'!  
If ye are closer friends of Allah than other men,  
why then death do ye not seek if ye are sure  
(of being sent to heaven)?"

7 But never will they wish for death; because of  
what awaits them;  
and Allah is aware of all transgressors!

8 Say thou,  
"Verily, the death from which ye flee will  
surely overtake you and ye will be sent back  
to the Knower of the hidden and the manifest  
and He will let you know what you had done."

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ  
أَنَّكُمْ أَوْلَىٰ آلَ أَبِي سَلَمَةَ مِنْ دُونِ النَّاسِ  
فَتَمُوتُوا الْمَوْتِ إِن كُنْتُمْ تَصِدِّقُونَ  
وَلَا يَكْفُرُونَ أَنَّهُمَا قَدْ مَاتَ قَتِيلُهُمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ①  
قُلْ إِن الْمَوْتِ الَّذِي تَتَوَدَّونَ مِنْهُ  
قَرَارٌ لَا مَلْفُوتَ لَهُ ثُمَّ تَرْجِعُونَ إِلَىٰ عَلِيمِ  
الْغَيْبِ وَالشَّهَادَةِ يَوْمَ تَكُونُ بِمَا كُنتُمْ  
تَعْمَلُونَ ②  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا دُعِيَ لِلصَّلَاةِ  
فَمِنْ دُونِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ صَلَاتِهِ  
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ  
تَعْلَمُونَ ③  
قَالُوا أَفُجِدَّتِ الصَّلَاةُ فَاتَّخَذْتُمْ زُورًا  
فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ فَاذْكُرُوا  
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ وَقُلُوا  
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَأُولَٰئِكَ الَّذِينَ  
يَلْقَوْنَ اللَّهَ كَذِبًا ④  
وَيَوْمَ لَا يَمْنَعُ الْغَنَىٰ وَالْفَقْرُ وَالْكَوْنُ  
وَالْكَوْنُ مِنَ الْإِيمَانِ وَاللَّهُ خَبِيرٌ الرَّزِيقِينَ ⑤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْمِعُ دُعَايَ الْمُسْلِمِينَ وَمَا فِي الْأَرْضِ  
الْمَلَائِكَةُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ①  
هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رُسُلًا  
فِيهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَ  
يُعَلِّمُهُمُ الْكِتَابَ وَالْحِسَابَ وَإِنْ كَانَ كُلُّ  
شَيْءٍ قَبْلَ اللَّهِ لَئِنْ شَاءَ لَمُبْتَلًى ②  
وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُمْ  
الْعَزِيزُ الْحَكِيمُ ③  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِي مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ④  
مِثْلَ الَّذِينَ حَقَّبُوا الْفَوْرَةَ تَكُنْ  
لَهُمْ حَبْلُوهَا كَمِثْلِ الْجَمَارِ يَحْمِلُونَ  
أَسْفَارًا يَهْشَمُونَ مِثْلَ الْقَوْمِ الَّذِينَ  
كَانُوا يُنَادُونَ اللَّهَ وَاللَّهُ لَا يَسْمَعُ الْقَوْمَ  
الظَّالِمِينَ ⑤

2 \*\*\* 518

9 O ye who have believed!

When there resounds the call to prayers on the  
day of (weekly) gathering, leave ye bargaining  
and hasten ye to think aloud of Allah!  
That is the best for you if ye only knew.

10 And when this duty ends, disperse ye o'er the  
land and seek the grace of Allah;  
but think aloud of Allah often so that ye may  
ever prosper.

11 As soon as they discern a bargain or a game,  
they slide away to it and leave thee standing!

Say thou,  
"What is in store with Allah is better far  
than any game or bargain!  
And Allah is the ultimate Provider!

\*

**SURA : *MUNĀFIQŪN***

In the Name of Allāh the Raḥmān the Raḥīm

1 \*\*\* 519

**When there come before thee, these dissemblers,  
they say :**

**"Bear we witness that thou art the Apostle  
of Allah!**

**Allah knoweth thou art, indeed, His Apostle!"**

**But Allah doth bear witness : that these dissemlers are trying to deceive!**

**2 Shelter they take behind their oaths, (of allegiance)  
and, obstruct the path of Allah.  
Evil, indeed, is what they do!**

**3 Because they once believed and then rejected:  
a seal is set upon their hearts:  
no longer can they understand.**

**4 When thou beholdest them thou dost wonder  
at their (fine) appearance and when they speak  
thou dost lend thy ear to their (specious) speech.**

ذَلِكَ بِأَنَّهُمْ آمَنُوا أَنَّهُ كَفَرُوا وَأَنَّهُمْ  
عَلَىٰ ظُلُمٍ مُّكْتُمٍ ۖ فَكَذَّبُوا بِقُرْآنِهِ ۝  
وَإِذَا رَأَوْهُ تَعْجَبُوا جَسَامُوهُ  
وَلَا يَذْكُرُوا اللَّهَ الَّذِي رَفَعَهُمْ  
خُسْبًى مُّسَدَّدًا ۚ يَحْسَبُونَ أَنَّ  
صَيْحَةً عَلَيْهِمْ هُمْ يَنْصَبُونَ ۚ فَذَرْهُمْ  
كَانَ لَهُمُ اللَّهُ ۖ لَا يَلْبِثُونَ ۝

金剛經

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ  
وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ  
لَكَاذِبُونَ ﴿١﴾  
وَالَّذِينَ آمَنُوا مِنْهُمْ جُئُوا فَقَصْصْ وَأَعْنَ  
سَمِيعَ اللَّهِ الْفُصْحَاءَ مَا كَانُوا بِآيَاتِهِ  
لَا يَشْعُرُونَ ﴿٢﴾

**(But) they are like the hollow trunks (unable)  
to support an edifice!**

**They aim at turning every wind to their own ends.**

**They are the enemies; beware of them.  
Allah confound them! How they do dissimulate!**

سُبْحَانَكَ يَا قَلْبُ



# SURA : TAGHĀBUN

In the Name of Allah the Rahimān the Rahīm

1 \*\*\* 521

**S**triveth in the way of Allah all that is in the heavens and the earth!  
To Him is due all Suzerainty, and all Obeisance!  
And He, over every thing, holdeth sway.

2 He it is who did create you :  
among you some are infidels, among you are believers, and Allah doth see clearly what each performs.

3 He made the heavens and the earth precisely adjusted.  
He moulded you and well, indeed, He moulded you, and towards Him is your return!

4 He knoweth what is in the heavens and the earth;  
He knoweth what ye hide and what ye manifest;  
Allah is Aware of the very nature of your hearts.

2 \*\*\* 522

5 Have there not come to you tales of those who disbelieved before?  
Tasted they the consequences of their conduct, and for them there was chastisement severe.

6 That was because, every time there came to them Apostles with clear signs, they said,  
"Shall a mere mortal guide us?!"  
They thus disdained and turned away.  
But Allah can dispense with them.  
On none is He dependent;  
He is the One to be obeyed.

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ  
قَدْ أَفْلَحُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
فَكَفَرُوا أَفَبَشْرٍ عِدَّةٍ وَسَاءَ فَكْلُهُمْ وَأُولَئِكَ  
وَأَسْتَغْفِي اللَّهُ لَهُ وَاللَّهُ عَزِيزٌ حَكِيمٌ  
زَعَمَ الْبَاطِلُ أَنَّ كُفْرَهُمْ أَنَّهُمْ يُحْشَرُونَ  
فَمَنْ بَدَلْ وَرَبِّي كَتَمْتُمُنَّ عَنْهُمْ كِتَابِي  
بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ  
يَسِيرٌ



يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ  
هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسِهِ فَكُلُّكُمْ عَائِدٌ  
عِلَيْهِ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ  
خَالِقُ السَّمَوَاتِ وَالْأَرْضِ وَالْحَقُّ وَصَدَقَ اللَّهُ  
فَإِنْ تَسْأَلُهُمْ صُورُهُمْ وَالَّذِينَ الْمَعْبُودُونَ  
يَعْلَمُونَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُونَ  
مَا تُبَيِّنُونَ وَمَا تُكْتُمُونَ وَاللَّهُ عَلِيمٌ  
بِدَاتِ الْفُتُونِ



7 These scoffers think that they will not be called to count.  
Say thou,  
"Verily! My Lord will call you to account and then will be declared to you the worth of all you did."  
And that for Allah is not difficult.

8 Believe ye then in Allah, in His Apostle and in the light which We have bestowed on you. Verily, of all ye do Allah is aware.

9 The day He gathers all of you—the Day of gathering—that will be the day of disenchantment: those who believed in Allah and practiced virtue, their errors will be overlooked they will be admitted to gardens beneath which streamlets flow—therein they shall abide for aye.

Such is the gracious dispensation.

10 And those who confuted Our signs, they shall be, in fiery circumstance—a miserable end!

3 \*\*\* 523

11 Befalleth no calamity except by the leave of Allah.

And He who doth believe in Allah, Allah doth console his heart.

For Allah of all circumstance is well aware.

12 Render ye obedience to Allah and His Apostle! But if ye turn away, verily, it is for Our Messenger only to proclaim the manifest.

13 Allah! (The Deity!)

No deity is there but He.

And only in Allah the Faithful put their trust!

14 O ye who have believed!

Even in your wives and children you have enemies: beware of them.

But if forgive ye and forget, and pray for them to be forgiven, Allah too will pardon and be merciful (to both).

الْمُؤْمِنِينَ ۝  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ يَتَوَكَّلُ

الْمُؤْمِنُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا الَّذِينَ آمَنُوا مِنْ أَزْوَاجِهِمْ  
وَأَوْلَادِهِمْ وَأَنْفُسِهِمْ فَاحْذَرُوهُمْ ۚ  
وَأِنْ تَعَفَّوْا وَلَمْ تَعْفُوا وَتَتَوَلَّوْا فَإِنَّ اللَّهَ  
عَدُوٌّ رَجِيمٌ ۝

إِنَّهَا أَمْوَالُكُمْ وَأُولَادُكُمْ فَتَنَةٌ وَاللَّهُ  
عَزِيزٌ عَظِيمٌ ۝

فَأَقْبِرُوا فِي أَنْفُسِهِمْ وَاسْتَغْفِرُوا لَهُمْ  
وَأَنْفُسَهُمْ وَأَزْوَاجَهُمْ وَأَوْلَادَهُمْ  
وَمَنْ يُؤَيِّنْ شَيْئًا فَلِلَّهِ الْعِيسُ الْكَفِيرُ ۝

نَفْسِهِ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝  
إِنْ تَقْرَأُوا اللَّهَ كَرَاهَاتٍ يُضْعِفُهُ  
لَكُمْ وَتَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْوَدَّ وَالْحَنُونِ ۝

عَلِيمٌ غَنِيبٌ وَالشَّهَادَةُ الْعَزِيزُ الْكَرِيمُ ۝

فَأْمُرُوا بِاللَّهِ وَرَسُولِهِ وَالسُّورَةِ الَّتِي  
أُنزِلَتْ وَأَلْفُ مَا تَعْمَلُونَ غَيْرُهُ ۝

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْحِسَابِ ذَلِكَ يَوْمُ  
الْتِقَاءِ الَّذِينَ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ  
صَالِحًا لِيُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُدْخِلُ فِي  
فِيهَا أَزْوَاجًا مُطَهَّرَةً وَفِيهَا كَلُّوا  
وَالَّذِينَ كَفَرُوا وَلَمْ يُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
أَفْضَبُ النَّارِ يُخْلَدُونَ فِيهَا وَمِنْ الْمَكْرُوهِ  
مَا أَصَابَ مِنْ مُخِيبَاتٍ إِلَّا بِإِذْنِ اللَّهِ  
وَمَنْ يُؤْمِنِ بِاللَّهِ يَكْفِرْ لَهُ اللَّهُ  
بِشَيْءٍ مِمَّا كَانَتْ يَدُ اللَّهِ عَلَيْهِ ۝

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ  
تَوَلَّيْتُمْ فَأَنَا عَلَى رَسُولِي الْمُسْلِمِ ۝

15 Verily, wealth and children are a trial: but, by Allah!

He hath the power to compensate!

16 Mind ye Allah, therefore, to your full capacity.

Listen and obey; and give ye freely: that is best for you (collectively).

'Tis only those who override their individual avarice—they are the ones who prosper!

17 If ye loan to Allah a worthy loan, He will double it for you and will pardon you. Allah is both Grateful and Forgiving.

18 Knower of the unseen and the manifest, the Sovereign and the Wise.

\*

# SURA : TALĀQ

In the Name of Allah the Rahmān the Rahīm

1 \*\*\* 524

**O** thou Apostle!  
When ye divorce (your) wives (initially), divorce them for the period specified and reckon (carefully) the period.

Mind ye Allah, your Lord!

Do not yourselves turn them out from their dwellings; nor need they themselves leave—unless they be guilty of some open lewdness.

These are the limits set by Allah; and he who trespasses the limits set by Allah doth wrong himself.

One knows not: perchance Allah will bring about new circumstances.

2 And when the period specified is fulfilled, either take them back with honour or part with them with honour.

Then take two witnesses noted for their judgment 'mong yourselves; and stand ye all in the presence of Allah!

Such are the injunctions for those who do believe in Allah and the Day Infallible.

For him who mindeth Allah, Allah findeth means,

فَإِذَا بَلَغَ الْأُنثَىٰ أَجَلَہَا فَامْسُكُوہُنَّ وَمَنْ يَزْنِ  
أَوْ فَارَقُوہُنَّ يَمْسُكُوہُنَّ بِمَا وَاسَّوْا فَاذْهَبَ  
عَدْلًا مِّنْہَا وَأَقِيمُوا الشَّہَادَاتِ لِلَّہِ ذَٰلِکُمْ  
یُؤْخَذُ بِہَا مِمَّنْ كَانَ یُؤْمِنُ بِاللَّہِ وَالْیَوْمِ  
الْآخِرِ وَمَنْ یَتَّبِعِ اللہَ یَجْعَلْ لَّہُ مَخْرَجًا  
وَمَنْ رَّفَعُوا مِنْ حَیْثُ لَا یَحْسِبُ وَمَنْ  
یُؤْخَذْ عَلَی اللہِ فَرَحْمَہُ إِنَّ اللہَ غَافِلٌ  
أَمْرًا قَدْ جَعَلَ اللہُ لِكُلِّ شَیْءٍ قَدْرًا

تَاللَّہِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ  
فَطَلَقُوہُنَّ لِحْوَجَتِهِنَّ وَأَخْصُوا  
الْحُكْمَ وَاللَّہُ رَبُّکُمْ فَتَحْذَرُوہُنَّ  
مِنْ بُيُوتِهِنَّ وَلَا تَخْرُجْنَ إِلَّا أَنْ  
يَأْذِنَ بِمَا حَشَىٰ فَمِنْ بَيْنَ يَدَيْکَ  
حُدُودُ اللہِ وَمَنْ یَتَعَدَّ حُدُودَ اللہِ  
فَقَدْ ظَلَمَ نَفْسَہُ لَا تَدْرِي لَعَلَّ اللہَ  
یُخْرِجُکَ مِنْ ذَٰلِکَ أَمْرًا

3 Provideth He subsistence by means ye reckon not; he who trusteth in Allah for him He is sufficient. Verily, Allah hath apportioned to all things their values.





SURA : TAHRIM

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 527

**O** thou Apostle!  
Why hast thou forbidden for thyself that  
which Allah hath permitted thee?  
To please thy wives?  
But Allah is Forgiving, Merciful.

2 Allah hath (already) allowed you to annul  
your oaths. And Allah, who doth befriend  
you all is Knowing, Wise.

2 \*\*\* 528

3 The Apostle had confided information to one  
among his consorts; she told it to another  
and Allah made it known to him.  
When he mentioned part thereof to her, keeping  
back the rest, she asked,  
"Who hath informed you of this?"  
He said,  
"My informant is the One who knows, the One  
who keepeth watch!"

4 If ye (women) both repent in Allah's presence,  
your conscience you will be obeying; but  
if ye back up one another against him, then  
Allah is his Patron, and *Jibra'il*, and the  
best among the faithful—the angels them-  
selves will back him.

5 Perhaps his Lord—if he should divorce you—  
will give him in your stead wives who are  
more submissive, believing, restrained, peni-  
tent, dutiful at home and when on journeys—  
be they known of men or virgins.

وَجِبْرِيلَ وَصَالِحِينَ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ  
بَعْدَ ذَلِكَ كُلُّهُمْ ۖ  
عَنِ زُجُجِ انْ طَلَقَكَ اَنْ يُبَيِّنَ لَكَ  
اَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ  
ذَاتٍ بَيِّنَاتٍ عِدَّتٍ غَدِيبٍ سَبْحَتٍ تَبِيبٍ  
وَكَذَلِكَ ۖ  
يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ  
نَارًا وَمَوْءِدُهَا النَّارُ وَالْجِجَارَةُ عَلَيْهَا  
مَلَائِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ  
مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۖ  
يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ  
إِنَّكُمْ كُنتُمْ تَعْمَلُونَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِنْ أَحْبَبْتَ مَا أَحَلَّ اللَّهُ  
لَكَ فَمَنْ تَبِعْتَنِي مَرْضَاتٍ أَزْوَاجَكَ وَاللَّهُ  
عَفُورٌ رَحِيمٌ ۝  
قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ  
وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝  
وَأَلْفَاكِرَ النَّجْوَى إِلَى بَعْضِ أَزْوَاجِهِ  
حَدِيثًا قَلِيلًا نَبَّأَتْ بِهِمْ وَأَخْبَرَهُ اللَّهُ  
عَلَيْهِمْ عَوْنٌ بَعْضُهُمْ وَأَخْرَصَ خُصْمٌ بَعْضٍ  
فَلَمَّا تَبَيَّنَ لَهُمْ قَالَتْ مَنْ أَخْبَرَكَ هَذَا  
قَالَ تَبَيَّنَ لِيَ الْعَلِيمُ الْغَيْبُ ۝  
إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا  
وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مُوَلِّيهُ

6 **O ye who have believed!**  
Protect yourselves and your households from  
the fire whose fuel are common men and great;  
over which stand guardians stout and stern—  
fail they not Allah in their duties and carry  
out in earnest what they have been ordered.

7 **O ye who have defaulted!**  
Make ye today no excuse; you will be only  
recompensed for what ye did.



3 \*\*\* 529

## 8 O ye who have believed!

Turn ye to Allah in genuine penitence; perhaps your Lord will cover up your sins and admit you to gardens beneath which rivers flow. That day Allah will not humiliate His Prophet and those with him; light shall precede them and keep them company.

They will say,

"Our Lord! Perfect Thou our vision and forgive us! Thou truly holdeth sway o'er all!"

## 9 O thou Apostle!

Strive thou earnestly against concealers and dissemblers and be thou stern with them: Hell is their destination and evil is their goal.

4 \*\*\* 530

- 10 Allah citeth as example for the faithless ones: the wife of *Nuh*, the wife of *Lut*. They were both subservient to our righteous servants, but they failed them; availed they, therefore, naught of their share from Allah.

They were bidden:

"Enter ye the Fire with those who enter!"

وَمِنْ عِبَادِنَا صَالِحِينَ فَهَاتُوا لَهُمْ  
يُغْنِي بَعْضُهُمْ لِبَعْضٍ مِنَ اللَّهِ شَيْئًا وَ يُؤْتُونَ  
ادْخُلُوا الْجَنَّاتِ مَعَ الْوَاقِلِينَ ٥٠  
وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ  
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ  
بَيْتًا فِي الْجَنَّةِ وَبَرِّحْنِي مِنْ فِرْعَوْنَ  
وَعَمَلِهِ وَتَجْعَلْ لِي مِنْ أَمْوَالِهِ  
وَمَمْلُوكَةٍ بِرَبِّكَ بَعْضٌ مِمَّا كُنْتُ  
فَرِحْتُ بِهِ فَرَحًا وَأَصْلَحْتُ  
يَكْمُلُ لِي رَيْبًا وَكَانَتْ مِنَ  
الْفَاسِقِينَ ٥١

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّوَفُّوا إِلَى اللَّهِ تَوْبَةً  
تَصَوُّحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ فَمَنْ كُنِيَ مِنَ اللَّهِ الْبُغْضَ  
وَالَّذِينَ آمَنُوا مَعَهُ نُفِرُهُمْ يَتَكَلَّمُونَ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ  
رَبَّنَا آتِنَا أَثْرَانَا وَاعْمُرْ لَنَا  
عَلَىٰ كُلِّ مَسْجِدٍ قِبْلَتَكَ  
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ  
وَأَعْلَظْ عَلَيْهِمْ وَمَا أَوْفَتْهُمْ وَقْعِ الْمَوِينِ ٥٢  
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ  
نُوحَ وَامْرَأَتَ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ

- 11 And Allah citeth as example for those of faith; the consort of *Fir'aun* who beseeched:

"My Lord!

Bestow on me a place in Paradise close unto Thee and rescue me from *Fir'aun* and his deeds; rescue me from a people who transgress."

- 12 And *Maryam*, a daughter of *'Imran*, who so preserved her modesty that We imbued her with Our power: believed she in the word of her Lord and in His revelations. She was an example of modesty.

\*

# SURA : MUHAMMAD

In the name of Allah the Most Gracious the Most Merciful

1 \*\*\* 531

**T**hose who resist and would obstruct the path of Allah—

*vain are actions theirs.*

2 Those who accept and do good works, they who believe in what has been revealed to Muhammad and that it is, indeed, from his Lord—He pardoneth their sins.

*Improveth He conditions theirs.*

3 That is because those who resist are led away by falsehood, while those who would accept, are guided rightly by their Lord!

Thus doth Allah coin for men

*examples theirs.*

4 So when ye meet those who oppose truth, strike out valiantly until you have subdued them; then bind ye them securely.

Only later comes the time for largesse or for ransom—until war layeth down her arms. That is (the correct sequence)!

If Allah had so wished He could have subdued them Himself but He tests you one against another.

And those who succumb in the way of Allah, *wasted not are actions theirs.*

5 Soon will He guide them *and improve conditions theirs.*

6 He will admit them to the paradise *assigned as theirs.*

7 **O ye who have believed!**  
If ye help Allah He will help you; firmly will He set *these feet of yours*

8 But those who resist (truth, naught but) downfall is for them: *vain are actions theirs*

فَلَنْ يُجِزَ أَعْمَالُهُمْ ⑤  
سَيُجْزَوْنَ بِمَا كَانُوا بِهِ يَسْعَى ⑥  
وَيُجْزَوْنَ بِالْحَقِّ عَذَابُهُمْ ⑦  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتُحَرِّرُوا مِنَ اللَّهِ  
يَتُحَرِّرْكُمْ وَيُغْنِيَكُمْ عَنْكَ اللَّهُ ⑧  
وَالَّذِينَ كَفَرُوا أَتُكْفَرُوا بِهِمْ وَأُولَئِكَ  
أَعْمَاءُ لَهُمْ ⑨  
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا مَا أَنْزَلَ اللَّهُ  
فَأُحْطِ بِأَعْمَالِهِمْ ⑩  
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَمْ  
أَلْفَحُوا بِهِمْ ⑪ وَلَكِنْ يَكْفُرُونَ عَنْهَا  
ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ ⑫  
أَنَّهُمْ كَانُوا يَكْفُرُونَ ⑬

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا ذَٰلِكَ وَصَدُّوا عَنْ سَبِيلِ اللَّهِ  
أَعْمَاءُ لَهُمْ ⑤  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأُمْنِيًا  
يَمُتُّونَ عَلَى الْحَقِّ وَهُمْ لَا يُكْفَرُونَ ⑥  
كَفَرُوا بِهِمْ سَيُجْزَوْنَ بِمَا كَانُوا بِهِ يَسْعَى ⑦  
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا مَا أَنْزَلَ اللَّهُ الْبَاطِلُ  
وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ  
لَدُنْكَ لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ لَتَأْتِيَ الْوَعْدَ  
فَإِذَا الْوَعْدُ الَّذِي كَفَرُوا فَتُكْفَرُونَ بِالْوَعْدِ  
حَتَّىٰ إِذَا الْخُذُّهُمْ فَتُكْفَرُونَ فَتُكْفَرُونَ  
فَإِذَا الْخُذُّهُمْ فَتُكْفَرُونَ فَتُكْفَرُونَ  
الْحَرْبُ أَكْرَاهُ لَكُمْ فَتُكْفَرُونَ فَتُكْفَرُونَ  
لَتَنْتَصِرَنَّهُمْ وَلَكِنْ لَيْسَ بِيَدِهِمْ  
بَعْضُ الَّذِينَ كَفَرُوا فَتُكْفَرُونَ فَتُكْفَرُونَ

9 That is because they are averse to that which Allah has bestowed: futile has He made *all actions theirs*

10 Do they not travel o'er the land?  
Do they not observe, what was the end of those who were before them?  
Allah decreed destruction on them.  
For resisters then *there lie examples theirs.*

11 That is because Allah is, indeed, the Patron of Believers, and as for unbelievers *no patron can they claim as theirs*



3 \*\*\* 533

- 20 Those who believe have been complaining:  
"Why hast not (of late) a Sura been revealed?"

But when an unambiguous Sura is revealed  
wherein fighting is enjoined, thou wilt at  
once see those whose hearts are faint, looking  
at thee with a look resembling swoon of  
death!

*Better would it be for them*

- 21 To carry out instructions and talk reason  
once a thing has been decided.

And if they were to be loyal to Allah,  
*it would be best for them.*

- 22 What is to be expected of you if you turn back?  
Will ye spread disorder in the land and break  
away

*from brethren yours?*

- 23 They are the ones whom Allah has accursed,  
depriving them of hearing

*and vision theirs.*

- 24 Why do they not deliberate on the Qur'an?  
Or are their hearts

*locked up by them?*

- 25 Verily those who revert after being obviously  
converted, the devil has seduced them—  
*while He forbearth with them.*

- 26 That is because they said to those averse to  
what has been bestowed by Allah:

"We shall carry out a part of what you say."  
*But Allah knoweth secrets theirs.*

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن  
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ  
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۖ  
ذَٰلِكَ بِأَنَّهُمْ كَانُوا الَّذِينَ كَفَرُوا أَكْثَرُ  
اللَّهِ سُبُوحٌ يُعَذِّبُ فِي بَعْضِ الْأُمُورِ وَاللَّهُ  
يَعْلَمُ أَسْرَارَهُمْ ۖ  
فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يُضَيَّرُونَ  
وَيُجَوِّهَهُمْ وَأَدْبَارَهُمْ ۖ  
ذَٰلِكَ بِأَنَّهُمْ أَقْبَضُوا مَا آسَخَطَ اللَّهُ وَ  
كَرِهُوا رِضْوَانَهُ فَاسْتَبَطَّ أَعْيُنَهُمْ ۖ  
أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَمٌ  
أَن لَّنْ يَخْرِجَهُ اللَّهُ صَغَا لَهُمْ ۖ

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ  
فَإِذَا أَنْزَلَتْ سُورَةٌ مِّنْ عَشْرَةِ  
الْآيَاتِ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَمٌ  
يَّنْظُرُونَ إِلَيْكَ تَوَكَّرَ الْغَضَبُ عَلَيْهِمْ  
الْمَوْتُ قَدْ أَقْبَلَ لَهُمْ ۖ  
طَاعَهُ وَكَلَّمَ عَصَاكَ وَأَعَزَّمَ الْأَمْرَ  
فَلَوْ صَدَّقُوا اللَّهَ لَكَانَ حَيْثُ لَهُمْ ۖ  
فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَن تُفْسِدُوا  
فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ  
أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ  
وَأَعَمَّىٰ أَبْصَارَهُمْ ۖ  
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَنِ قُلُوبٍ  
أَفْأَلَّهُمْ ۖ

- 27 How will they fare when angels waft their souls  
at death, smiting their faces

*and backsides theirs?*

- 28 That is because they have pursued that which  
angers Allah, and eschewed what pleases Him.  
Futile has He, therefore, made

*all actions theirs.*

4 \*\*\* 534

- 29 Do they who harbour ill-will in their hearts,  
think that Allah will not bring to light  
*rancour theirs?*

- 30 Were We so inclined We could have shown them up so that thou wouldst recognize them by their very faces; but, surely, thou canst make them out by their tone and speech.

Verily! Allah doth perceive

*all actions yours.*

- 31 We shall test you until we can pick out the strivers and the persevering amongst you. We shall put to test

*reputations yours.*

- 32 Those who resist and would obstruct the path of Allah, those who would oppose the Messenger, even after having been obviously guided, by no means do they injure Allah: He merely maketh futile

*all actions theirs.*

- 33 O ye who have believed!

Obey ye Allah, and His Messenger obey: make not vain

*all actions yours.*

- 34 Verily those who resist and would obstruct the path of Allah and die without believing, Allah will not forgive them.

- 35 Be ye not fainthearted and call for peace—'tis ye who are on top, and Allah is with you: He will not withhold guerdons

*for actions yours!*

- 36 Verily, the transient present is naught but play and pastime: if ye believe and fear (the Lord) He will grant you recompense; He will not deprive you

*of what is yours.*

اللَّهُ لَهُمْ ۝  
فَكَرِهْتُمَا وَتَدْعُو إِلَى السَّلَاسِ وَأَنْتُمْ  
الْأَعْمَلُونَ بِمَا اللَّهُ مَعَكُمْ ۝ وَنَزَّلْنَا بِكُمْ  
إِلَهُنَا الْحَيَّةُ الدُّنْيَا لَعَلَّكُمْ تَهْتَكُونَ ۝ وَإِنْ  
تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا  
يَسْئَلُكُمْ أَمْوَالَكُمْ ۝  
إِنْ يَسْئَلْكُمْ فَمَا لَكُمْ فَجَعَلْكُمْ كَجَعْلِهِ  
يُخَوِّبُهُمْ ۝  
هَآؤُنْهُمْ هَآؤُنْهُمْ تَدْعُونَ لِإِنْفِذُوا فِي  
سَبِيلِ اللَّهِ قَوْمٌ كُفِرُوا مِنْ يَنْفِذُوا وَمَنْ  
يَنْفِذُوا قَوْمًا يَنْفِذُوا عَنْ نَفْسِهِ وَاللَّهُ  
الْقَوِيُّ الْغَفُورُ ۝ وَإِنْ تَوَلَّوْا يَسْتَبِشْ  
قَوْمًا تَعْبُدُونَ لِمَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا

وَلَوْ نَشَاءُ لَرَبِّدْنَاهُمْ وَلَعَرَفْتُمْ بِهِمْ  
وَلَعَرَفْتُمْ بِهِمْ فِي لَحْنِ الْقَوْلِ ۝ وَاللَّهُ  
يَعْلَمُ أَعْمَالَكُمْ ۝  
وَلَعَلَّكُمْ تَعْلَمُونَ أَنَّ اللَّهَ مَعَكُمْ  
وَلَعَلَّكُمْ تَعْلَمُونَ أَنَّ اللَّهَ مَعَكُمْ ۝  
إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
الْحَقِّ وَتَوَلَّوْا الْبُغْيَ وَتَوَلَّوْا الْبُغْيَ  
لَهُمْ الْعَذَابُ ۝ لَنْ يَغْفِرَ اللَّهُ سَيِّئَهُمْ  
سَيِّئُهُمْ أَعْمَالُهُمْ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ وَلَا تَجِدُوا أَعْمَالَكُمْ ۝  
إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
الْحَقِّ وَتَوَلَّوْا الْبُغْيَ وَتَوَلَّوْا الْبُغْيَ

- 37 If He were to ask for all, and were He to persist, while ye continued to withhold, He would clearly expose.

*rancour yours.*

- 38 Lo! Here are ye invited to expend in the way of Allah and (yet) there are among you those who stint!

Whoever stinteth, verily, he stinteth for himself!

Allah is above all needs, 'tis you who are the needy.

If ye hold back, He will replace you with another people who will not be

*likenesses yours.*

\*

## SURA : FATHAH

In the Name of Allah the Most Gracious the Most Merciful

1 \*\*\* 535

**L**o! We have made thee victor in a glaring victory

2 So that Allah may allow thee (to make up) for thy lapses in the past and those that still may follow—  
and brim thee with His blessings and lead thee on the path secure—

3 So that He may buttress thee with a buttress that endures.

4 It is He who imbued with serenity the hearts of the Believers so that confidence may pile on confidence!  
Allah's are all forces in the heavens and the earth.  
Such is Allah, the Knower and the Wise.

5 So that He may provide for the men and women of the faith (peace and security as in) gardens beneath which rivers flow—  
to dwell therein for aye and be relieved of many ills.  
That, in the sight of Allah, is the greatest blessing.

6 He will emburden the men and women among dissemblers and men and women among heretics—  
they who attribute to Allah evil attributes—  
evil will encircle them;  
Allah's wrath will be on them; hell itself awaiteth them: evil is their destination.

7 And Allah's are all forces in the heavens and the earth.  
Such is Allah, the Sovereign and the Wise.

8 We have, indeed, sent thee  
as a witness  
as a herald,  
as a warner

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَخَّرْنَاكَ اللَّهُمَّا فَخَّرْنَاكَ مِنْ دُونِكَ  
وَمَا تَخْرُوجُ رِيَّةُ بَعِيَّتِهِ عَلَيْكَ وَ  
يُحْدِثُكَ وَكَرَامًا مُسْتَوِيًّا  
وَيُخَصِّصُكَ اللَّهُ تَعَالَى عَزَّ وَجَلَّ  
هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ  
الْمُؤْمِنِينَ لِيُذَكِّرُوا أَنَّهُمْ لَكُمْ قُرْبَانٌ  
وَلِيُخَوِّدُوا السُّعُودَ وَالْأَرْضَ وَكَانَ  
اللَّهُ عَلِيمًا حَكِيمًا  
لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُدْخِلُونَ فِيهَا  
وَمَنْ كَرِهَ اللَّهُ مُبْدِيَةً سَاءَ مَا يَحْكُمُ اللَّهُ  
عَلَيْهِمْ وَكَانَ ذَلِكَ  
عِنْدَ اللَّهِ عَظِيمًا  
وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ  
الْمُشْرِكِينَ وَالْمُشْرِكَاتُ الظَّالِمِينَ بِاللَّهِ  
ظَنُّوا السَّوَادَ عَلَيْهِمْ إِسْرَءُ السَّوَادِ وَ  
غَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ

نَجْمًا وَسَدَّتْ مَجْلِبًا  
وَلِيُخَوِّدُوا السُّعُودَ وَالْأَرْضَ وَكَانَ  
اللَّهُ عَزَّ وَجَلَّ حَكِيمًا  
إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا  
وَنَذِيرًا  
لِيُذَكِّرُوا بِاللَّهِ وَرَسُولِهِمْ وَلَعَلَّ رُودَهُ  
لَوْ رُودَهُ وَسُيُوءَهُ بَلَدًا وَأَوِيلًا  
إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ  
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ  
وَأُكْمًا يَنْكُثْ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا  
عَاهَدَ عَلَيْهِ اللَّهُ فَيُؤْخِرْ أَجْرًا عَظِيمًا  
سَيُؤْتِيكَ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ  
شُهُودًا أَمْوَالُهُمْ وَأَهْلُؤَانَا فَاسْتَعِذْ لَنَا  
بِقَوْلِ اللَّهِ بِالْأَيْمَنِمْ تَالِيَسَ فِي قُلُوبِهِمْ  
قُلْ مَنِ كَذَّبَ لَكَ كُفْرًا مِنَ اللَّهِ  
شَهِيدًا أَرَأَيْتُمْ كَذِبًا أَوْ أَرَأَيْتُمْ  
نَعْمًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرًا

9 So that ye all may put your faith in Allah and His Apostle.  
Support him, honour him and strive for him day in day out.

10 Verily, those who swear allegiance to thyself, they swear allegiance to Allah!  
Allah puts His hand upon their hands!  
Therefore, he who acts against the Lord doth act against himself.  
And he who remains loyal to his covenant with Allah, soon will Allah grant to him a goodly compensation.

2 \*\*\* 536

11 Lo, there appeal to thee the laggards among the wandering Arabs:  
"We were delayed by our households and our flocks; so pray excuse us!"  
They merely wag their tongues, they speak not from their hearts.



Say thou,

"What power hath any one over you in anything: if He should harm you or if He should reward you?

It is only Allah who is aware of what ye do!

- 12 "Covertly ye had believed that the Apostle as well as the Believers will ne'er again return to their own kindred!

That thought had given your hearts delight!

What evil thoughts you thought!

Ye are, indeed, a people lost!"

- 13 He who's bent on not believing in Allah and His Apostle—We have, indeed, preferred for such infidels a fiery chastisement.

- 14 Allah's is the governance o'er the heavens and the earth:

He giveth pardon for what He wills, He punisheth whom He wills:

Such is Allah, the Forgiver and the Merciful.

- 15 Those who had lagged behind will say:  
"When ye leave here to capture spoils of war, permit us too to follow you."

Desire they to alter Allah's injunctions.

Say thou:

"That ye should not follow, Allah has already said!"

They will say:

"Ye are only jealous of us!"

'Tis only that they understand but little.

- 16 Say thou to the laggards among the desert Arabs:

"Soon shall ye be called upon to fight against a mighty people unless they (readily) submit.

And if ye then obey, Allah will reward you in abundance;

but if ye lag behind as ye lagged behind before, He will punish you severely.

- 17 "Barring those who're blind, barring those who're lame barring those who're ill—only those who follow Allah and His Messenger, will He admit to gardens beneath which rivers flow; and whosoever turneth back, He will punish him with grievous chastisement."

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُجْزِلْهُ جُزْءًا

يَجْزِي مِنَ تَحْتِ الْأَشْجَارِ وَمَنْ يُؤْتِرْ يَجْزِ بِهٖ عَذَابًا أَلِيمًا ۝

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي

قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝

وَمَعَازِيرَ بِمَا كَانُوا يَسْعَوْْنَ وَكَانَ

اللَّهُ عَزِيزًا حَكِيمًا ۝

وَعَدَ اللَّهُ مَعَازِيرَ كَثِيرَةً فَاخَذَ مِنْهَا

فَعَجَلَ لَكُمْ مِنْهَا وَلَكُمْ فِيهَا يَوْمَ الْفَتْحِ

عَذَابٌ وَكَانَ آيَةً لِلْمُؤْمِنِينَ وَ

يَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا ۝

وَالْآخَرَى لَكُمْ تَقْوَىٰ وَآذَانًا حَكِيمًا ۝

اللَّهُ بِمَا كَانُوا يَسْعَوْْنَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝

وَلَوْ كَانُوا يَلْقَوْنَ الْكَافِرِينَ لَذَلَّلْنَاهُم وَلَوْ كَانُوا يَلْقَوْنَ الْكَافِرِينَ لَذَلَّلْنَاهُم وَلَوْ كَانُوا يَلْقَوْنَ الْكَافِرِينَ لَذَلَّلْنَاهُم ۝

بَلْ ظَنَنْتُمْ أَنْ يَخْلُبَ الرُّسُلُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَآخَرِينَ

ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا تَوَهُّٰ

وَكُنْتُمْ تَكُونُونَ ۝

وَمَنْ لَّهُمْ مِنْ بَالِهِمْ وَرَسُولِهِمْ قُلْنَا

أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ۝

وَلَهُمْ مَلَائِكَةُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ

لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ

اللَّهُ عَزِيزًا رَحِيمًا ۝

سَيَقُولُ الْمُشْكِكُونَ إِذَا ظَلَمْنَا لَكَ إِلَىٰ

مَعَاذِرَ إِنَّا كُنَّا دُورًا فَتَعَذَّلْنَا بِكُمْ

يَوْمَئِذٍ أَنْ يَبْقَىٰ لَكُمْ كَلِمَةُ اللَّهِ

قُلْ لَنْ تَعْبَهُوا كَلِمَتِي قَالَ اللَّهُ بَيْنَ

قَبْلِ قَسَمَتِي لَوْلَا يَلْ تَحْسَدُ وَنَنَا

بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ۝

قُلْ لِلَّهِ الشُّكُوفُ مِنَ الْقُرْآنِ سَعِيرًا

إِلَىٰ قَوْمٍ أُولِيٰ بَابٍ شَدِيدٍ لِّقَاتِلِهِمْ

أَوْ مُسْلِمِينَ قُلْ لَنْ يَخْلُبُوا قَوْمَ اللَّهِ

أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوْفِقُكُمْ

قُلْ لَّيْسَ بِي شَيْءٌ وَلَا عَذَابًا أَلِيمًا ۝

3 \*\*\* 537

- 18 Allah had, indeed, been pleased with those Believers when they swore allegiance to thee beneath the tree:

He was aware of what lay in their hearts,

He showered on them serenity, and did reward them with a speedy victory.

- 19 Abundant spoils of war they will acquire! Such is Allah, the Sovereign and the Wise.

- 20 Allah promiseth:  
abundant spoils of war will ye acquire, and soon will ye have them.

He held back peoples' hands from you, so that it may be a sign unto Believers, and He may guide you to a path secure.

- 21 And further, that which ye have not the power to get, Allah will encompass it!  
Even so Allah, over every thing holdeth sway.

- 22 And if, eventually, the heathens put up fight, assuredly they will turn their backs and then will find no friend to help.



SURA : *HUJARĀT*

In the Name of Allah the Most Gracious the Most Merciful

1\*\*\*\* 539

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**O** ye who have believed!  
Intrude not brazenly in the presence of Allah  
or His Apostle!  
Fear ye Allah! Allah is the One who hears,  
the One who knows.

**2** O ye who have believed!  
Raise not voices yours above the Prophet's voice;  
nor wrangle with him as ye wrangle 'mong  
yourselves.  
Lest ye annul your virtues unwarily.

**3** Verily, those who subdue their voices in addressing  
Allah's Messenger they are the ones whose  
hearts Allah hath testified for their restraint.  
For them is forgiveness and high reward.

**4** Those who call thee out from thy premises are  
mostly rustics.

**5** If they had only waited until thou hadst gone  
to them that would be fitting for them.  
But Allah is Forgiving, Merciful.

**6** O ye who have believed!  
If a gossip comes to you with a rumour vague,  
make ye certain of it lest ye emburden people  
unwittingly and wake to find yourselves ashamed  
of what you did.

**7** Remember ye that in your midst is the Messenger  
of Allah;  
if he were to give in to you in most matters,  
ye would come to grief.  
But Allah has made you cherish discipline  
and has adorned your hearts with it;  
He has made distasteful to you,  
deceit,  
intrigue,  
obstreperousness.  
Those who strive for righteousness—

يَا أَيُّهَا الَّذِينَ آمَنُوا أَقْبِلُوا قُورْءَانًا  
فَتَصْبِرُوا عَلَى مَا قَالَهُمْ نَبِيُّكُمْ  
وَأَعْلَمُوا أَنَّ فِي كُتُبِ رَسُولِ اللَّهِ لَظِيْفَةً  
فِي الْكَيْفِيَّةِ مِنَ الْأَمْرِ لَعَلَّكُمْ تَتَّقُونَ اللَّهَ  
حَبِيبَ إِلَيْكُمْ الْإِيمَانَ وَرَزَقَتْهُ فِي قُلُوبِكُمْ  
وَكَلَّمَ إِلَيْكُمْ الْكَلَامَ وَالْعُسُوقَ وَالْهَيْبَانَ  
أُولَئِكَ هُمُ الرَّاغِبُونَ ①  
فَضَّلَ مِنَ اللَّهِ وَرِغْمَهُ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ②  
وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا  
فَأَصْلِحْ بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى  
الْآخَرِ فَقَاُولِ الَّذِينَ نَفَعْتَنِي سَخَى كَيْفَى  
إِلَى أَمْرِ اللَّهِ فَإِنْ فَاتَتْ فَأَصْلِحْ بَيْنَهُمَا  
بِالْعَدْلِ وَأَقْبِطُوا أَمْرَانَ اللَّهِ يَجِبُ  
الْمُقِيطِينَ ③  
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ  
أَخَوَيْكُمْ وَأَقْبِلُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ④

يَا أَيُّهَا الَّذِينَ آمَنُوا أَمَّا الْفِتْنَةُ فَوَأَبِيتُ  
بِذِي اللَّهِ وَرَسُولِهِ وَالْقَوْلُ اللَّهُ إِنَّ اللَّهَ  
سَعِيدٌ عَلِيمٌ ①  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْجِعُوا أَمْوَالَكُمْ  
قُورْءَانًا حَتَّى تَكُونَ رِغْمَهُ وَاللَّهُ يَقُولُ  
لِكُلِّكُمْ بَعْضُكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ  
وَأَنْتُمْ لَا تَعْلَمُونَ ②  
إِنَّ الَّذِينَ يَضْطَرُّونَ أَمْوَالَهُمْ عِنْدَ  
رَسُولِ اللَّهِ وَأُولَئِكَ الَّذِينَ آمَنُوا اللَّهَ  
فَلَوْ بِهِمْ لَبُغْتُمُ اللَّهُمَّ وَخُفِرُوا وَاجْرُ  
عَظِيمٌ ③  
إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ قُلُوبِهِمُ الْمُبْتَدِ  
أَكُنْ تَرَاهُمْ لَا يَتَقُولُونَ ④  
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ  
لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ⑤  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ

**8** For them is Allah's bounty and His grace.  
For Allah is the Knower and the Wise.

**9** If two parties 'mong Believers fight each other  
make ye peace between them;  
and if among them one exceedeth bounds against  
the other, fight ye all against the one who  
exceedeth until it returns to Allah's ways.  
And when it hath returned make ye peace between  
them with justice and concern for Allah loveth  
those who show concern.

**10** Believers, verily, are a brotherhood;  
maintain ye peace among your brothers;  
fear ye Allah so that ye may be recipients  
of Mercy.



## SURA : NŪR

In the name of Allāh the Rahmān the Rahīm

1 \*\*\* 541

**A** dispensation We reveal and We ordain:  
therein are clear injunctions which ye may  
promulgate:

2 The adulteress and the adulterer:

Lash each one of them with a hundred lashes  
and let not pity for them swerve you from  
the reckoning of Allāh, if ye would be true  
to Allāh and the future: and let their punish-  
ment be seen by a party of the Faithful.

3 An adulterer let none marry except an adulteress  
or a heatheness;  
and an adulteress let none marry except  
an adulterer or a heathen.  
Forbidden are they (both) to Believers.

2 \*\*\* 542

4 And those who slander against housewives and  
fail to bring four witnesses:  
Lash them eighty lashes; and, take them not  
as witnesses ever after.  
They are perjurers.

5 Excepting those who recant later and mend  
their ways:  
for, verily, Allāh is Forgiving, Merciful.

6 And those who bring such charges against  
their wives and who produce no evidence  
except their own:  
let such witnesses swear by Allāh four times  
that they are truthful.

7 And on the fifth occasion let them say: "May  
Allāh's wrath befall us if we be liars."

8 But punishment averts from her if she swears by  
Allāh four times saying that he is a liar,

9 And on the fifth occasion, that Allāh's wrath  
may fall on her if he is truthful.

541-542

10 Doth not Allāh bestow His Grace and Mercy  
on you in being All-Forgiving Ever-Under-  
standing?!

3 \*\*\* 543

11 Those who gave rise to the calumny are a group  
among yourselves.

Think ye not that it will harm you; nay,  
it will do you good.

For every one among them is decreed what  
he has earned.

For him amongst them who has been respon-  
sible for the bulk of it, awaiteth chastise-  
ment severe.

12 When you heard it, why did the Faithful—men  
and women—  
not think well of their own people and say:  
"This is obvious calumny?"

13 Why did they not produce four witnesses  
for it?  
And when they bring no evidence they are,  
in the sight of Allāh, liars!

14 Were it not for the grace and mercy of Allāh  
on you in the present and the future that  
which has been aired would have clung to  
you—  
and therein lies much evil.

15 You spread it with loose talk  
you spoke of it in whispers—  
that of which you had no knowledge!  
You took it all for fun!  
But in the sight of Allāh it was a serious thing.

16 And when ye heard it, why did ye not say:  
"It behoves us not that we should say such  
things;  
Glory be to Thee! This is utter calumny!"

17 Allāh enjoins you never to repeat the like of it  
if ye would be Believers.

542-543





26 Vile women for vile men. vile men for vile women.

But good women for good men and good men for good women:

such as these are above slander—for them is Allah's sympathy and gracious sustenance.

5 \*\*\* 545

27 O ye who have believed!

Intrude not into houses other than your own until ye have taken permission and have offered greeting to the inmates.

That is essential for you if you would ponder.

28 And if ye find not in them the one (you seek) enter not unless ye are asked;

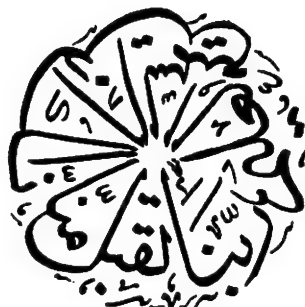
and if ye're asked to go back, go ye back, that is best for you.

Allah, of what ye do is all-Aware.

29 There is no harm if you enter houses not used for living and wherein lies your need. Allah knoweth, what ye show and what you would conceal.

30 Enjoin ye on Believing men that they should lower their eyes and display not their manhood. That would be the purest for them. Allah is aware of how they act.

31 Enjoin ye on Believing women that they (too) lower their eyes and display not their womanhood;  
that they show not of their charms (in public) except what needs be seen;  
that they draw their scarves upon their bosoms;  
that they may not be free and unreserved except before  
their husbands,  
their fathers  
their husbands' fathers;  
their sons  
their husbands' sons;  
their brothers or  
their brothers' sons;  
their sisters sons;  
their women  
or the ones owned by them,  
or retainers that are past desire,  
or children who are not aware of womanhood.



(Enjoin on them that they) frisk not on their feet to jingle hidden anklets!

In every way, turn ye to Allah, O ye who have believed, so that you may ever prosper.

32 And get the single ones among you married, as also those who're virtuous 'mong your slaves and slave-girls.

If they are poor Allah will enrich them through His grace.

For Allah's resources are vast and He doth understand.

33 And those who do not have the wherewithal to marry, let them remain chaste until Allah hath enriched them with His bounty.

If some among your slaves seek manumission write it out for them if you find them capable. Even bestow on them a portion of the means which Allah has bestowed on you.

Induce ye not your slave girls to prostitution—if they are prone to chastity—so that you may be enriched for a while!

But if some one has induced them, to them who have been so induced—verily, Allah is Forgiving, Merciful.

34 Thus do We reveal to you clear instructions similar to those which We revealed to those before you—and as advice to those who would beware (of evil).



6 \*\*\* 546

**35 Allah's light commandeth the heavens and the earth!**

His light may be likened to the niche which  
doth enshrine a torch—

a torch enclosed in crystal glass—  
the crystal glass effulgent as a brilliant star.

**Stands it lighted like the hallowed olive plant,  
having east nor west; its oil itself is luminant  
although no flame has kindled it!**

**Light here! Light there!**

**Allah guideth with His light (everywhere and) whom He wills.**

Thus doth Allah strike analogies for men;  
and Allah everything doth understand.

36 (Such light is also found) in premises which Allah has permitted to be honoured and wherein His name is oft repeated— wherein He is glorified at noon and eventide

**37 By men whom neither gain nor bargain can  
distract from their meditation on Allah, nor  
from their duties, nor their obligations.  
Dread they the day on which men's hearts  
and eyes shall be upturned.**

**38 So Allah will reward them for what they did  
and add for them His grace.  
Allah enriches whom He wills beyond all  
reckoning!**

[illegible]

اللَّهُ تَوَكَّلْ عَلَى الْحَبْلِ وَالطَّرِيقِ مَنْ مَعَكَ تَوَكَّلْ عَلَى اللَّهِ  
كَيْتَافِي لِمَصَامِ الْوَصَارِ فِي  
مُجَابَةِ الْأَجَابَةِ كَانَهَا الْوَكْبَ دَوِي  
وَقَدْ مِنْ تَجَرُّوْكَ فَمَلِكُكَ زَيْنَةُ لَمَنْ  
وَالْحَبْلُ لَكَ كَانَهُ الْوَكْبَ دَوِي  
مَنْسَهُ نَالَهُ وَكَلَّ اللَّهُ تَوَكَّلْ عَلَى اللَّهِ  
لَمْ يَزَلْ مَنْ يَشَاءُ وَكَلَّ اللَّهُ تَوَكَّلْ عَلَى اللَّهِ  
لَكَاسِ وَاللَّهُ يَشَاءُ عَلَيْهِ

فِي يَوْمٍ أَذْنُ اللَّهِ أَنْ تَرْفَعُوا يَدَكُمْ  
فِيهَا اسْمُهُ يَسِيرُ لَهُ فِيهَا بِالْغَدُوِّ وَ  
الْأَصَالِ  
رَجَالَ تَكْلِفُهُمْ عِجَارَةً وَلَا بَيْعُ  
عَنْ دِرِّ اللَّهِ وَقَامَ الصَّلَاةُ وَالنَّجَاءُ  
الزَّلَوِيَّ بِحَقِّ أَذْنُ يَوْمًا تَقَلَّبَ فِيهِ  
الْقُلُوبُ وَالْأَصَالِ

يُغِيْرُهُمُ اللّٰهُ اَحْسَنَ مَاعَمِلُوْا وَاُوْتِرُوْهُمْ  
مِنْ فَضْلِهِ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاءُ  
بِغَيْرِ حِسَابٍ ﴿٢٨﴾

وَالَّذِينَ لَمْ يَأْمُرُوا بِالْعَدْلِ وَالْإِتْقَانِ إِذَا جَاءَهُمْ  
لَمْ يَحْضُرُوا شَيْئًا وَمِنْهُم مَّنْ عِنْدَ اللَّهِ أَفْوَهِ  
جَسَابَةٌ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٨﴾

الْحَيِثُ لِلْحَيَيْنِ وَالْحَيِثُ  
لِلْحَيِثِ وَالطَّيِّبُ لِلطَّيِّبِ  
وَالطَّيِّبُونَ لِلطَّيِّبِ أُولَئِكَ مُبَرَّءُونَ  
مِمَّا يَفْعُلُونَ لَهُمْ خِفَافَةٌ وَرِيقٌ  
كَرِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا  
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَلَسْتُمْ بِ  
عَلَىٰ أَهْلِهَا بِأَذْنٍ وَلَا تَذْكُرُونَ ﴿٢٤﴾

فَإِنْ لَمْ يَجِدُوا فِيهَا أَحَدًا فَلْيَتَلَوُهَا  
حَتَّىٰ يَخُودُوا ۖ وَإِنْ لَمْ تَجِدُوا  
فَارْجِعُوا هَٰؤُلَاءِ ۖ لَكُمْ وَاللَّهُ يَتَعَلَّمُونَ  
عَلَيْهِمْ ۝

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتَكُمْ  
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ  
أَسْرَرَكُمْ وَأَنْتُمْ تَكْتُمُونَ ﴿٢٤﴾

قُلِ الْمُؤْمِنِينَ يَفْعَلُونَ مِنْ آبْصَارِهِمْ  
وَيَحْفَظُوا أَرْوَاحَهُمْ ذَلِكَ أَزْكَى لَهُمْ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَصْنَعُونَ ﴿٥٠﴾

وَقُلْ لِلْمُؤْمِنِينَ يَغُضُّونَ مِنْ  
أَبْصَارِهِمْ وَيَحْفَظُونَ فُرُوجَهُمْ وَلَا  
يُذْنِبُونَ زِينَتَهُمْ إِلَّا مَا ظَهَرَ مِنْهَا

وَلِيُؤْمِنُوا بِمَا عَصَوْهُمْ عَلَىٰ جُنُودِهِمْ  
وَلِيُؤْمِنُوا بِمَا عَصَوْهُمْ عَلَىٰ جُنُودِهِمْ  
وَلِيُؤْمِنُوا بِمَا عَصَوْهُمْ عَلَىٰ جُنُودِهِمْ

أَوْ أَبْنَاءُ بُعُولَتِهِمْ أَوْ إِخْوَانِهِمْ أَوْ مَنِي  
إِخْوَانِهِمْ أَوْ مَنِي أَخَوَاتِهِمْ أَوْ نِسَائِهِمْ  
أَوْ آبَائِهِمْ أَوْ أَبْنَاءُ آبَائِهِمْ أَوْ

أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ  
الَّذِينَ لَمْ يَنْظُرُوا عَلَى عَوْرَاتِ النِّسَاءِ  
لَا يَضَعُونَهُنَّ عَلَى أَعْيُنِهِمْ إِذْ يَسْتَشْفُونَ

آيَةُ الْمُؤْمِنِينَ وَلَوْ كُنَّا إِلَى اللَّهِ جَمِيعًا  
وَالْكُفْرِ الْإِسْكَامِي مِنْكُمْ وَالصَّالِحِينَ مِنْ

**39 Those who have no faith, their deeds are like  
a mirage in the desert which the thirsty take  
for water—**

**until he comes up to it and finds it to be nothing; instead, he finds himself in the presence of Allah and renders his account.**

**And Allah is, indeed, swift in reckoning.**



40 Or, as if he is in the gloom of darkness deep,  
afloat upon the sea—battered, baffled by waves  
that follow waves; while high above there press  
black clouds.

Darkness intensified by darkness—his own  
upraised hand he cannot see!

Those whom Allah showeth not His light  
for them there is no light!

7 \*\*\* 547

41 Dost thou not observe that it is Allah for whom  
striveth all that is in heaven and earth?

The birds that fly in serried ranks each one  
knows its duty and its function.

And, verily, Allah is aware of what they do.

42 And Allah's sovereignty prevails in heaven and  
earth and unto Him is ultimate return.

43 Dost thou not observe how Allah broadcasts  
clouds then gathers them, and heaps them  
into masses?

Lo! Thou seest drops of rain emerging from  
their midst.

And from those mount-like masses He sendeth  
hailstones pelting whom He wills and saving  
from them whom He wills.

The flashes of His lightning well nigh blind  
the eyes.

44 Allah doth revolve the nights and days— therein,  
indeed, are marvels for those who can perceive!

45 And Allah hath created all animals from water.  
Among them some creep on their bellies;  
among them some they move upon two feet;  
among them some who walk on fours—  
Allah doth create what He wills: verily, Allah,  
over everything holdeth power.

46 Verily, We have provided glaring miracles and  
Allah guideth whom He wills to the path secure.

47 They say,  
"Believe we in Allah and His Messenger  
and we shall comply" but soon, a part of  
them retract;  
they do not (yet) believe!

48 And when, some of them are invited to Allah  
and His Prophet so that he may judge between  
them, some of them object.

49 Had they been in the right they would have  
hastened as complainants.

50 Is there a canker in their hearts?  
Are they in doubt?  
Do they fear that Allah will be unjust to them  
and to His Apostle?  
Verily, it is they who wrong (themselves)!

8 \*\*\* 548

51 Verily, the response expected of the Faithful  
when they are called to Allah and His Prophet,  
so that he may judge between them, is simply  
that they say:  
"We hear and we obey."  
It is these who stand to prosper.

52 Whosoever obeys Allah and His Apostle, who  
feareth Allah, and is mindful (of doing  
wrong), it is such who (finally) succeed.

53 Vociferously some swear by Allah: at any  
moment thou dost call on them they would  
sally forth!  
Say thou,  
"Ye need not swear; what is needed is com-  
pliance!  
Allah is, indeed, aware of what ye do."

54 Say thou,  
"Obey ye Allah and His Apostle!  
And if you should turn back—to him his  
burden, and to you your burden.  
If ye obey, ye will be guided!  
Naught is incumbent on the Apostle except  
(to give) instructions clear."

55 Allah gives His word to those among you who believe, and strive in righteousness that He will make them His vicegerents on the earth even as He made those who preceded them. He will establish for them in the land the code which He has chosen for them.

He will their lives transform from a state of fear to one of peace!

Let them serve Me!

Nothing let them join with Me!

But those who (even) after this continue to deny, they are, indeed, the rebels.

56 Stand fast to your duties; fulfil your obligations and be obedient to the Prophet—if blessed ye would be.

57 Think not thou that those who (still) deny will sabotage the land. Calamity awaits them; evil is their end.

9 \*\*\* 549

58 O ye who have believed!

Those whom ye possess by right and those who have not yet reached the age of understanding—let not even these surprise your privacy during three periods:

before the morning prayer,  
and when you are at ease at noon,  
and after prayers at night;  
these periods are for your privacy.

No restrictions lie on you nor on them, at other times.

Visit ye around among yourselves.

Thus doth Allah clarify His instructions—and Allah is the Knower and the Wise.

59 And when your children have grown up and acquired understanding let them observe all the rules of entry observed by those before them.

Thus doth Allah clarify His instructions and Allah is the Knower and the Wise.

60 And women elderly, inclined no more to sex—no harm is there if they discard the scarf without intention to display.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيُخْلِصْ لَهُ  
وَيَقِفْ فَاُولَٰئِكَ هُمُ الْمُتَّقُونَ ٥٥

وَاللَّهُ يَخْتَارُ لِمَنْ يَشَاءُ مِنْكُمْ لِيُخْرِجَهُمْ  
لِيُخْرِجَهُمْ مِنْ دَارِهِمْ بِمَا كَانُوا يَكْفُرُونَ ٥٦

إِنَّ اللَّهَ يُخَوِّفُ لِمَا يَكْمُلُ إِلَيْهِ  
فَلِأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكُمْ مَآسِيكُمْ  
عَلَيْكُمْ فَاخْتَلَفْتُمْ وَلِلَّهِ الْخِطَابُ  
فَهَتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا

الْبَلَاغُ الْمُبِينُ ٥٧

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا  
الصَّالِحَاتِ لَيُخْلِفَنَّهُمْ فِي الْأَرْضِ  
كَأَنَّمَا كُنْتُمْ شُرَكَاءَ فِيهَا وَمَنْ  
كَانَ كَافِرًا وَلَهُمْ عَذَابٌ أَلِيمٌ ٥٨

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
وَلَا يَجِبُ عَلَيْكُمْ فِيهَا مِنْ أَنْكِحُوا  
بِمَنْ يَكُونُ فِيهَا مِنْ بَيْنِ أَيْدِيكُمْ  
يَعْبُدُونَ إِلَّا فِي سَبِيلِ اللَّهِ وَمَنْ  
كَانَ يَكْفُرًا فَلَهُ عَذَابٌ أَلِيمٌ ٥٩

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٦٠

لَا تَحْجُبُوا الَّذِينَ آمَنُوا وَكُنْتُمْ  
الْأَرْضِ وَرَبَّكُمْ وَاللَّهُ يَخْلُفُ  
بِأَمْرِهِ الَّذِينَ آمَنُوا لِيُخْلِفَنَّهُمْ  
فِي الْأَرْضِ وَأَمَّا الَّذِينَ لَا يَفْقَهُونَ  
فَلَهُمْ عَذَابٌ أَلِيمٌ ٦١

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
مَنْ يَكُونُ فِيهَا مِنْ بَيْنِ أَيْدِيكُمْ  
يَعْبُدُونَ إِلَّا فِي سَبِيلِ اللَّهِ وَمَنْ  
كَانَ يَكْفُرًا فَلَهُ عَذَابٌ أَلِيمٌ ٦٢

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٦٣

لَا تَحْجُبُوا الَّذِينَ آمَنُوا وَكُنْتُمْ  
الْأَرْضِ وَرَبَّكُمْ وَاللَّهُ يَخْلُفُ  
بِأَمْرِهِ الَّذِينَ آمَنُوا لِيُخْلِفَنَّهُمْ  
فِي الْأَرْضِ وَأَمَّا الَّذِينَ لَا يَفْقَهُونَ  
فَلَهُمْ عَذَابٌ أَلِيمٌ ٦٤

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
مَنْ يَكُونُ فِيهَا مِنْ بَيْنِ أَيْدِيكُمْ  
يَعْبُدُونَ إِلَّا فِي سَبِيلِ اللَّهِ وَمَنْ  
كَانَ يَكْفُرًا فَلَهُ عَذَابٌ أَلِيمٌ ٦٥

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٦٦

لَا تَحْجُبُوا الَّذِينَ آمَنُوا وَكُنْتُمْ  
الْأَرْضِ وَرَبَّكُمْ وَاللَّهُ يَخْلُفُ  
بِأَمْرِهِ الَّذِينَ آمَنُوا لِيُخْلِفَنَّهُمْ  
فِي الْأَرْضِ وَأَمَّا الَّذِينَ لَا يَفْقَهُونَ  
فَلَهُمْ عَذَابٌ أَلِيمٌ ٦٧

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا  
مَنْ يَكُونُ فِيهَا مِنْ بَيْنِ أَيْدِيكُمْ  
يَعْبُدُونَ إِلَّا فِي سَبِيلِ اللَّهِ وَمَنْ  
كَانَ يَكْفُرًا فَلَهُ عَذَابٌ أَلِيمٌ ٦٨

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٦٩

لَا تَحْجُبُوا الَّذِينَ آمَنُوا وَكُنْتُمْ  
الْأَرْضِ وَرَبَّكُمْ وَاللَّهُ يَخْلُفُ  
بِأَمْرِهِ الَّذِينَ آمَنُوا لِيُخْلِفَنَّهُمْ  
فِي الْأَرْضِ وَأَمَّا الَّذِينَ لَا يَفْقَهُونَ  
فَلَهُمْ عَذَابٌ أَلِيمٌ ٧٠

أُولَٰئِكَ هُمُ الْمُتَّقُونَ ٥٥  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ  
يَوْمَ يُنْفَخُ عَنْهُمْ أَوَتُهُمْ

But if they too desist it would be better for them—

For Allah is the One who Hears, the One who Knows.

- 61 There is imposed no bar upon the blind, the halt the sick.

(No bar there is) upon your eating in your own houses or those of your fathers or your mothers or your brothers or your sisters or your fathers' brothers or your mothers' brothers or your mothers' sisters; in houses ever open to you or in houses of your friends.

No bar there is to your eating in company of others or by yourselves.

Therefore, enter ye all such houses brightly greeting your own kind, and bringing with you unmingled joy and cheer from Allah! Thus doth Allah clarify to you His revelations so that ye may understand.

10 \*\*\* 550

- 62 Only those are true Believers who are loyal to Allah and His Apostle; and when they confer with him about a common problem, depart not till they are permitted.

Those who seek thy permission before they leave, they are among the Faithful.

So when some seek thy permission for some duty of their own give thou permission to those you like and commend Allah's pardon. Verily, He is Forgiving, Merciful.

يَسْأَلُونَكَ عَنِ الَّذِينَ يَتَّبِعُونَكَ  
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ  
فَالَّذِينَ آمَنُوا تَوَلَّوْا لَهُمْ بَعْضُ شَأْنِهِمْ فَأَمَّا  
لِشَيْءٍ مِنْهُمْ فَالْحَرَامُ وَالْحَرَامُ فَاسْتَعِظُوا لَعْنَهُ  
اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝  
لَمْ يَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ  
كَدَّ عَيْنٍ بَعْضُكُمْ بِبَعْضٍ قَدْ يَعْلَمُ  
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِشَايٍ  
فَلْيَحْذَرُوا الَّذِينَ يَمُنُّونَ عَنْ أَمْرِهِ  
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ  
أَلِيمٌ ۝

أَلَمْ تَرَ أَنَّ إِلَهُكَ يَوْمَ الْقِيَامَتِ وَالْزَّكَاةِ  
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِمْ وَيَوْمَ تَرْجَعُونَ  
إِلَيْهِ يُقِيبُ عَنْكُمْ بِمَا عَمِلْتُمْ إِنَّ اللَّهَ عَلِيمٌ  
بِشَيْءِ الْعَبْدِ ۝

لَيْسَ عَلَى الْغُلِيِّ حَرٌّ وَلَا عَلَى الْأَعْرَجِ  
حَرٌّ وَلَا عَلَى الْمَرْيُوسِ حَرٌّ وَلَا عَلَى  
الْأَعْمَى أَنْ تَأْكُلُوا مِنْ ثَمَرِهِمْ أَنْ يُؤْتِيَهُمْ  
أَبَاهُمْ أَوْ أَبْنَاهُمْ أَوْ إِخْوَانَهُمْ أَوْ  
أُخُوَّتَهُمْ أَوْ يَبُوتَ أَعْمَاءُ وَكُنْتُمْ  
أَوْ يَبُوتَ عَتِيقُهُمْ أَوْ يَبُوتَ أَخْوَالُهُمْ  
يَبُوتَ خَلْفَكُمْ أَوْ مَلَائِكُهُمْ مَقَامًا إِنَّ  
صِدْقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ  
تَأْكُلُوا مِنْهُ أَوْ تَشْرَبُوا مِنْهُ وَأَنْتُمْ  
يَبُوتُونَ لَمْ يَسْأَلُوا عَلَى الْفَيْسِكَةِ عَمَلُهُمْ  
عِنْدَ اللَّهِ مُبَارَكَةٌ لَيْلِيَّةٌ كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ ۝

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ  
إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا

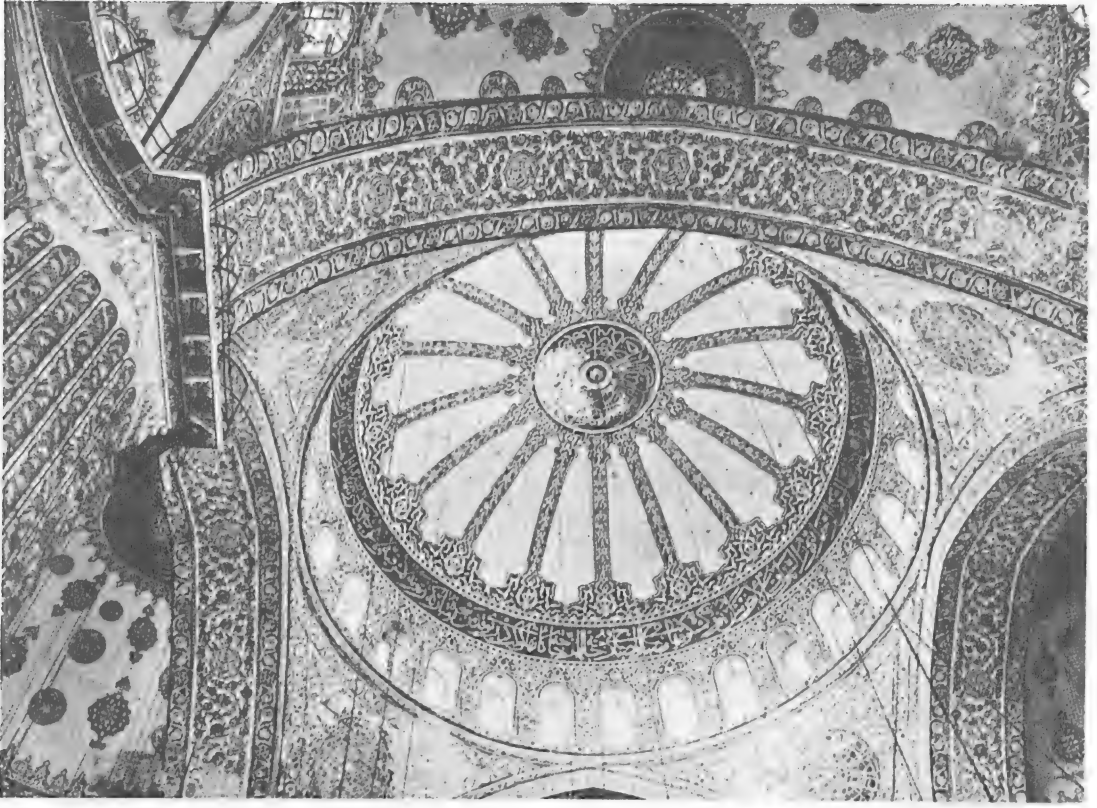
- 63 Treat not the requests of the Apostle as lightly as you treat each other's wishes—

Verily, Allah knoweth those among you who slip away with some light excuse. Let those beware, who would oppose his instructions, lest some calamity befall them or they meet severe chastisement.

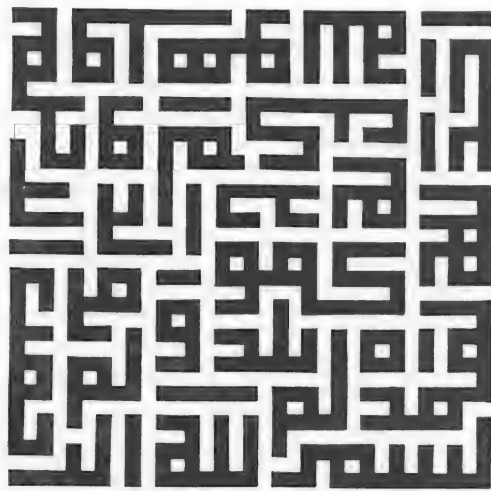
- 64 Behold!

All that is in heaven and earth is Allah's. Well is He aware of what ye are about, and, on the day when you return to Him He will proclaim to you what you had done. Allah, of every thing is All-Aware.

\*



*Al ayat an Nur*—‘The Verse of Light’ (Sec. 546) inscribed in the inner dome of Sultan Ahmad Mosque, Istanbul, Turkey.



Sura *Tauhid* (Sec. 15) constituting the arabesque design on the black tombstone of a prince—Qutub Shahi Tombs, Golconda, India.

## SURA : AḤZĀB

In the name of Allāh the Raḥmān the Raḥīm

1 \*\*\* 551

**O** Apostle!

Mind thou Allāh and hearken not to these  
heathens and hypocrites.

It is Allāh who is the Knower and the Wise.

2 Follow thou implicitly the path that is revealed  
to thee by thy Lord.

It is Allāh who keepeth watch on all you do.

3 And leave the rest to Allāh; sufficeth He as  
Arbiter.

2 \*\*\* 552

4 Allāh hath not made a man who hath two hearts  
within his breast.

Nor doth He make your wives, whom you have  
forsworn, your mothers, or adopted sons your  
sons.

These are merely metaphors of speech, Allāh,  
indeed, doth tell the truth and guideth He  
towards the (correct) path.

5 Hail them by their (real) fathers' (names);  
that will be more fair to them in Allāh's sight  
and if you do not know their fathers—(they  
should be) **brothers in faith**, or (merely)  
**comrades** to you. There is no harm in calling  
people by their conferred names;  
harm lies in what you actually believe.  
But Allāh is Forgiving, Merciful.

6 The Apostle is closer to those who have believed  
than their kin, and his wives are as their  
mothers;  
but, some of their own kin are, as per Allāh's  
law, (or naturally,) closer to some Faithful  
than the Immigrants (from *Mecca*).  
Nonetheless, treat ye all your comrade-guests  
generously: that is what has been recorded  
in the written deed.

7 Even thus did We exact a covenant from the  
Prophets—

from thee, from *Nuh* and *Ibrahim* and *Musa*  
and from *'Isa* son of *Maryam*.

Exactd We from them all a solemn covenant.

8 So that He may test the sincere ones for their  
sincerity—and to those who default is pro-  
mised punishment.

3 \*\*\* 553

9 **O ye who have believed!**

Call to mind the favours of Allāh upon you  
when a host had come upon you and lo,  
We unleashed on them such a storm of wind  
and rain as you had never seen.

Thus doth Allāh, on what ye do, keepeth watch.

10 Lo! they came upon you from above and  
from below, your eyes were blurred, your  
hearts had risen to your throats and ye had  
thought unworthy thoughts of Allāh.

11 Thus were the Faithful put to test and given  
a thorough shaking.

12 Then those who had dissembled faith and  
those of cowardly hearts began to say,  
"The promises of **Allāh and His Apostle**  
were nothing but delusions!"

13 Remember when a few among you had even  
shouted:

"O ye men of *Yathrib*! Ye cannot hold your  
ground! Turn back!"

And some among them had pleaded with  
the Prophet saying:

"Verily, our households are exposed!"

They were not exposed; all they wanted  
was to flee!

14 If the enemy had mingled with them and  
had incited them to treachery they would  
have been persuaded and shown resistance  
little.

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

- 15 And this notwithstanding that they had earlier sworn to Allah, they would not turn their backs!  
Verily, of their oaths to Allah they shall be asked!

- 16 Say thou,  
"Flight will not save you from death or slaughter; and even if (you survive)—you will enjoy not (life) except for a while!"

- 17 Ask thou,  
"Is there one to screen you from Allah if He should wish you ill or wish you well? Never will they find, for themselves, apart from Allah, any friend or helper.

- 18 Verily, Allah knoweth the hinderers among you and those who tell their brethren, "Stay back with us!"—and who expose themselves to danger rarely—

- 19 Reluctant to assist you.  
When fear overcomes them they look to thee with rolling eyes as at the approach of death.  
But, as soon as danger has been overcome, they will lash thee with their tongues covetous of booty.  
They are those who never will believe; Allah has therefore made their deeds futile—and that for Allah is facile.

- 20 They had thought that those hordes enmassed would never go away; and if those hordes were to return—they would rather wander with the desert Arabs, hearing only news of you!

هَٰذَا لِكَيْ تَنْصِلُوا إِلَى اللَّهِ وَلِيُفْهِمَهُمُ اللَّهُ مَا هِيَ إِلَّا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٥

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٦

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٨

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَا تُطِيعُوا الْكُفْرَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ١  
وَالَّذِينَ آمَنُوا بِمَا نُزِّلَ إِلَيْكُمْ مِنْ رَبِّكَ وَأَتَّقُوا اللَّهَ وَكَانُوا عَلَى اللَّهِ وَكِيلًا ٢

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٣

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٤

وَلَا تَقُولُوا لِمَنْ يُعَذِّبُكُم بِاللَّهِ عَذَابًا كَرِهَ اللَّهُ لِيُنَازِلَ بَيْنَ يَدَيْكُمْ يَوْمًا كَلِمَاتٌ يُسَمَّى فِي يَوْمٍ لَا يُغْنِي عَنْكُمْ كَلِمَاتُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٥

And even if they were to be with you, they would fight but little.

4 \*\*\* 554

\* \* \* \* \*

21 Verily, there is for you in the Apostle of Allah a noble pattern for anyone whose hope lies in Allah and in the days to come—and one who keepeth Allah constantly in mind.

\* \* \* \* \*

22 The Believers, when they saw the enmassed hordes only said, "This is what Allah and His Apostle had foretold us."

True, indeed, has proved what they had said! (The sight) had no effect except to enhance still their faith and discipline.

23 Among the Faithful there were many who stood fast by their promise to Allah: some of them fulfilled their tryst (through martyrdom) and some await it still—undaunted and unswerving.

24 Allah will reward the genuine ones among them for their genuineness.  
And as for the dissemblers He will punish or forgive them as He wills—  
Verily, Allah is Forgiving, Merciful.

25 Allah made the heathens seek retreat despite their fury; no vantage did they gain: Allah doth suffice Believers in their strife.  
So powerful is Allah, so full of Majesty,

26 Those of the Peoples of the Book who had aided them—He brought them down from their bastions and instilled fear into their hearts—some ye slew, and prisoners ye took some.

27 He made you then inherit their lands, their dwellings, and their goods—land which ye have not (yet) traversed.  
Thus doth Allah over every thing hold sway.

5 \*\*\* 555

28 O Envoy!

Tell thou thy wives:

"If ye would rather have the pleasures of the present and its embellishments, then come, I will provide for them and will release you with an elegant release.

29 But if ye should prefer Allah, His Messenger, and the state of future bliss, then, verily, Allah promiseth for the goodly amongst you a great reward!"

30 O ye consorts of the Prophet!

Whoever amongst you is guilty of unseemly conduct she shall be punished with a double punishment—and that for Allah is not difficult.

31 But those among you who are obedient to Allah and His Messenger, and work for righteousness, We grant them wages two-fold. We promise them abundance of felicity.

32 O consorts of the Prophet!

Ye are not akin to other women: if, therefore, ye would be above suspicion, be ye not too free in your speech lest one of lustful heart should be emboldened.  
Use ye only words discreet.

33 Keep to your dwellings.

Display ye not yourselves as they displayed in the bygone days of ignorance.  
Attend ye to your duties; fulfil your obligations; obey ye Allah and His Apostle!

Verily, Allah would have you free of taint, O ye of the Household!  
and make you pure as pure can be!

34 Ponder over Allah's revelations and His wisdom which are bestowed in your dwellings:  
Verily, Allah, of even subtle thoughts is full-aware.

الميزان



40 Muhammad can be no father to any man among you: but he is the Messenger of Allah and a confirmer of the Apostles. It is only Allah who, of all things, hath knowledge.

7 \*\*\* 557

41 O ye who have believed!

Ponder ye on Allah deep and oft;

42 Strive ye (in His service) early and late.

43 It is He and His angels who shower blessings on you to lead you from the darkness into light.

For all Believers He is ever Merciful.

44 The mark of welcome in His presence is serenity—and He doth promise unto them generous wage!

45 O thou Envoy!

Verily, We have sent thee as a witness, as a herald of glad tidings, as a warner

46 To invite men to Allah; and, by His leave, to be (thyself) a beam of light.

47 Enthuse thou them, the Faithful: for them awaiteth with Allah bounty in abundance.

48 Give not in to heathens or to dissemblers; heed not their provocations; trust in Allah: Sufficient is Allah to manage all affairs.

49 O ye who have believed!

If ye marry believing women and then divorce them before ye have touched them, no period of waiting is then incumbent on them: make ye them an offering, and part with them with a gracious parting.

50 O Apostle!

We had, indeed, allowed thee (to take) as thy wives:

those to whom thou hadst offered dower; those whom Allah hadst bestowed as a consequence of victory; thy sister cousins who migrated with thee; believing women who had offered themselves to the Prophet

—that, if the Prophet wished, he should marry her—

(This was) for thee alone—among the Faithful.

—We know full well what We have made incumbent upon them regarding their wives and those they lawfully possess—

so that there be no hindrance for thee (in thy mission).

To such extent is Allah Lenient, Merciful.

51 Thou canst put apart whom thou dost wish to, and draw nigh thee whom thou dost wish; and if thou wert to draw nigh thee one whom thou hadst neglected, no blame shall be on thee.

That will be the best to rest their eyes, to mitigate their longings, to make them happy—all of them—with what thou givest them.

Allah knoweth (O, ye wives) what is in your hearts.

To such extent is Allah Knowing and Considerate.

52 (But) He permiteth not to thee any other women in the future, nor mayst thou take a wife in place of another, even if their goodness please thee—except those who come to thee by right.

To such extent doth Allah, over every thing keep watch!

وَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ الْمَوْلَىٰ الصَّادِقُ



57 Verily, those who annoy  
**Allah and His Prophet,**  
 Allah's curse be on them—now and for  
 ever!  
 Awaiteth them disgraceful plight.

58 Those who annoy the Faithful  
 —men or women—  
 without provocation, themselves bear the  
 guilt of calumny and obvious sin.

9 \*\*\* 559

**59 O Apostle!**

Tell thy wives, thy daughters, and the women  
 of the Faithful, that they let their outdoor  
 veils fall low;  
 that will be best to clarify identity so that  
 they might not be molested.  
 So compassionate and Merciful is Allah.

60 Those who dissemble faith, the lustful and  
 the scandalmongers in the City—if they  
 desist not We shall certainly raise thee  
 against them: then, they will not for long  
 remain your neighbours.

61 Damned be they! Wherever found, they shall  
 be seized and hunted as need they to be  
 hunted.

62 That was the way of Allah for the people who  
 have gone before; and in Allah's ways  
 no one ever findeth change.

63 The people ask thee,  
 "When? O when?!"  
 Say thou,  
 "Of that Allah alone hath knowledge!"  
 How shouldst thou know?  
 Perchance it draweth very near!

64 But, verily, Allah lays His curse upon such  
 rascals and has in wait for them a fiery  
 ordeal.

65 They shall be therein for aye, no friend they  
 find in there, no helper.

66 When their faces are coated with the soot of  
 hell, they will wail:  
 "O would that we had then obeyed Allah  
 and His Messenger!"

67 And they will plead:  
 "Our Lord! We had but obeyed our masters  
 and our elders: 'tis they who misled us  
 from the virtuous path!

68 "Our Lord!  
 Inflict thou twofold punishment on them!  
 And curse them Thou with grievous curse!



SURA : *HAJJ*

In the Name of Allah the *Rahmān* the *Rahīm*

1 \*\*\* 561

O

ye people!

Pay ye heed to your Lord!

The hour of upheaval is a day of dread!

2 You see suckling mothers abandon their sucklings!

Women burdened with child disburdened  
(through fright)!

You see people tottering without having drunk!  
The scourge of Allah is severe!

3 And yet, among men are some who would  
dispute about Allah through ignorance—  
beguiled altogether by deceitful *Shaitan*!

4 True has it been written about him: "Whoever  
his patronage seeks him he misleads and  
guides to perdition severe!"

5 O ye people!

Why are ye in doubt about your re-flourishing?  
Have We not raised you from dust?

Then from sperm and egg; then from an embryo—  
partly living, partly without life—in order  
that We make things plain to you?

Then We retain whom We will, within the wombs,  
for a period fixed;

We bring you forth as babes;

We raise you to maturity and manhood;

then some among you die and some among you  
bend with senile age knowing little after having  
known so much!

Do ye not see the barren earth—how when  
We shower rain, it stirs, it swells, it shoots  
forth variegated, harmonious blooms?!

6 All this because the laws of Allah are ever-certain :  
He brings the dead to life!  
Over every, (every) thing, He holdeth sway.

7 That the time approacheth (for you to flourish  
once again) there is no doubt in that.  
Allah will, indeed, raise you from your (present)  
graves!

8 But there are among the people those who would  
argue about Allah,  
without knowledge,  
without guidance,  
without evidence,

9 But with presumptuous gestures so as to lead  
astray (others) from the path of Allah.  
For them there is disgrace anon, and, eventually,  
a fiery chastisement awaits them.

10 "This is what thy hands had sent on in advance!"  
By no means is Allah capricious with His  
servants!

2 \*\*\* 562

11 There are others among the people whose faith  
in Allah lieth on the margin :  
as long as good befalls them they believe  
in Him.  
But when they're put to test, Him they disown—  
Losers of the present and the future! Their  
loss is manifest!

12 They plead to those, besides Allah, who can  
neither harm nor profit them : that is straying  
far, indeed.

13 They plead, perhaps, to those more prone to  
injure than to profit them. Pitiable the patron,  
pitiable the one who pleads!

14 Allah will, of certainty, admit those of faith  
and righteous action into gardens beneath  
which streams flow.  
For, indeed, Allah doeth what He wills.

15 He who is convinced that Allah will not help  
him, now or ever, (has no alternative) : he  
should dangle himself by a rope from the  
ceiling—then cut it and see if that will put  
to flight his chagrin!

16 Thus do We convey clear signs—Allah doth,  
indeed, guide whom He wills.



# سورة الحديد

- 17 Verily,  
the Believers,  
the Jews,  
the Sabaeans,  
the Christians,  
the Mageans  
and the Idolators—  
verily, Allah will judge between them all,  
eventually, for, in truth, Allah doth witness all.

- 18 Dost thou not perceive that to Allah boweth  
all that is in the heavens and the earth—  
the sun,  
the moon,  
the stars,  
the hills,  
the plants,  
the animals,  
and multitudes of men;  
and many (even) among those who deserve  
chastisement?  
Whom Allah treateth with contempt there is  
none to honour; Allah doth accomplish all  
He wills.

3 \*\*\* 563

- 19 These are two rivals duelling o'er their Lord,  
but those who cheat—garments of fire shall  
be cut out for them.  
On their faces shall o'erflow the sweat of  
shame!
- 20 Scorched will be all that is within them hidden  
and all that is apparent.
- 21 (As if) with iron maces are they driven:
- 22 Every time they try to extricate themselves  
(from their self-made meshes) they are re-  
entangled—"Taste ye, yet a while this agony!"
- 23 But Allah will apportion for those who trust  
in Him, and strive on righteously, gardens  
'neath which streamlets flow—dressed in  
silks, adorned with gold and pearls.
- 24 Guided to the purest speech, led along the  
path of grace!

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَكُمْ بِأَعْيُنٍ وَمَا  
لَكُمْ بِأُذُنٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبُعِيدُ ۝  
يَدْعُوا مَنْ خَلْفَهُ أَقْرَبُ مِنْ تَقْدِيرِهِ  
لَيْسَ الْمَوْلَىٰ وَكَانَ الْعَدُوُّ ۝  
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۝  
مَنْ كَانَ يَظُنُّ أَنَّ اللَّهَ يَجْعَلُ لَهُ  
فِي الدُّنْيَا وَالْآخِرَةِ قَلْبًا مِّنْ لِّسَانٍ  
أَوْ لِسَانًا يَفْطَنُ فَلْيَقْطَعْ لِيُظْهِرْ هَلْ  
يُذَكِّرُ كَيْدَهُ مَا يَكُونُ ۝  
وَلَا إِلَهَ إِلَّا اللَّهُ أَتَىٰ لَهُ آيَاتٍ يُنذِرُ  
أَنَّهُ يُهْلِكُ مَنْ يُرِيدُ ۝  
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّالِحِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَ  
الَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ سَافِلٌ بِهِمْ  
يَوْمَ الْقِيَامِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
شَهِيدٌ ۝  
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي  
السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ وَالشَّجَرُ  
وَالْعُصُورُ وَالْجِبَالُ وَالْأَشْجَارُ  
وَالْدَّابَّ وَكَانَ مِنَ النَّاسِ  
وَيَذِكُرُ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ  
يُؤْمِنِ بِاللَّهِ فَقَدْ هَمَّ أَنْ يُخْرِجَ  
يُخْلَعُ مَا يَشَاءُ ۝  
هَذِهِ حَتَمٌ أَخَصَّهُمْ فِي رِيحِهِمْ  
فَالَّذِينَ كَفَرُوا قُطِعَتْ عَنْهُمْ أُمُورُ  
الْبَرِّ لَيْسَ مِنْ تَوْبِهِمْ يَوْمَ الْقِيَامِ  
يُضْهِرُّهُمْ فِي بَطُونِهِمْ وَأَجْمَلُ  
وَلَهُمْ وَقَارٌ مِّنْ حَرِّهَا ۝  
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا لَمْ يَجِدُوا  
أَعْيُنًا وَأَفْئِدَةً وَذُوقُوا عَذَابَ الْحَرِّ  
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ يَتَخَوَّاتُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ  
ذَهَبٍ وَكُلُوا مِنْ أَلْيَسٍ وَهُمْ فِيهَا  
كُلُّ شَيْءٍ مُّطْبُوعٌ ۝  
وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ  
وَهُدًى إِلَى عِرَاطِ الْحَبِيدِ ۝

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ  
السَّاعَةِ شَيْءٌ عَظِيمٌ ۝  
يَوْمَ تَرْوُفُهُ الْأَنْهَارُ كُلُّ مَن مَّضَعَتِ  
عَيْنًا أَفْضَعَتْ وَكُلُّ مَن مَّضَعَتْ  
سَلْمًا أَكْثَرَى النَّاسَ سُكْرَىٰ وَهَٰهُمْ  
يَسْمُونَ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝  
وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّحْكَمٍ ۝  
كَيْتَبَ عَلَيْهِمْ كِتَابُهُمْ تَوَلَّوْا فَآتَوْهُ  
بُخْلًا وَكَيْدًا إِلَىٰ عَذَابِ السَّوْءِ ۝  
يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ فِي رَسُولِي رَسُولًا  
بِالْبَيِّنَاتِ وَأَنَا خَلَقْتُكُمْ مِنْ نَّارٍ لَّكُمُ  
مِّنْ نَّفْسِكُمْ مِّنْ عَلَقَةٍ مِّنْ مَّضْجَةٍ  
مُّخَلَّطَةٍ وَغَيْرِ مُخَلَّفَةٍ لِّتُبَيِّنَ لَكُمْ وَتُقَرَّ  
فِي الْأَرْحَامِ مَا تَشَاءُونَ إِلَىٰ أَجَلٍ مُّسَمًّى  
ثُمَّ تَخْرُجُونَ كَظْفَرٍ لِّتَبَيَّنَ لَكُمْ أَشْأَكُمْ  
وَيُنذِرَ مَنْ يَتُوبُ فِيهِمْ مِّنْ يَّوْمٍ  
إِلَىٰ آخِرِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ مِنْ بَعْدِ  
عِلْمِهِ شَيْئًا وَتَرَى الْأَرْضَ هَامِئَةً  
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ  
رَبَتْ وَأَنْتَبَتْ مِنْ جُلٍّ زَوَّجَ الْجَبَلِ  
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَكْبَرُ  
الْمَوْئِيَّةِ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝  
وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا  
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝  
وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّحْكَمٍ ۝  
كُلًّا نُّقِطُّهُ بِمِلٍّ مِّنْ سَبِيلِ اللَّهِ لَعَلَّهُ  
فِي الدُّنْيَا يَخِزِّي وَيُنْذِرُهُ يَوْمَ الْقِيَمَةِ  
عَذَابَ الْحَرِّ ۝  
ذَٰلِكَ بِمَا قَدَّمَا مِنْ يَدِكَ وَإِنَّ لِلنَّاسِ  
بِظُلْمِهِمْ لَسَعِيرٌ ۝  
وَمِنَ النَّاسِ مَنْ يُعْجِلُ اللَّهُ عَلَى  
حَرْفٍ قَوْلَ أَصَابَهُ خَيْرٌ لِّطَائِفٍ  
بِهِ وَلَٰكِنْ أَصَابَتْهُ فِتْنَةٌ لِّقَلْبٍ عَلَى  
دِينِهِ خَيْرٌ لِّلْآخِرَةِ وَالْآخِرَةُ ذَٰلِكَ  
هُوَ الْحَقُّ مِنَ الْبَيِّنَاتِ ۝

4 \*\*\* 564

25 Those who would prevaricate and bar the way to Allah and the Sacred Mosque—which We have made equally for resident and visitor—and any one who's bent on mischief and aggression—We shall make him taste of grievous chastisement.

26 (Remember) when We provided for *Ibrahim* an abode on the (sacred) site:  
 "With Me nothing associate;  
 My House keep sanctified for itinerants and those who'd rest, and those who'd bow in prayer."

27 So, proclaim wide the *Hajj*:  
 men will flock to thee on foot and riding  
 camels slim and fleet from distant gorges deep.

28 And seeing for themselves the benefits available, they (in gratitude) may pronounce the name of Allah  
 —in the days well specified which He provideth for them—  
 that they may themselves rest and also feed those in want and penury.

29 Then let them put an end to such restrictions as were imposed on them; fulfil their vows and circumambulate the Ancient House.

30 That much (is essential).  
 But if one were to fulfil in excess Allah's Ordinance the better will it be for him with his Lord.

Allowed to you (as food in Hajj) are animals—except the ones prohibited.

But ye must shun that which has been offered to the idols; and shun ye all prevarication (on this)

31 Standing fast to Allah, and joining naught with Him.  
 For, he that mingleth aught with Allah is like one dangling in mid-air—a prey for every bird to snatch up and, at the mercy of every breath of wind to cast him where it lists.

32 That is essential.

But if one wishes to follow still more closely Allah's rituals, they should be observed from the genuine dictates of the heart.

33 There are things therein profitable to you unto a stated term; thereafter, their lawful place of sacrifice is by the Ancient House.

5 \*\*\* 565

34 For every people We provide a ritual so that they may pronounce the name of Allah on the sustenance He gives them from amongst the cattle.

But the Deity of all of you is the One Deity.  
 Submit ye then to Him.  
 Glad tidings give to the humbler ones

35 Whose hearts, when they pronounce the name of Allah, are filled with reverence;  
 who persevere despite their limitations,  
 who stand up to their duty, and, what We bestow on them share (with others).

36 These bulky camels We have given you, are symbols of Allah's (bounty) —for you in them doth lie much good.

Pronounce on them the name of Allah as they stand in row.

And when they slide upon their sides, eat ye thereof and feed those who ask not and those who claim.

Thus have We subjected the cattle to you—so that ye may be grateful.

37 By no means reacheth to Allah their meat, their blood—what reacheth Him is your willingness to sacrifice (that which is useful to you).

Therefore has He subjected them to you, so that ye may (by your sacrifice) proclaim His greatness and His guidance bestowed on you—and thus refresh the hearts of those inclined to good.







46 Do they not travel o'er these lands so that their  
 hearts may waken and their ears perceive?  
 'Tis not their eyes that see not;  
 it is their hearts within their breasts that do  
 not feel!

47 They would have thee hasten on the punishment!  
 But Allah doth not turn back on His word!  
 A day, according to thy Lord, is like a thousand  
 years according to your reckoning.

48 To how many habitations I have given reprieve  
 in spite of their aggressiveness!  
 Only then it was that I seized them!  
 To Me, eventually, they all succumb.

7 \*\*\* 567

49 Say thou,  
 "O ye people! I am simply for you one to  
 make it evident to you:

50 "Who ever faith acquires and acteth righteously,  
 for him is pardon and an honourable livelihood.

51 "But those who strive to counteract Our laws,  
 they are the ones who (themselves) invite  
 suffering."

52 We sent before thee no Apostle, nor Messenger,  
 but in whose teaching, the mischievous  
 did introduce some contradicting elements.  
 But Allah doth annul what evil ones would  
 introduce and He, for you, establisheth  
 His signs—Allah, indeed, is both the Knower  
 and the Wise—

53 So that He may make the thought (which the evil  
 one had planted) in the hardened and diseased  
 hearts, a cause of unrest.  
 Verily, such transgressors stray far indeed!

54 And persons blessed with knowledge may  
 confirm that it is truly from thy Lord; and  
 so (implicitly) they do believe therein that  
 it doth serve as solace to their hearts.  
 Verily, Allah guideth those of faith towards  
 the correct path.

55 But those who misbelieve, cease not to be  
 in doubt until the gobbling moment comes  
 upon them suddenly—or, there doth come  
 upon them barren desolation.

56 On that day Allah's sovereignty alone shall  
 count—He will judge between them: those  
 who believe and do good deeds shall be in  
 gardens fair.

57 And those who do evade and spurn Our signs,  
 they will face severe affliction.

8 \*\*\* 568

58 And those who embark on the path of Allah  
 and then are slain, or die, on them will  
 Allah bestow blessings even better: for,  
 truly, Allah is the best of all Providers.

59 He will admit them to such abodes as please  
 them well; for, indeed, Allah is All-knowing  
 and Forbearing.

60 That is certain: He who has taken vengeance  
 commensurate only with the wrong done  
 him and is even then severely set upon—  
 Allah will surely help him.  
 Verily, Allah is most Forgiving, most Com-  
 passionate.

61 That is because Allah doth smoothly glide  
 night into day and day into night: He,  
 indeed, seeth all and all He hears.

62 That is because Allah alone is dependable  
 and those on whom they call beside Him  
 are undependable; and, furthermore, Allah  
 is the Supreme, the Great.

63 Dost thou not see that it is Allah that sendeth  
 down the rain from the sky, and lo! the earth  
 enrobes in greenery?  
 Allah is, indeed, Subtle, Sensitive!

64 For Him is all that is in heaven and all that is  
 on earth.  
 Allah is, indeed, the Rich, the One-to-be-obeyed.

65 Do ye not see that it is Allah who has subjected to you all that is in the land;  
and boats that sail upon the waters at His word?

Controleth He the clouds that shower not upon the earth except at His command. Allah is, indeed, on mankind Compassionate and Gracious.

66 He it is that keepeth you awake, then He maketh you (as) dead; then wakens you again.  
But man, indeed, doth e'er evade.

67 For every people We assign observances which they observe; do not, therefore, let them quibble with thee (regarding non-essentials),  
(Simply) invite them to thy Lord and thou wilt be upon the correct path.

68 If they would quarrel with thee, say thou:  
"Allah knoweth best what ye do".

69 Allah will judge between you on the day of judgement in that in which you differ.

70 Do ye not know that Allah knoweth all that is in heaven and earth?  
Indeed, it is all included in a pattern; and to Allah all is clear!

71 Still, they worship, apart from Allah, those who have no basis either in reality or in philosophy—none can help these obstinates.

72 And when conspicuous signs of Ours are pointed out to them, thou wilt see denial written on the very faces of these evaders.  
They would well-nigh overwhelm those who draw attention to Our signs.

Ask thou, "Shall I draw your attention to something that will upset you still more? Fire! Allah promiseth it to all who would evade! Evil, indeed, their plight!"

ذَٰلِكَ وَمَنْ عَاقِبَ عِثْلَ مَعْتُوبٍ  
يَهْدِيهِمْ عَلَىٰ كَيْفَ يَشَاءُ اللَّهُ إِنَّ  
اللَّهَ لَعَلِيمٌ عَلِيمٌ ٥

ذَٰلِكَ يَأْتِي اللَّهُ الْغُلُوبَ الْغُلُوبَ فِي الْغُلُوبِ  
وَيُؤَيِّدُ الْغُلُوبَ الْغُلُوبَ فِي الْغُلُوبِ  
بَصِيرَةٌ ٥

ذَٰلِكَ يَأْتِي اللَّهُ الْغُلُوبَ الْغُلُوبَ فِي الْغُلُوبِ  
يَدْعُونَ مِنْ دُونِهِ الْغُلُوبَ الْغُلُوبَ  
أَنَّ اللَّهَ هُوَ الْعَلِيمُ الْغُلُوبَ ٥

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَخَسِبَ أَنْتُمْ أَنْ تَخْبُرُوا أَنَّ اللَّهَ  
لَطِيفٌ خَبِيرٌ ٥

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
إِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْغُلُوبَ  
أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي  
الْأَرْضِ وَالْقُلُوبَ الْغُلُوبَ فِي الْبَحْرِ

يَأْمُرُ وَيُكْسِرُ السَّمَاءَ أَنْ تَقَعَ  
عَلَى الْأَرْضِ الْغُلُوبَ الْغُلُوبَ  
بِالْقَابِ الْمَوْجُودِ الْغُلُوبَ ٥

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ  
يُخْرِجُكُمْ مِنَ الْأَرْضِ الْغُلُوبَ  
لِكُلِّ أَجْوَدَةٍ مَسْجُودٍ الْغُلُوبَ

فَلَا يَذَرُكُمْ فِي الْأَرْضِ الْغُلُوبَ  
رَبِّكَ إِنَّكَ لَعَلَّ هَٰذَا مَسْجُودٌ  
وَلَنْ جَادِلُكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا

تَعْمَلُونَ ٥  
اللَّهُ يَخْلُقُ مَا يَشَاءُ يَوْمَ الْقِيَامَةِ  
لَكُمْ فِيهِ مَسْجُودٌ ٥

أَلَمْ تَرَ أَنَّ اللَّهَ يَخْلُقُ مَا يَشَاءُ فِي السَّمَاءِ  
وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ مَرِئٍ  
ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ٥

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ  
عِلْمٌ وَلَا إِلَهٌ إِلَّا اللَّهُ يَخْلُقُ مَا يَشَاءُ  
وَلَا يَذَرُكُمْ فِي الْأَرْضِ الْغُلُوبَ

وَأَذَانُ عَلَىٰ هَٰذَا مَسْجُودٌ  
تَعْرِفُونَ وَجْهَ الَّذِينَ كَفَرُوا  
الْمُشْرِكُونَ يَسْتَفْتُونَ بِالَّذِينَ

يَسْأَلُونَ عَلَيْهِمْ لِيَمُنَّ أَمْ لَا يُؤْمِنُونَ  
بِشَيْءٍ مِنْ دُونِ اللَّهِ الْغُلُوبَ  
الَّذِينَ كَفَرُوا وَيَسْأَلُونَ

أَقَامَ سِيرَتِي فِي الْأَرْضِ فَتَعْلَمُونَ  
قُلُوبٌ يَحْكُمُونَ بِهَا أَتَى اللَّهُ الْغُلُوبَ  
بِهَا عِلْمٌ الْغُلُوبَ الْغُلُوبَ

لَعَلَّ الْقُلُوبَ الْغُلُوبَ فِي الْغُلُوبِ  
وَيَسْأَلُونَكَ بِالْعَذَابِ وَلَنْ تُجِيبَهُ  
اللَّهُ وَعَذَابُهُ أَشَدُّ مِنْكُمْ

كَالْبِصِيرَةِ وَمَا تَعْلَمُونَ ٥  
وَكُلٌّ مِنْهُمْ مَطْعَمٌ لَهَا وَهُمْ  
ظَالِمَةٌ ثُمَّ أَخَذَ اللَّهُ الْغُلُوبَ

قُلْ يَأْتِيهِ النَّاسُ إِنْ شَاءَ اللَّهُ  
نَذِيرٌ ٥  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٥  
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ  
أُولَٰئِكَ أَصْحَابُ النَّجْمِ ٥

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ  
رَسُولٍ وَلَا نَذِيرٍ إِلَّا إِذَا تَسَاءَلُوا  
الْفِتْنَةَ الشَّيْطَانُ فِي أُمُورِهِمْ

فَيَسْأَلُهُمْ اللَّهُ مَا يَلْقَى الشَّيْطَانُ ثُمَّ  
يُخْرِجُهُ اللَّهُ مِنْهُمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ ٥  
لِيَجْعَلَ مَا يَلْقَى الشَّيْطَانُ فِتْنَةً

لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَلْهَ  
فَلَوْ كُنْتُمْ وَآلِ الظَّالِمِينَ لَمْ تَقَاتِلُوا  
بَعِيدًا ٥

فَلْيَعْلَمِ الَّذِينَ أَذْنًا أَلَمْ تَعْلَمُوا  
مِنْ رَبِّكَ قَبْلَ هَٰذَا وَمَنْ يَكْفُرْ  
فَلَوْ كُنْتُمْ وَآلِ الظَّالِمِينَ

أَمْ تَوَلَّوْا إِلَى عِبَادَتِهِمْ  
وَلَا تَزَالُ الَّذِينَ كَفَرُوا فِي مَرِئٍ  
مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً

أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيبِهِمْ ٥  
أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَخْلُقُ مَا يَشَاءُ  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي

حَبْلِ النَّجْوَى ٥  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَآلَمْ  
لَهُمْ عَذَابٌ مُهِينٌ ٥

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ  
قِيلَ لَهُمْ أَوْ لَا تَأْتُوا الْبِلَادَ الْغُلُوبَ  
وَلَنْ يَأْتِيَ اللَّهُ الْغُلُوبَ الْغُلُوبَ

لِيُدْخِلَهُمْ فِي دَارِ الْغُلُوبَ الْغُلُوبَ  
اللَّهُ لَعَلِيمٌ خَبِيرٌ ٥

10 \*\*\* 570

73 O ye people! Here is an example; listen to it carefully :

Those whom ye worship beside Allah, they cannot even make a fly, even if they all conspired!

And even if a fly were to steal a thing (from the offerings before them) they have no power to get it back!

O, hapless devotees!

O, helpless deity!!

74 They estimate not Allah according to a correct estimate: Allah is, indeed, both Powerful and Sovereign.

75 Allah chooseth messengers from angels as from men.

He hears, indeed, He sees.

76 He knoweth well what faceth them ahead and what has passed behind.

To Him all things are referred.

77 O ye who have believed!

Be humble and surrender; serve your Lord and righteously behave, if ye would prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا  
وَاعْبُدُوا رَبَّكُمُ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿٦٧﴾  
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ  
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ  
وَلِلَّهِ الْبَيْكَةُ الْيَوْمَ وَالْغَدِ وَالْيَوْمَينِ  
مَنْ قَبْلَ ذَلِكَ فِي هَذَا الْيَوْمِ الرَّسُولُ  
شَهِيدٌ عَلَيْكُمْ وَتَوَكَّلُوا عَلَيَّ لَا يَلِيَّ  
فَأَقِمْ وَصَلَاتَكَ وَآتِ الزَّكَاةَ وَاعْبُدْ  
بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٦٨﴾

يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَعْوِذُوا  
رَبَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ  
لَنْ يُسَلِّمُوا إِلَيْهِ إِلَّا فِي سَبْتٍ وَقَدْ  
مِنْهُ ضَعْفٌ طَالِبٌ وَالْمَطْلُوبُ ﴿٦٧﴾  
مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ  
لَقَوِيٌّ عَزِيزٌ ﴿٦٨﴾  
اللَّهُ يَخْطُبُ مِنَ الْمَلَائِكَةِ رُسُلًا  
وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦٩﴾  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٠﴾

78 Strive ye in the way of Allah as strive ye can. He has commissioned you and put no hindrance in your striving.

Ye are the inheritors of Ibrahim; from him you got the name of Muslimin

—before your time and now—

so that the Prophet may be an example to you and you be examples to mankind!

Stand fast, therefore, to thy duties; fulfil your obligations; hold fast to the way of Allah.

He is your Patron: O the Best of Patrons! Best of Friends!!

\*



2 \*\*\* 572

3 \*\*\* 573

11 (Remember) how He imbued you with tranquility and confidence in Him!

He sent you rain from the skies so that it may refresh you, rescue you from desert thirst, unify your hearts and strengthen your resolves.

12 (Remember) how thy Lord (appeared to) urge the angels:

"I am with you—hold ye fast the Faithful; anon, I shall instill the hearts of infidels with fright! Then (let them) smite their trunk and cut away their branches!"

13 Thus, because they defied Allah and His Messenger.

Whosoever doth defy Allah and His Messenger him Allah punisheth with due severity—

14 "That is for you, taste ye (O, deifiers!)" Verily, for infidels is fiery chastisement!

15 O ye who have believed!

If ye meet the pagans, (even) rank on rank, turn ye not your back in flight.

16 He who turns and flees—unless it be to re-attack or, to get back to his company—earneth he the wrath of Allah, hell is his destination and evil is his plight.

17 It was not ye who slew them it was Allah who slew them!

When you were aiming arrows it was not you who aimed, it was Allah who had aimed, so that He may give to the faithful a good opportunity to test themselves.

Verily, Allah is the Hearer and the Knower.

18 "That is for you! (O ye plotters!)" Verily, Allah doth expose the plottings of the wicked!

19 Would ye prefer battle? (O ye infidels!) then battle is at hand!

But if you should desist, it were better for you! For, if you should renew, hostilities, no matter in what numbers, We too shall then renew! And Allah, is (ever) with the faithful.

20 O ye who have believed!

Obey ye Allah and His Apostle!

Turn ye not to others when ye should be listening to him.

21 Be ye not like those who (solemnly) profess: "We hear thee!" And yet they hear not!

22 For, the lowliest of all creatures in the sight of Allah is one who neither hears, nor sees, nor understands.

23 If Allah had discerned any good in them He would have made them hear!

But even if they had been made to hear, they would have only scoffed!

\*

24 O ye who have believed!

Respond ye to Allah and His Apostle when they call you to that which gives you life. Know ye that Allah entereth the very heart of man and that, eventually, it is to Him that ye are raised.

25 Fear ye the disaster which shall envelop not only those among you who had shirked!

And know ye well that Allah is severe in punishment.

26 Remember ye, when ye were few, the weakest in the land—

afraid of being swept away by hordes—He provided you with refuge, helped you with His aid, and sustained you in excellence—are ye not then grateful?

27 O ye who have believed!

Let ye not down Allah and His Apostle!

Betray ye not deliberately the trust reposed in you—

28 Remember ye, your kith and kin, your earthly goods are all temptations—with Allah only there doth lie reward abundant!



35 Not is their worship aught in the precincts  
of the **House** but whistling through their  
fists and clapping of their hands!  
Taste ye then (O, infidels!) the fruits of your  
iniquities!

36 Verily, those bent on mischief are spending  
freely of their wealth in order to obstruct  
the path of Allah.

May they yet continue to spend thus—  
but there awaiteth them frustration, and  
soon will they be overcome—and those  
who had deliberately transgressed will wake  
to find themselves in hell.

37 Allah thus will separate the vicious among  
them from the innocent;  
then will He set the vicious one against the  
other, pile them high and cast them into  
hell!  
They, indeed, will be the ones to lose!

5 \*\*\* 575

38 Say thou to the unbelievers,  
"If (even now) they would desist (from harass-  
ment) the past will be forgiven them.  
But if they still persist (there stareth them)  
the example of those who had preceded them.

39 Then fight ye them until there is left no harass-  
ment, and the worship of Allah is altogether  
feasible.  
But, if they would desist, Allah is ever-watchful  
of their moves.

40 If they turn back, remember, Allah is your  
Patron—the best of Patrons and the best  
of Helpers.

41 And remember: Whatever things you take as  
spoils of war, a fifth is at the disposal of  
Allah and His Apostle,

for the care of kith and kin, for the orphans  
and the needy, for those who wander without  
home—

if ye abide by Allah, in what We had revealed  
to Our servant on the day when the distinction  
was made, the day when compromise was made.  
Verily, Allah over all things holdeth sway.

574-575



42 (Recall ye) how you were on the hither bank  
of the valley, they were on the thither bank,  
and the caravan was there beneath you.  
Even if you had wished to come in direct  
contact ye would have to girdle it.  
Nonetheless, what Allah had ordained had  
to happen, so that He may destroy publicly  
what needed to be destroyed; and that which  
did deserve to live, He may enliven publicly.  
Verily, Allah is the one who Hears, the One  
who Knows.

43 (Recall) how Allah made them seem few in  
your eyes—for if He had made you see  
their numbers ye would have been dis-  
couraged and would have hesitated in  
attacking!  
But Allah saved you!  
Verily, He is the Knower of the inmost in  
your hearts!

44 And even when you clashed, He made you  
see them small in number;  
and you He made them see as puny in their  
eyes so that that which Allah had ordained  
may be fulfilled.  
It is to Allah only that every thing goes back!

6 \*\*\* 576

45 O ye who have believed!  
When ye are face to face with the enemy,  
stand ye fast and concentrate on Allah so  
that you succeed.

46 And obey Allah and His Apostle.  
Waver not, nor dispute, lest ye be distracted  
and weaken in resolve.  
Be ye persistent; for, Allah doth assist those  
who persevere.

47 Be ye not like those who swaggered out from  
their homes ostentatiously to block the way  
of Allah!  
Allah circumvented all their plans.

575-576

- 48 (Recall) how *Shaitan* made their deeds fair-seeming to them :

"No man can overcome you on this day!  
Lo, I shall be with you!"

But when the parties sighted, each the other,  
he slipped out from the rear,

"I free myself from you; indeed, I see what  
you see not. Allah I fear, for Allah is severe  
in punishment!"

7 \*\*\* 577

- 49 The waverers in faith, faint of heart, they say,  
"Their faith doth mislead them!"  
But if one trusteth Allah, Allah is sublime  
and Wise!

- 50 Would that thou couldst see angels bear  
away at death these heathens—  
how they smite their faces and their backs:  
"Taste ye now the pains of hell!"

- 51 "That is only for that which you had sent  
ahead! By no means is Allah unjust to  
His servants."

- 52 Replicas of the People of *Fir'aun* and those  
before them!  
They had denied the signs of Allah and Allah  
made their evil deeds overtake them—  
Allah is most Powerful; Severe in punishment.

- 53 Thus it is that Allah changeth not His bounties  
on a people unless they change themselves!  
And, verily, Allah is the One who Hears, the  
One who Knows.

- 54 Replicas of the People of *Fir'aun* and, those,  
before them!  
Deny they (even now) the revelations of  
their Lord!  
These We shall destroy (as We had drowned  
the people of *Fir'aun*)—all who thus trans-  
gress.

- 55 The most dangerous of beasts, in the sight of  
Allah, are these infidels for they can never  
be relied on!

أَمْ كَانَ مَعَهُمْ زَيْدٌ أَوْ سِيقًا لَهُ لِمَ تَصِفُ  
يَا أَيُّهَا الَّذِينَ آمَنُوا الْيَوْمَ لَهُمْ فَتْرَةٌ  
وَأَكْثَرُ اللَّهُ كَيْدًا وَعَلْدًا يُطْغُونَ  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا  
فَتَفْتَنُوكُمْ أَفْئِدَةً رَابِعًا فَمِنْكُمْ  
وَاصِبُونَ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ  
بَعْرًا أَوْ رِيَاءً فَالتَّائِبِينَ وَيُصَلِّدُونَ عَنْ  
سَبِيلِ اللَّهِ وَاللَّهُ يُمَاقِلُهُمْ يُخَيِّطُ  
وَأَذِّنْ لَهُمْ الشَّيْطَانُ أَعْمَاهُمْ  
قَالَ لَعَلَّابَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ  
لِي جَائِلٌ كُمْ فَلَمَّا تَرَ ابْنَ قَلْبُونِ  
نَحْصَ عَلَى عَقِيصِهِ وَقَالَ لِي بَرٍّ  
يَتَكَلَّمُ لِي أَرَى مَا لَا تَرَوْنَ لِي آتَاكَ  
اللَّهُ وَاللَّهُ شَدِيدُ الْعِقَابِ

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ غَرَّ هَوَاهُمْ وَجَدُّهُمْ وَمَنْ يَتَوَكَّلْ  
عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
وَلَوْ تَرَى إِذْ يَقُولُ الَّذِينَ كَفَرُوا لَوَاللَّهِ  
يُخْرِجُونَنَا مِنْ مَنَازِلِنَا وَمَا بِاللَّهِ  
عَذَابٌ شَدِيدٌ

ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ  
لَيْسَ بِظَلَّامٍ لِعَبِيدِهِ  
كَذَّابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ  
كَفَرُوا بِالْآيَاتِ فَغَدَّاهُمْ اللَّهُ يُدْخِلُهُمْ  
إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ  
ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِنِعْمَةٍ  
أَعْطَاهَا عَلَى تَوَهُّبٍ سَخِيٍّ يُغَيِّرُ مَا يَشَاءُ  
وَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

كَذَّابُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ  
كَذَّابُ الْآيَاتِ رُبُّهُمْ فَاهْلِكْنَاهُمْ بِدُحُوبِهِمْ  
أَفَرَأَيْتَ آلَ فِرْعَوْنَ وَكُلَّ كَاذِبٍ  
إِنَّ شَرَّ الدَّيَّانِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا  
فَهُمْ لَا يُؤْمِنُونَ  
الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ  
فِي كُلِّ مَوْعَةٍ وَهُمْ لَا يُعْقِلُونَ

وَمَا كَانَ صَلَاتُهُمْ ذِكْرًا وَإِلَهُكَ مُنْجِي  
فَدَّوْلُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ  
إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ  
لِيُصَلُّوا وَأَعْنِ سَبِيلَ اللَّهِ فَسَيُفْقَهُمْ  
فَتَكُونُونَ عَلَيْهِمْ خِزْيًا ذَمِيمًا  
وَالَّذِينَ كَفَرُوا إِلَى اللَّهِ كَانُوا حُكْمًا  
يُخَيِّرُ اللَّهُ الْخَاسِرِينَ مِنَ الطَّيِّبِ وَيُجْعَلُ  
الطَّيِّبُ بَعْضُهُ عَلَى بَعْضٍ فَبِمَا كُنْتُمْ  
تَفْعَلُونَ فِي حَقِّهِ أُلَيْتُمْ لَكُمْ الْخَيْرُونَ  
قُلْ لِلَّذِينَ كَفَرُوا أَزْوَاجُ بَنَاتِهِمْ  
مَا كُنْتُمْ سَافِرِينَ وَكُنْتُمْ لَكُمْ قُرْبَى  
سُئِلَ الْأَنْبِيَاءُ

وَقَالُوا هُمْ سَفَرٌ لَا تَكُونُ بَنَاتُهُمْ  
وَالَّذِينَ كَفَرُوا فِي أَنْفُسِهِمْ أَفَرَأَيْتُمْ  
بِمَا يَكْفُرُونَ  
وَلَنْ تَكُونُوا أَهْلًا عَمَّا أَتَى اللَّهُ  
نِعْمَ الْمَوْلَى وَنِعْمَ الْحَمِيدُ  
وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ كَانَ  
بَنُو مُسْلِمٍ وَلِبَنَاتِهِمْ وَلِبَنَاتِ الْقُرَى  
وَالْبَنِي وَالْمَسْكُونِ فِيهِ الْبَيْتِ  
إِنْ كُنْتُمْ تُحِبُّونَ الْفَرَادَ وَمَا تَكُونُ  
عَبْدَ بَنِي الْقُرَى فَإِنَّ يَوْمَ الْفَتْحِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

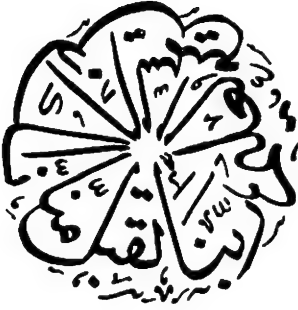
إِذْ أَنْتُمْ بِالْعُدَّةِ الدُّنْيَا وَهُمْ بِالْعُدَّةِ  
الْعُصْوَى وَالزَّكَاةُ أَفْضَلُ مِنْكُمْ وَلَوْ  
تَوَاعَدْتُمْ لِخِفْتَانِهِمْ فِي الْبَيْعِ وَكَرِهْتُمْ  
يَقُولُونَ إِنَّهُمْ مَرْكَانٌ مَقْفُورَةٌ  
لِيُفْلِكَ مَنْ هَلَكَ عَنْ بَيَّتِهِمْ وَيَحْيَى  
مَنْ حَيَّ عَنْ بَيَّتِهِمْ وَلَئِنْ اللَّهُ لَسَمِيعٌ  
عَلِيمٌ

إِذْ مَنَّ اللَّهُ فِي مَمْلُوكٍ قَلِيلًا وَلَوْ  
أَرَادْتُمْ كَيْدَ الْفِتْنَةِ لَقَدْ كُنْتُمْ أَغْوَى  
فِي الْأَمْوَالِ الَّتِي اللَّهُ سَلَّمَ إِنَّهُ عَلَيْهِمُ  
يَدَابِطُ الصُّدُورِ

وَأَلْفٌ مِنْهُمْ يَوْمَ الْقِيَامِ فِي سَعْدٍ  
وَلَيْلًا وَنَهَارًا لَكُمْ فِي أَنْفُسِهِمْ لِقَاءُ اللَّهِ

- 56 They are those with whom thou hadst entered  
into covenants (repeatedly),  
and every time they broke their word without  
compunction.





57 So when thou meetest them in the field of battle  
do thou so chastise them that those (per-  
chance, inclined) to follow, might be warned.

58 And if thou, from a people, fearest treachery,  
throw their compact (in their faces) so  
that ye may be as equals.  
Verily, Allah loveth not the treacherous.

8 \*\*\* 578

59 Let not the infidels imagine that they can  
overcome (the faithful);  
they will never subjugate their wills.

60 Assemble ye against them all the forces that  
you can and enmassed cavalry, so that  
they may be awed—these enemies of Allah,  
and your enemies, and even others besides  
these.

Ye know them not but Allah knoweth them.  
Whatsoever ye do spend in the way of Allah  
that will redound to you.  
You will not be wronged.

61 But if they be inclined to peace, incline thou too :  
and trust in Allah. Verily, He is the One  
who Hears, the One who Knows.

62 And if they should thereby intend to outwit thee,  
then, verily, Allah doth suffice thee!  
It is He who strengthens thee with His help,  
through the faithful

63 And with the bondage of their hearts.  
If thou hadst spent all that is on earth, thou  
couldst not bind their hearts.  
It is Allah who tied these bonds.  
Verily, He is the Sovereign and the Wise!

64 O Apostle!  
Sufficient unto thee is Allah, and unto those  
among the faithful who follow thee.

9 \*\*\* 579

65 O Apostle!  
Urge thou on the Faithful to the field of battle.  
If there are twenty steadfast men among you,  
they will a hundred overcome.  
And if there are a hundred, a thousand of the  
infidels they will overpower—  
because they are a people without sense!

66 Lo, Allah doth provide for you concession—  
knowing well your weakness :  
if there are one hundred steadfast men among  
you they should suffice to overcome two  
hundred ;  
and if there are a thousand they should,  
Allah willing, overpower two thousand.  
Allah, verily, standeth by the steadfast.

67 It is not meet that the Apostle take prisoners  
(and thereby burden his campaign) until  
he has subjected the land :  
think ye only of the present; Allah looketh  
to the future!  
And Allah is the Sovereign and the Wise.

68 Had it not been for an erstwhile permission  
of Allah, there would have fallen on you,  
'for what you took, great punishment.

69 What spoils ye take by right ye may enjoy  
as undefiled and wholesome.  
But keep in mind Allah! He is Compassionate  
and Merciful.

## 70 O Apostle!

Say thou to those among the captives who are (still) with you,

"If Allah were to find virtue in your hearts. He will give you something better than that which you have lost.

He will forgive you (for having fought against Him) for Allah is Compassionate and Merciful."

71 But if they (secretly) intend to be treacherous to thee, (O Apostle), they have, before now been treacherous to Allah, and He has put up with them!

Verily, Allah is the Knowing and the Wise!

72 Verily, those who believed and accepted exile, staked their wherewithal, and their lives, in the path of Allah, and those who offered refuge and assistance, they are all bound together one to another.

Those who believed, but chose not exile, to them you owe no obligation unless they are exiled.

But if they ask you for support to uphold their identity, help is incumbent on you—unless the help they ask of you is 'gainst a people to whom you're bound by treaty. For Allah, everything ye do, observes.

73 These infidels are bound together, one to another. (Therefore) unless ye (help each other) harassment will stalk the land and there will be distress widespread.

74 Those who believed, who accepted exile, and strove ahead in the path of Allah, and those who offered refuge, they are both the foremost 'mong Believers. For them is Grace abundant, ample sustenance.

75 Those who believed later and were exiled, who fought side by side with you, they are a part of you—

مَا كَانَ لِيَئِيَّ أَنْ يَكُونَ لَهُ أَسْرَى  
حَتَّى يَجُودَ فِي الرِّبَاسِ ذُرِّيَّتِي وَمَنْ بَيْنَ  
يَدَيَّ وَاللَّهُ يُرِيدُ الْآخِرَةَ وَالْأُولَى  
عَزَّ وَجَلَّ ⑤

فَوَلَا كُتِبَ عَلَيْهِ مِنْهُ سَبَقَ لَمْ تَكُنْ  
فِيهَا أَتَّخِذُكُمْ عَدُوًّا عَظِيمًا ⑥  
فَقُلُوا وَمَا غَنَى اللَّهُ عَنِ الْعَالَمِينَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ⑦  
يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ  
مِنَ الْأَسْرَى أَنْ يَعْذِرَ اللَّهُ عَنْهُمْ  
فَإِنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ⑧  
وَلَا يَغْنَمُ أَكْثَرُ غَنَائِهِمْ إِلَّا أَنْ يَكُونَ  
وَلَا يُرِيدُ وَجْهَ اللَّهِ فَقَدْ خَلَدُوا  
أَلْفَ مَرَّةٍ وَلِلَّهِ الْآخِرَةُ وَالْأُولَى  
عَلَيْهِمْ سَكِينَةٌ ⑨

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ آوَوْا وَتَضَرَّعُوا إِلَيْكَ بَعْضُهُمْ  
أَوْلَىٰ بِبَعْضٍ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آمَنُوا  
وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ شَأْنٍ  
حَتَّى يَهَاجِرُوا وَلَا يَكُنْ اسْتَشْفَاءُكُمْ فِي  
الَّذِينَ قَالُوا إِنَّا نَفْعُكُمْ إِلَّا عَلَىٰ أَنْفُسِكُمْ  
وَبَيْنَهُمْ مِمَّا قَالُوا اللَّهُ يَتَوَلَّى الْفَاسِقِينَ  
وَالَّذِينَ تَقَرَّوْا وَبَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فَلَعَلَّكُمْ تَعْلَمُونَ ⑩  
وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَضَرَّعُوا  
إِلَيْكَ هُمْ أَوْلَىٰ بِبَعْضٍ فِي سَبِيلِ اللَّهِ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ⑪  
وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا  
وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ  
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي تَرَبُّعِ اللَّهِ إِنَّ اللَّهَ عَلِيمٌ ⑫

وَأَلَّا تَشْتَقُّهُمْ فِي الْحَرْبِ كَتَرْتَهُمْ مِنْ  
خَلْفِهِمْ لَعَلَّكُمْ تُرْحَمُونَ ⑬  
وَأَمَّا غَنَائِي عَنْهُمْ فَإِنَّهُ لَا يَكُنْ  
إِلَيْهِمْ عَلَىٰ شَيْءٍ وَإِنَّ اللَّهَ لَاجِبٌ  
بِالْخَالِيقِينَ ⑭

وَلِلَّهِ حُكْمُ الَّذِينَ نَقَرُوا بِأَنَّهُمْ  
إِلَهُمْ لَا يُخْزَوْنَ ⑮  
وَأَعِذُوا لَهُمْ نَاصِطَهُمْ مِنْ قَوْمٍ  
وَمِنْ رِبَاطِ الْغَيْبِ يُمْرِقُونَ بِهِ عِدَّةً  
أَسِيْدَةً وَعَدَهُمُ الْوَعْدَ الْأَوَّلَ  
وَمَا تَعْلَمُهُمْ وَمَا تُغْنِيهِمْ  
مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ وَلَكِنَّ اللَّهَ  
أَشَدُّ لَظْمًا لِلْكَافِرِينَ ⑯

وَأَنَّ جَهَنَّمَ لَآتِيَةٌ فَالْحَمْدُ لِلَّهِ  
عَلَىٰ كُلِّ شَيْءٍ عَلِيمٌ ⑰  
وَأَنْ يُرِيدَ أَنْ يَخْدَعَكَ فَإِنَّ حَسْبَكَ  
اللَّهُ هُوَ الَّذِي يَدْرِكُ بَصِيرَةً وَالْمُؤْمِنِينَ  
وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا  
الْإِيمَانَ مَعَ الْكُفْرِ لَوْ تَفَقَّهْتُمْ  
وَلَكِنَّ اللَّهَ آتَاكُم بِآيَاتِهِ عَزَّ وَجَلَّ  
حَكِيمٌ ⑱

يَا أَيُّهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَمَنِ اتَّبَعَكَ  
مِنَ الْمُؤْمِنِينَ ⑲  
يَا أَيُّهَا النَّبِيُّ خُذْ مِنَ الْمُؤْمِنِينَ  
الَّذِينَ آمَنُوا بِكُمُوعًا وَصَارُوا  
يُحِبُّوا مَا تُحِبُّونَ وَلَنْ يَكُنْ مِنْكُمْ  
يُغْلِبُوا الْفَاسِقِينَ الَّذِينَ نَقَرُوا بِأَنَّهُمْ  
قَوْمٌ لَا يَفْقَهُونَ ⑳

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ  
صَعْفَاءً فَإِنْ يَكُنْ مِنْكُمْ فَائِدَةٌ صَبْرَةٌ  
يُغْلِبُوا إِمَانَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ  
أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ  
مَعَ الصَّابِرِينَ ㉑

but relatives by blood are heirs to one another as per Allah's Scriptures. Allah of everything is Well-Aware.

\*

SURA : *BARĀT*

1 \*\*\* 581

**RELEASE :**

—by Allah and His Apostle—  
from obligations to those among the Pagans  
with whom you had entered into compacts:

- 2 (Pagans!) Ye may roam at will o'er the land  
during the four (Sacred) Months and know ye  
that Allah puts on you no restrictions: but,  
verily, Allah will humiliate all miscreants!

2 \*\*\* 582

**ANNOUNCEMENT :**

—from Allah and His Apostle—to all  
assembled on the day of the Greater Hajj:  
Verily, Allah hereby frees (Himself) from the  
obligation to protect the Pagans, and so does  
His Apostle.

So, if ye should behave, it will be best for you;  
but if ye should go back to mischief—remember  
Allah puts on you no restrictions: but convey  
ye to all miscreants the promise of grievous  
chastisement!

- 4 (Ye too, O Muslims, are absolved from obligations)  
Except to those among the Pagans with whom  
you made compacts and who in no way have  
defaulted, nor aided others against you.  
Therefore, abide ye in your promises to them  
(at least) for the time agreed upon.  
Verily, Allah loveth those who are reliable.

- 5 But when the Sacred Months are over drive  
ye out the Pagans wherever ye find them—  
seize them, beleaguer them, and close to  
them all inroads.

But, if they should be penitent and willing to  
abide by their duties, and fulfil their obligations,  
then open ye the gates (of the *Haram*) to them.  
Verily, Allah is the Compassionate, the Merciful.

- 6 And if there cometh one, among the Pagans,  
who seeks asylum give him asylum so that  
he may hear the words of Allah (in your midst).  
In that case, conduct him to a place of safety—  
remember that they are a people who do not  
understand.

3 \*\*\* 583

- 7 How can all compacts made with these (fickle)  
Pagans, be taken as binding on Allah and  
His Apostle—unless it be one made in the  
Sacred Mosque?

But, as long as they stand true to you, stand  
ye true to them.

Allah loveth the unswerving.

- 8 How, indeed when every time they get advantage,  
they respect neither (rules of) kinship nor  
(the bounds of) covenant!

Their tongues persuade, their hearts hold  
back, and most of them are false!

- 9 Allah's revelations they bandy frivolously, dis-  
suading (others) from His path.  
Evil, indeed, is what they do.

- 10 They disregard, when dealing with Believers,  
kinship, (even) covenants— they have (indeed)  
transgressed all bounds!

4 \*\*\* 584

- 11 But, (even now), if they repent, and (give  
assurance that they will) stand fast to their  
duty and fulfil their obligations, they shall  
be your brothers in the faith.  
Thus do We explain Our revelations to  
those who understand.

- 12 But if, even after oath, they go back on their word, and cast aspersions on your faith, attack ye too the ring-leaders of the wicked—those for whom no oaths exist—so that they may be warned.

- 13 Will ye not fight those who go back on their covenants, who plotted to expel the Messenger, who were the first to take initiative against you?

Are you afraid of them?

It is rather Allah whom you should fear if ye are (true) believers.

- 14 Fight ye them—Allah will punish them through your hands—overcome ye them.

Allah will aid you against them, and clean the hearts of the believers

- 15 And soften too the anger in their hearts. Allah, turneth He in mercy on whom He wills. Allah is the Knower and the Wise.

- 16 Or, do ye think that you will be abandoned, as though Allah recognizeth not those who strive among you and who on none depend apart from Allah,

His Messenger and the Faithful?!

Allah is well-aware of all you do.

5 \*\*\* 585

- 17 'Tis not for those who associate other deities with Allah, that they should have access to the places where He alone is to be worshipped!

They are themselves the witnesses of their disloyalty; they have forfeited (the recognition of) their services—

in hell (alone) they need to dwell.

- 18 He alone deserves access to houses meant for Allah's worship, who doth believe in Allah and the final day, who stands fast to his duties and fulfils his obligations, who dreads none but Allah!

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
عَاهِدُوا مَنَ الْمُشْرِكِينَ  
فَيُخَوِّا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ  
أَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ  
اللَّهَ يُخْزِي الْكَافِرِينَ

وَإِذْ أَخَذَ مَنَ اللَّهُ وَرَسُولُهُ إِلَى النَّاسِ  
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ  
الْمُشْرِكِينَ لَا يُرْسِلُ لَهُ رَسُولًا هُوَ فَانٌ تُبَشِّرُ  
فَهُمْ خَيْرٌ لَّكُمْ وَلَنْ تُولِيَهُمْ شَيْئًا وَلَئِنْ  
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَرِيءٌ مِّنَ  
الَّذِينَ يَدْعُونَ إِلَيْهِمْ

إِلَّا الَّذِينَ عَاهَدُوا مَنَ الْمُشْرِكِينَ  
ثُمَّ لَمْ يَنْقُصُوا شَيْئًا وَلَا يَخْلُفُوا  
عَلَيْكُمْ شَيْئًا فَاذْكُرُوا الْيَعْلَىٰ جَاهِدْهُمْ  
إِلَىٰ مَدِينَتِهِمْ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ

فَإِذَا اسْتَعْلَمَ الْأَمْرُ فَانْهَارُوا  
الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
وَعَدُوا لَهُمْ وَاعْتَرَفُوا بِمَا عَدُوا  
لَهُمْ كُلَّ مَرْصِدٍ فَبَأْتُوا فَاكُمُ  
الضَّلَاطَةُ وَأَوَّلَ الرُّكُوعِ فَجَعَلُوا  
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ  
وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ  
فَاجْعَلْهُ سَاحِئًا يَسْمَعْ كَلِمَاتٍ  
ثُمَّ آيِلْهُ مَا مَنَعَهُ ذَلِكَ بِأَنَّهُمْ  
قَوْمٌ لَا يَعْلَمُونَ

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ  
اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدُوا  
عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا  
لَهُمْ نَاسِيَةً وَاللَّهُمُّرَاتِ اللَّهُ يُحِبُّ  
الْمُتَّقِينَ

كَيْفَ وَلَنْ يَنْفَعَهُمْ عَلَيْهِمْ مَا كَفَرُوا  
فِيهِمْ وَلَا ذَلَّةٌ مِّنْهُ يَرْضَوْنَ كَيْفَ

يَأْتُوا إِلَيْهِمْ وَيَأْتِي فُلُوكُهُمْ وَأَكْثَرُهُمْ  
فَيَسْهُونَ

لِشْتَرَاؤِ آيَاتِ اللَّهِ ثُمَّ قَلِيلًا فَصَدَّ  
عَنْ سَبِيلِ اللَّهِ هَؤُلَاءِ مَا كَانُوا يَعْلَمُونَ  
لَا يُزَيِّنُونَ فِي مَوْصِلٍ إِلَّا وَلَا ذَمَّةً  
وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ فَخَلُّوا فِي دِينِهِمْ وَلْيُنِمْ  
الَّذِينَ يَلْعَنُوا لِقَوْمٍ يُعْلَمُونَ

وَإِنْ تَنَكَّرُوا إِلَيْهِمْ مِنْ بَعْدِ هَؤُلَاءِ  
وَطَعْنُوا فِي دِينِهِمْ فَتَأْتُوا أَوَّلَ الْكُفْرِ  
لَهُمْ أَجْرٌ أَكْبَرُ لِمَنْ هُمْ لَعَنُوا وَلَئِنْ  
أَلَّفْتُمُوهُمْ قَوْمًا تَكُونُوا إِلَيْهِمْ

وَهُمْ بِأَخْبَارِ رَسُولِهِمْ وَهُمْ  
بَدَاءَ وَلَمْ أَزَلْ مَرَّةً فَخَشَوْهُمْ  
فَاللَّهُ سَمِيعٌ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ

فَالْيَوْمَ هُمْ لَكُمْ بِهَيْمَةٍ لَّهِ يَأْتِيكُمْ  
وَيُخْزِيهِمْ وَيَذَرُهُمْ كَمِثْلَيْ زَيْفَةٍ  
صُدُّوا عَنَّا مَدِينَتَيْنِ

وَيَذَرُهُمْ غِيظًا فَاذْكُرُوا مَنَ يُؤْتِي  
عَلَىٰ مَنَ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ  
أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَنْ يُخَالِفَ  
الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَقُولُوا

مِنَ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ  
وَلِيُجِزَّهُ وَاللَّهُ غَيْرُ بِمُعْتَدِلٍ  
مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْبُرُوا مَسْجِدَ

اللَّهِ شَاهِدِينَ عَلَى النَّاسِ لَهُمْ بِالْكَفْرِ  
أُولَٰئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ  
هُمْ خَالِدُونَ

لَتَمَّا يَعْبُرُ مَسْجِدَ اللَّهِ مِنْ أَمْنٍ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ  
أَنْ يَكُونُوا مِنَ الْمُتَّقِينَ

Lo, such alone can hope to be rightly guided!

19 Would ye claim that quenching thirst of pilgrims  
and the maintenance of the Sacred Mosque  
are on par with faith in Allah and the final  
day—with fighting in the way of Allah?

They shall not be equal in the sight of Allah.  
And Allah will not guide a people who transgress.

20 Those who believed, who suffered exile, who  
staked in the way of Allah their wherewithal,  
their lives—  
they have the highest place with Allah:  
it is they who will be honoured.

21 Glad tidings doth their Lord convey to them:  
benediction from Himself and His appreciation!  
For them await gardens of bliss wherein to  
rest.

22 They shall abide therein for aye; verily, for  
them are wages in abundance.

.

23 O ye who have believed!  
Befriend ye not as patrons (even such as be)  
your fathers or your sons if they have preference  
shown to unbelief over Faith.  
Such as favour them they transgress.

24 Announce thou:

“Your fathers, sons and brothers, your wives,  
and relatives; the goods that you have garnered,  
the trade that might decline; or the homes  
in which you dwelt—

if all of these are dearer to you than Allah  
His Apostle, and striving in His way,  
then wait ye until Allah has decided (the  
outcome of the current tension).  
Allah guideth not a people false!

6 \*\*\* 586

25 Allah has, indeed, helped you on many fields  
of battle: (remember ye) *Hunain*—  
Elated were you by your numbers but little  
they availed you—  
the land, for all its width, became too small  
for you, ye turned and fled!

26 Then Allah cast on them His calm—upon  
His Messenger and also on the faithful,  
and myriad other things He cast, which  
ye saw not.  
He routed those inclined to mischief!  
Such were the deserts of the infidels!

27 And once again, as in the past, Allah will repeat  
his favours on whom He wills.  
Allah is, indeed, Compassionate and Merciful.

28 O ye who have believed!  
These idolators are filthy (in body, mind and  
ritual). Allow them not, therefore, in the  
precincts of the Sacred Mosque after this  
their annual gathering. And if ye fear im-  
poverishment, Allah will soon enrich you  
if He wills.  
Verily, Allah is the Knower and the Wise.

29 Fight ye those who believe not in Allah, nor  
in the final Day,  
who do not make taboo that which has been  
made taboo by Allah and His Apostle;  
who follow not the teachings true among  
the Peoples of the Book—  
until they willingly offer *jizya* and are quite  
subdued.

7 \*\*\* 587

## 30 The Yahud say :

"Uzair, son of Allah!"

The Nasara acclaim :

"Isa son of Allah!"

These are merely ways of speech!

They only imitate the ways of those who erred before them.

Allah confound them! How they fail to seek the truth!

## 31 They take their Rabbis

and their Priests as their sustainers apart from Allah, and 'Isa son of Maryam!

Naught were they taught except to worship the One Deity—

No deity is there but He—exalted is He above what they would deify beside Him.

## 32 Fain would they extinguish the torch lit by Allah by (merely) blowing on it!

But Allah will not but perfect His beacon—no matter how averse may be those who would cover it!

## 33 He it is who has sent His Envoy with guidance and the reckoning of pure Truth

so that it may pervade all reckoning—no matter how averse may be those who would adulterate it.

## 34 O ye who have believed!

Verily, there are many among the Rabbis and the Priests devouring through deceit the earnings of the people; debarring them from the path of Allah. And there are those who hoard gold and silver preventing wealth from being spent in the way of Allah.

Convey to them the tidings of dire punishment.

## 35 A day (will come) when these are reddened in the fire of hell to brand their fronts, their flanks, their backs :

عَلَيْهِمْ هَذَا وَلَئِنْ جَعَلْتُمْ حِيلَةً فَتَوْنُ  
يُخَيِّرُكُمْ اللَّهُ مِنَ تَحْتِهَا إِنْ شَاءَ مَا رَأَى  
اللَّهُ عَلَيْهِمْ حَكِيمٌ ۝

قَالُوا الَّذِينَ آمَنُوا بِاللَّهِ وَلَمْ يَلْمِزُوا  
الْأَخْيَارَ يَجْعَلُونَ مَا كَرِهَ اللَّهُ وَرَسُولُهُ  
وَلَا يَذْكُرُونَ وَرَيْنَ الْحَقِّ مِنَ الَّذِينَ  
أَوْفُوا الْكَيْفَ حَتَّى يَعْطُوا النِّجْزِيَّةَ عَنْ  
يَدَيْهِ وَهُمْ صَاغِرُونَ ۝

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ  
النَّصَارَى السِّيمِيُّ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ  
يَا قَوْمِهِمْ يُعَذِّبُهُمْ قَوْلُ الَّذِينَ  
كَفَرُوا مِنْ قَبْلُ قَاتِلُوهُمْ اللَّهُ عَالِمُ  
يُفْعَلُونَ ۝

رَبِّكُمْ وَأَسْبَارَهُمْ وَهُمْ لَا يَسْمَعُونَ  
مِنْ دُونِ اللَّهِ وَالسِّيمِيُّ ابْنُ مَرْيَمَ  
وَمَا أَوْفَوْا إِلَّا لِيُحْيِيَهُمْ وَاللَّهُ وَاحِدٌ  
لَا إِلَهَ إِلَّا هُوَ يُخَيِّرُ عَنِ الْيَتِيمُونَ ۝

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ  
وَيَأْتِي اللَّهُ أَكْثَرُ نُورًا وَلَوْ كَرِهَ  
الْكَافِرُونَ ۝

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ  
دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدُّنْيَا كُلِّهَا  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَنْ كَثُرَ الْبُخْلُ وَالْجُبْنَ  
وَالْأُمُورُ لِيَاكُلُونَ أَمْوَالَ النَّاسِ  
بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا  
يُطْفِئُونَهَا فِي سَبِيلِ اللَّهِ يَبْغُوا بِهَا  
يَوْمَ تَحْشَى عَلَيْهِمْ نَارُكُمْ وَتَكُونُ بَيْنَهُمْ  
جِبَاهُهُمْ وَخُبُرُهُمْ وَظُهُورُهُمْ هَذَا  
مَا كُنْتُمْ تَعْلَمُونَ ۝

لَجَعَلْتُمْ بَقَايَةَ الْحَيَاةِ وَعِمَارَةً  
السُّجُودِ الْحَرَامِ وَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ جَاهِدْ فِي سَبِيلِ اللَّهِ لَا يَسْخَرَنَّ  
عَنْكَ اللَّهُ وَاللَّهُ هَادِي الْقَوْمِ الظَّالِمِينَ ۝  
الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ وَأَمْوَالُهُمْ وَأَنْفُسُهُمْ أَكْثَرُ  
وَجَعَلَهُ اللَّهُ ذَلِيلًا وَلِلَّهِ الْفَاوِزُونَ  
يَبْرُؤُهُمْ اللَّهُ بِرَحْمَةٍ مِنْهُ وَيُطَوِّقُ  
وَجِبَالَهُمْ فِيهَا لِيُقْذَرُوا ۝  
خُلُوفُونَ فِيهَا أَبَدًا إِنْ أَرَادَ اللَّهُ عَذَابًا  
أَجْرًا عَظِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا ذَلِيلًا  
وَالْخَوَانِ كَذَلِيلًا إِنْ اسْتَحْشَاوُا الْكُفْرَ  
عَلَى الْإِيمَانِ وَمَنْ يَتَّبِعْهُمْ فَيُتْلَقْ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝  
قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَنِسَاءُكُمْ  
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ يُغْنِيكُمْ  
وَبَنَاءٌ مَعْقُونٌ سَاءَ مَا يَحْكُمُونَ بِرَأْيِكُمْ  
أَحِبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَمِثْلَ  
فِي سَبِيلِهِ تَهْتَكُونَ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝  
لَقَدْ نَصَرَكُمُ اللَّهُ فِي تَوَاتُتِ الْكَافِرِينَ  
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُنُفُوكُمْ فَلَمْ  
تَلْعَنُوا عَنَّا كُنُفِيًا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ  
بِمَا كُنْتُمْ تَعْمَلُونَ فَمَتَى يَذِيبُكُمْ  
ثُمَّ أَنْزَلَ اللَّهُ سَنِينَ مُتَرَاوِيَةً عَلَى رُسُلِهِ  
وَالَّذِينَ آمَنُوا وَاتَّقَلَّوْا أَلْتَمَزْتُمْ بِهَا  
وَعَذَابَ الَّذِينَ كَفَرُوا وَأَذَلَّ لِلَّذِينَ ظَلَمُوا  
ثُمَّ يَتُوبُ اللَّهُ مَنْ يَشَاءُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُنَا السَّخِرَ وَتَكُونُوا  
نَحْسًا فَلَا تَكُنَا السُّجُودَ الْحَرَامَ مَعْدُ

"This is what you had amassed for yourselves :  
taste ye then what ye had cherished!"

\*

36 Verily, the cycle of the months with Allah  
is one of twelve months;  
(transfixed) in the law of Allah since the day  
He made the heavens and the earth.

Of these four are sacrosanct : that is a reckoning  
established.

\* \* \* \* \*

Be ye not yourselves aggressive in them;  
But, fight the Pagans in all of them if they  
harass you in all (of them):  
But remember, Allah is with those who do  
restrain themselves.

\* \* \* \* \*

37 It is the (intervening) *Nasi* which doth involve  
confusion—  
it helps to lead astray those inclined to perfidy.  
One year announce it they as "secular" another  
year as "sacred";  
in order that they may conform to the pre-  
scribed number of the holy months.

They sometimes make profane what Allah hath  
made holy!

Appear to them as virtuous the evils of their  
ways.

And Allah guideth not a group of infidels.

◦

انفروا خفافا وثقالا  
وجاهدوا بائس اوليكم  
وانفسكم في سبيل  
الله ذلکم فیراکم  
ان کانت تم له یون

8 \*\*\* 588

38 O ye who have believed!

What ails you? When ye are asked to march  
forth in the way of Allah : stick ye fast to  
earth!

Do you find the transient present more  
alluring than the future?—

As compared with that which is to come  
the comforts of the transient present are  
but few!

39 Unless ye march forth He will punish you  
with severe punishment and He will replace  
you by another people:  
to Him no harm you'll do; Allah is Omni-  
potent.

40 What if ye help him not?

Verily, Allah had helped him when he was  
driven out by the infidels, as one of only two.

When they were in the cave he reassured  
his mate:

"Fear thou not! Indeed, Allah is with us!"

And Allah cast His peace on them and aided  
them with hosts ye can imagine not.

The forecasts of the infidels He humbled  
into dirt and raised on (penants) high the  
promises of Allah!

Allah is the Sovereign and the Wise!

41 March ye forth ill- or well-equipped;  
and strive ye with your bodies and yourselves  
in the way of Allah!  
That is best—in your own interest if ye but  
understand!

42 If there had been some gain in sight, or had  
it been an easy sojourn, they would, no  
doubt, have followed them.  
But the journey weigheth on them.  
Anon, they'll swear by Allah:

If only they could, they would, go out with  
you and offer (in your service) their very  
lives!

Allah knoweth well: they lie!

9 \*\*\* 589

## 43 Allah forgive thee!

Why didst thou exempt them (generally)  
until it was clear to thee whose excuse was  
genuine and thou hadst gauged the liars?

## 44 No questions do they ask of thee

—those who believe in Allah and in the  
Day to come—  
whether they should strive with their bodies  
and their souls.

Allah knoweth well those who are aware!

45 Only they do question thee who do not (really)  
believe in Allah and the Day to come;  
whose hearts do waver and who are, midst  
their doubts, perplexed!46 If they had intended to set forth they would  
have made for it some preparations.

But Allah is averse to their joining and has  
made them disinclined.

He has said to them:

“Stand ye then and be among the ones who  
wait!”

47 Had they gone forth with you, naught would  
they have added but confusion—  
worming midst your ranks and spreading  
falsehoods.

And some there are among you who would  
have gladly listened to them!

Allah knoweth all transgressors.

48 Indeed, they had, ere now, spread falsehoods  
and turned the tide against thee until the  
truth prevailed and manifest became the  
word of Allah—to their disgust!49 Among them there is (many) a man who says:  
“Let me stay at home—facing not temp-  
tation!”

لَا تَحْزَنْ لِمَا يَفْعَلُونَ ٥

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا  
لَآتَيْنُوكَ وَلَكِنْ بَعَدَتْ عَنْهُمْ  
السَّاعَةُ وَسَيَحْلِفُونَ بِاللَّهِ لَإِذَا  
خَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ  
وَاللَّهُ يَعْلَمُ أَلَمَلِكُونَ ٥

عَلَّمَ اللَّهُ عَنْكَ لِمَ أُولَئِكَ هُمْ  
يَجْعَلُونَ لَكَ الْإِيمَانُ صَدَقُوا وَعَلَّمَ  
الْمَلِكِينَ ٥

لَا يَسْأَلُكَ الَّذِينَ يُوْفُونَ بِاللَّهِ  
الْيَوْمَ الْأَخِيرَ أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ قُلْ ٥  
إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْأَخِيرِ وَإِنْ تَابَتْ فَكُلُهُمْ

فَهُمْ فِي سَبِيلِ اللَّهِ يَبْزُكَ دُونَ  
وَلَوْ أَنَّ أَهْلَ الْبُحَيْرَةِ لَكَدَّ وَاللَّهُ عَدُوٌّ  
وَالْكَافِرِينَ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥

لَوْ عَزَمُوا أَنْ يَخْرُجُوا لَخَرَجُوا بِكُمْ  
وَلَوْ أَنَّ أَهْلَ الْبُحَيْرَةِ لَكَدَّ وَاللَّهُ عَدُوٌّ  
وَالْكَافِرِينَ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥

وَهُمْ لَكِ الْهَوَىٰ ٥  
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ إِلَى سَبِيلِ اللَّهِ  
أَوْ إِلَى سَبِيلِ اللَّهِ فَقَدْ جَاهِدَ ٥  
بِالْغَيْبِ ٥

لَا تَحْزَنْ لِمَا يَفْعَلُونَ ٥  
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا  
لَآتَيْنُوكَ وَلَكِنْ بَعَدَتْ عَنْهُمْ  
السَّاعَةُ وَسَيَحْلِفُونَ بِاللَّهِ لَإِذَا  
خَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ  
وَاللَّهُ يَعْلَمُ أَلَمَلِكُونَ ٥

عَلَّمَ اللَّهُ عَنْكَ لِمَ أُولَئِكَ هُمْ  
يَجْعَلُونَ لَكَ الْإِيمَانُ صَدَقُوا وَعَلَّمَ  
الْمَلِكِينَ ٥  
لَا يَسْأَلُكَ الَّذِينَ يُوْفُونَ بِاللَّهِ  
الْيَوْمَ الْأَخِيرَ أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ قُلْ ٥  
إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْأَخِيرِ وَإِنْ تَابَتْ فَكُلُهُمْ

فَهُمْ فِي سَبِيلِ اللَّهِ يَبْزُكَ دُونَ  
وَلَوْ أَنَّ أَهْلَ الْبُحَيْرَةِ لَكَدَّ وَاللَّهُ عَدُوٌّ  
وَالْكَافِرِينَ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥

لَوْ عَزَمُوا أَنْ يَخْرُجُوا لَخَرَجُوا بِكُمْ  
وَلَوْ أَنَّ أَهْلَ الْبُحَيْرَةِ لَكَدَّ وَاللَّهُ عَدُوٌّ  
وَالْكَافِرِينَ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥  
فَقُلْ لَهُمْ قُلْ ٥

وَهُمْ لَكِ الْهَوَىٰ ٥  
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ إِلَى سَبِيلِ اللَّهِ  
أَوْ إِلَى سَبِيلِ اللَّهِ فَقَدْ جَاهِدَ ٥  
بِالْغَيْبِ ٥

Have they not to temptation even now suc-  
cumbed?

Verily, hell itself surrounds the recalcitrants!



10 \*\*\* 590

50 If there befalls thee good, they are morose;  
if evil doth befall thee they say,  
"We had this consequence foretold!"  
They turn their backs in glee.

51 Say thou,  
"Nothing can befall us excepting that which  
Allah doth decree for us:  
He is our Patron and in Allah the Faithful  
put their trust."

52 Ask thou,  
"What can you expect for us but one of two  
benedictions—  
(righteous victory or glorious defeat)?  
And we, likewise, expect naught but Allah's  
chastisement for you—either from Himself  
or through our arms!  
So keep ye on expecting: we too, with you,  
shall continue to expect!"

53 Say thou, "Let your contributions (now) be  
willing or begrudged:  
they shall not be accepted from you:  
ye are a people untrustworthy!"

54 Would not have been forbidden the acceptance  
of their offerings if they had not been traitor-  
ous to Allah and His Apostle;  
if they had not joined in public worship,  
except unwillingly; only grudgingly;  
if they had not offered contributions with  
obvious reluctance.

55 Let not impress thee, (the extent of) their  
wealth nor (the number of) their progeny:  
verily, Allah doth intend to punish them  
through these in the near future—  
they will have lost themselves in their infidelity.

56 They swear by Allah that they are with you:  
not are they with you: they are only scared!

57 If they could only find a refuge, were it even  
cave or crevice, they would rush to it all  
together!

58 Among them there are some who blame thee  
concerning benefactions:  
if they are given a (favoured) share they are  
content;  
if they are not so favoured, lo! their brows  
are furrowed!

59 Would that they were satisfied with that which  
Allah and His Apostle had given them.  
And (would that they) had said,  
"Sufficient unto us is Allah!  
Soon will Allah, through His bounty, and  
His Apostle, enrich us.  
In Allah we repose our trust!"

11 \*\*\* 591

60 Verily, these benefactions are for the poor  
(who ask),  
for the (silent) destitutes;  
for their management;  
for those whose hearts have withered;  
those in bondage or in debt in Allah's service;  
and for those who tread the path (of Allah's  
service).  
Allah thus decrees and Allah is the Knower  
and the Wise.

61 Among them there are those who take liberties  
with the Prophet, and say,  
"He is all ears!"  
Say thou,  
"He doth give ear only in your interest:  
He puts his trust in Allah and trusteth he  
the faithful.  
He is a blessing to those among you who  
believe (in him).  
But those who insult Allah's Messenger for  
them is punishment severe.

62 (Friendship) they swear to you by Allah,  
(but only) to please you—  
it is Allah and His Messenger that they would  
try to please if they were true believers.

63 Are they not aware:  
for those who hinder Allah and His Messenger  
for them awaiteth hell where they shall  
dwell for aye?  
That is, indeed, severe disgrace!

12 \*\*\* 592

- 64 The pseudo-faithful (feign to) fear that a  
Sura will proclaim what lieth in their hearts!  
Say thou,  
"Keep on feigning! Allah will, indeed, reveal  
all ye dread."
- 65 If thou wert to question them, they would say :  
"We were only jesting 'mong ourselves!"  
Ask thou :  
"What were ye jesting at?  
About Allah?  
His Revelations?  
His Messenger?"
- 66 "Make ye no excuses!  
Ye have, indeed, blasphemed despite your  
(professed) faith!"  
(Even) if We some o'erlook, others We will  
surely punish—those who are actual culprits.

13 \*\*\* 593

- 67 These dissemblers  
—be they men or women—  
are the products, one of the other :  
evil they encourage, and good they hinder ;  
from action they refrain.  
They have forgotten Allah—so Allah has  
forgotten them.  
Verily, these dissemblers are untrustworthy.
- 68 Allah promiseth these hypocrites  
—both men and women—  
and these infidels, the fire of hell wherein  
to live for aye :  
each according to his reckoning.  
The curse of Allah lies on them and a lasting  
punishment.

- 69 Like those who lived before you—they were more powerful than you, they had more goods and progeny; availed they of their opportunities, and ye avail of yours, exactly like your predecessors, ye prattle even as they prattled!

وَمِنَ الَّذِينَ يُؤْذِنُونَ النَّبِيَّ وَيُفْتِنُونَ بِهِ  
هُوَ الَّذِي قَالَ أَتَأْتِيكُمْ بِبُرْهَانٍ  
وَأُفَوِّقُ لِمُتَّبِعِيكُمْ وَرَحْمَةً لِّكَذِبِينَ  
أَمْثَلُوا عَلَيْنَا وَلِلَّذِينَ يُؤْذِنُونَ رَسُولَ  
اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٠﴾  
يَتَّبِعُونَ النَّبِيَّ لِكُلِّ مَوْعِظَةٍ وَرَحْمَةٍ  
وَرَسُولَةٍ أَتَىٰ إِنْ يُرْضَوْهُ إِنْ كَانُوا  
مُؤْمِنِينَ ﴿٥١﴾  
أَلَمْ يَعْلَمُوا أَنَّهُمْ عِنْدَ اللَّهِ وَ  
رَسُولِهِ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا  
ذَٰلِكَ الْغَفَى الْعَظِيمُ ﴿٥٢﴾  
يَعِدُّ الرَّاغِبُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ  
سُورَةٌ مِنْ سَمَاءٍ يَمْنُونَ فَيُكْفَرُوا عَنْهَا  
وَأَسْفِرُوا عَنْ آلِهَتِهِمْ الَّتِي تَلْعَنُونَ  
وَلَهُمْ سَائِطَةٌ لِكُفْرِهِمْ إِذْ عَاثُوا خُلَافَ  
وَلَعَبَّ قُلُوبُهُمْ وَإِذَا تَلَفَتْهُمْ آيَاتُهُ  
أَلْفَوْا مِنَ الْمَنَادَةِ وَأُذِّنْ رُسُلَهُمْ  
فَيَتَّبِعُونَ فَأُولَٰئِكَ لِيُكَفَرُوا عَنْهُمْ  
أَلَمْ يَعْلَمُوا أَنَّهُمْ يُكْفَرُونَ عَنْهُمْ  
وَأَنَّ اللَّهَ يَكْفُرُ عَنْهُمْ لَعَنَهُمُ اللَّهُ  
وَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا ﴿٥٣﴾  
كَانَ مِنْ قَبْلِ ذَٰلِكَ كَانُوا أَكْثَرَ  
فُجُورًا وَأَلْزَمُوا آلِهَتَهُمْ فَاتَّبَعُوا  
عِبَادَتَهُمْ فَاتَّبَعَتْهُمْ هُمُ السَّافِكُونَ  
وَعَنِ اللَّهِ السَّافِكُونَ وَالْمُنَافِقُونَ  
وَالْكَافِرُونَ نَارُ جَهَنَّمَ خَالِدًا فِيهَا هِيَ  
خَبِيرَةٌ لِّلْعَالَمِينَ ﴿٥٤﴾  
وَلَقَدْ أَهْلَكْنَا نِسْمَةَ الَّذِينَ كَانُوا  
أَكْثَرًا مِنْ قَبْلِكَ لَمَّا جَاءَتْهُمْ  
آيَاتُنَا وَمِنْ قَبْلِ ذَٰلِكَ كَانُوا أَكْثَرَ  
فُجُورًا وَأَلْزَمُوا آلِهَتَهُمْ فَاتَّبَعُوا  
عِبَادَتَهُمْ فَاتَّبَعَتْهُمْ هُمُ السَّافِكُونَ  
وَعَنِ اللَّهِ السَّافِكُونَ وَالْمُنَافِقُونَ  
وَالْكَافِرُونَ نَارُ جَهَنَّمَ خَالِدًا فِيهَا هِيَ  
خَبِيرَةٌ لِّلْعَالَمِينَ ﴿٥٥﴾

لَنْ تَنْجِيَكَ حَسَنَةُ سُوْرَتِهِمْ وَلَنْ  
تُصَلِّكَ مُوسِبَةُ يُقُوْلُوْنَ اَوْ اِنْ اَخَذْنَا  
اَمْرًا مِنْ قَبْلِ يَوْمِئِذٍ لَوَلَّوْا وَهُمْ فَرَّغُوْنَ ۝  
قُلْ لَنْ يُغْنِيَنَّكَ اِلَآ مَا كَتَبَ اللّٰهُ تَاُوَ  
مَوْلَاكُمْ وَعَلَىٰ اَلْقِيُوْطِ كَيْلُ الْمُؤْمِنِيْنَ ۝  
قُلْ هَلْ يَرْجُوْنَ بِآلِ اِيْحٰدِى  
اَعْصِيْنَ وَخُفْنِ تَرْجُوْنَ يَكْمُلُنْ  
يُصِيبُكُمْ اللّٰهُ عَذَابٌ عَرِضٌ غَبِطٌ اَوْ  
يَايْدُنِيْكَ تَقْرَبُوْا اِنَّا مَعَكُمْ  
مُتَرَجِّضُوْنَ ۝  
قُلْ اَلْقُوْا طَرَعًا وَاَوْزَانًا يُتَبَقَّلُ  
عِنْدَكُمْ اِنْ كُنْتُمْ قَوْمًا فَٰرِقِيْنَ ۝  
وَمَا مَعَكُمْ اَنْ تَقْبَلَ مِنْهُمْ نَفَقَتُهُمْ اِلَّا  
اَنْهَضَكُمْ وَاِيَّاكُمْ وَيَرْسُوْلُهُ وَاِيَّاكُمْ  
الصَّلَاةَ وَاِلَٰهَكُمْ اِلٰى لَا يُنْفِقُوْنَ  
اِلَّا رَهْمًا يَكُوْنُوْنَ ۝  
وَلَا تُنْجِيْكَ اَمْوَالُهُمْ وَلَا اَزْوَجُهُمْ اِنَّمَا  
يُرِيْدُ اللّٰهُ لِيُفْتِنَ بِهِمَا اِنَّمَا لِلّٰهِ  
الدِّيْنُ وَتَرْهَقُ اَنْفُسُهُمْ وَهُمْ لَافِقُوْنَ ۝  
وَيَحْلِفُوْنَ بِاللّٰهِ اَنْهُمْ مُّسْلِمُوْنَ وَمَا هُمْ  
بِمُسْلِمِيْنَ وَلَكِنْهُمْ قَوْمٌ لَّكِبْرُكُوْنَ ۝  
لَوْ كُنْتُمْ دُوْنَ مِلْحًا اَوْ مَغْرَبًا اَوْ مَرْجَلًا  
لَّوَدَّ اِلَآهِيْهِمْ وَجَعَلْتُمْ سَحَابًا  
وَسِيْهْمُ مَرْجَلُكُمْ فِى الصَّخَرٰتِ كُوْنُ  
اَعْطٰ اِيْمَانًا رَّضَوْا وَاِنْ لَّكُفْرًا اِيْمَانُهَا  
لَا اَهْوَاؤُكُمْ تَحْطُوْنَ ۝  
وَلَا اَنْهَضُمْ رَضُوْا مَا اَنْهَضَهُمُ اللّٰهُ وَرَسُوْلُهُ  
وَقَالُوْا حَسْبُنَا اللّٰهُ سُبُوْحٰنَ اللّٰهِ مِنْ  
قَوْلِهِمْ وَرَسُوْلُهُ اِنَّمَا اِلٰهُنَّ اَرْبَعُوْنَ  
اِلَٰهًا الصَّدَقْتُ لِلْغَٰثِ وَالسَّكِيْنِ وَ  
الْغُلِيْلِ عَلِيْمًا وَالْمَوْتُكُوْفَةُ لَوَلَّيْتُمْ وَاِىَّ  
الرِّقَابِ وَالْغُلَٰمِيْنَ رَفِىَ رَيْلُ اللّٰهِ وَاِىَّ  
السَّيْلِ وَنُصْرَتِ اللّٰهِ وَاللّٰهُ عَلِيْمٌ

**But barren proved their deeds both then  
and ever after; they were the real losers!**

70 Have there not come to them the echoes of those who were before them?

The peoples of *Nuh*, of *'Ad*, of *Thamud*—the peoples of *Ibrahim*, the dwellers of *Madyan* and the cities overturned?

To all of them there came their Apostles with proofs (of Allah's Laws)—it was not Allah who wronged them: it was, indeed, they who wronged themselves.

71 And the faithful men and faithful women are guardians one of another:

urge they (each other) to good deeds and hold (each other) back from evil; stand they fast to their duties, their obligations they fulfil—

obey they Allah and His Messenger!

Soon will Allah shower His mercy on them: and, verily, Allah is the Sovereign and the Wise.

72 Allah promiseth to the faithful men and faithful women gardens evergreen beneath which rivers flow—

therein they shall dwell—and residences fresh and pure for long sojourns.

Above all, Allah's grace!

That is the greatest blessing!

14 \*\*\* 594

73 O thou Apostle!

Strive thou against both infidels and the pseudo-faithful;

be thou firm with them—they are bound for hell and evil is their destination.

74 They swear that they did not say that:

but, (in any case) they did say something sceptical, their doubts displacing their belief! They also tried what they could not achieve! What is it that they complain of?

Is it that Allah, with His Messenger, and His grace, has made them rich?!

But (even now), if they are (really) penitent it is good for them;

but if they should return (to their evil ways) Allah will punish them with severe punishment, in the present and the future; and there shall be for them no patron, none to help!

75 Among them there are those who had made a covenant with Allah:

"If He giveth us of His bounty we shall offer freely—we shall, indeed, be honest!"

76 But when He gives them out of His bounty, they turn niggardly, go back (on their covenant) and make excuses.

77 The falseness in their hearts He maketh to pursue them until the day they're face to face with Him!

Because they had turned back from that which they had promised Allah!

Because they lied!

78 Are they not aware that Allah knoweth all their secrets and their inward plottings? Verily, Allah is the Knower of the hidden!

79 Those who reproach the volunteers among the faithful for offering contributions, and (reproach also) those who nothing have to offer except their labour—those among them who make fun—Allah will make fun of them—for them is punishment severe.

80 Thou mayest plead for them, or, thou mayest not plead for them: even if thou wast to plead for them seventy times, Allah will not forgive them!

That is because they have played false with Allah and His Apostle

And Allah guideth not a people false!



15 \*\*\* 595

- 81 The laggard stay-behinds squat smugly with their backs to the **Messenger of Allah**; disdain they service to Allah through their possessions or persons;

"Go not forth," they sneer, "in this awful heat!"

Tell them,

"The heat of hell shall be severer still!"

O would that they had understood.

- 82 Let them laugh a while—long have they to weep in lieu of what they do.

- 83 If Allah should restore thee, and some of these were ever to ask thee permission to go forth, then thou must say:

"Never shall ye go forth with me; never shall ye face an enemy with me!

Content were ye to lag behind!"

- 84 For them who die among them, pray thou not;

nor visit thou their graves.

They have been false to **Allah and His Prophet** and they have died as traitors.

- 85 Let not impress thee (the extent of) their wealth nor (the number of) their progeny: Verily, Allah doth intend to punish them through these presently—  
they will have lost themselves in their infidelity.

- 86 When a Sura doth proclaim:

"Trust ye in Allah and fight ye by the side of His Apostle",

those with purses long excuse themselves:

"Permit us, we would rather stay with those who're kept on guard!"

- 87 Would they prefer to be classed among the (women and the children) left behind?

Fear is stamped upon their hearts; they cannot understand.

- 88 But the Apostle and those who trust with him strive forth with all their possessions and their lives.

يَعْبُدُونَ إِلَّا هُمُ يَعْبُدُونَ مَنْ هُمْ

يَعْبُدُونَ اللَّهَ هُمْ وَلَهُمْ عَذَابُ الْآلِيمِ ۝

اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ

تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ

اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ

وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

قَرِيسَ الْمُخَلَّفُونَ بِمَقْعَدِ هَزْمَتِهِمْ خِلَافَ

رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ

وَقَالُوا أَكْثَرُ دَانٍ فِي الْمَرْحُومَةِ نَارُ

جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۝

فَلْيَضْحَكُوا قَلِيلًا وَلَيْسَ الْكَبِيرُ ۝

جَزَاءُ يَوْمَئِذٍ كَالَّذِي لَا يَرْجُونَ ۝

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ

فَأَسْأَلُكَ الْخُرُوجَ فَقُلْ لَنْ تَخْرُجُوا

مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا أُنْكِرُكُمْ

رَضِيئِينَ بِالْقَوْلِ وَأَوَّلَ مَرَّةٍ فَانْقَضُوا

مَعَ الْحَاقِقِينَ ۝

وَلَا تَقْرَأُ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

وَلَا تَقْرَأُ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ

وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ۝

وَلَا تُحْجِبْ أَمْوَالُهُمْ وَأَذَلْ دَهْرُهُمْ

إِنَّمَا يَرَى اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي

الْأَنْفُسِ وَتَرَهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ۝

وَلَوْ أَتَيْنَا سُورَةَ أَنْ أَوْثَرْنَا فِي

جَاهِدٍ وَأَمْرٍ رَسُولِيهِ اسْتَأْذَنَّاكَ أُولُو

الْقُرْبَى مِنْهُمْ وَقَالُوا ذَرْنَا لَكُمْ مَقَرَّ الْقَوْمِينَ

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ

عَلَى قُلُوبِهِمْ وَهُمْ لَا يَفْقَهُونَ ۝

لَكِنَّ الرِّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ

جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَالَّذِينَ

لَهُمْ الْخُفْرُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ

الْعَظِيمُ ۝

الَّذِينَ آمَنُوا مِنَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمٌ

نُوحٍ وَعَادٌ وَثَمُودٌ وَقَوْمَ إِبْرَاهِيمَ

وَأَخْطَبَ مَدْيَنَ وَالْمَوْثِقَاتِ أَنَّهُمْ

رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ

وَلَكِنْ كَانُوا أَفْكَارًا يُظْلَمُونَ ۝

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ

بَعْضٍ يَأْمُرُونَ بِالْعُرْوَةِ الْوُثْقَى وَيَأْمُرُونَ

عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ

سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ عَلِيمٌ ۝

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ

مَلَائِكَةً مُقَرَّبِينَ فِي جَنَّاتٍ عِدْنٍ يَدْخُلُونَ

مِنْ أَلْبَابٍ أُكْرِمُوا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

وَالْعَظِيمَ عَلَيْهِمْ وَمَا دُهُمُ سَحَابٌ مِثْلَ

بَيْتِ الْمَسْجِدِ ۝

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً

الْكُفْرِ وَلَعَنُوا وَابْعَدُوا سُلَاسِيَهُمْ وَهَمُّوا

بِمَا كَانُوا يَفْعَلُونَ وَمَا أَقْبَمُوا إِلَّا أَنْ أَغْنَاهُمُ

اللَّهُ وَرَسُولُهُ مِنْ قُلُوبِهِمْ لَنْ يَكُونُوا

يَاكُفِّرُ اللَّهُ عَنْهُمْ وَلَنْ يَتُوبُوا عَلَيْهِمْ ۝

اللَّهُ عَدُوٌّ لِلِافْتِرَاءِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا

لَهُمْ فِي الْآخِرَةِ مِنْ دَرَجَةٍ وَلَيْ وَكَذِبُوا ۝

وَيُفْضَرُونَ عَنْهُمْ عَذَابُ اللَّهِ بَلْ أَنْتُمْ عَنْ قُلُوبِهِمْ

تَبْصُرُونَ وَلَكِنَّ أَكْثَرَهُمْ مِنَ الظَّالِمِينَ ۝

فَلَمَّا أَتَاهُمْ ذُنُوبُهُمْ قُلُوبُهُمْ حُغِيَ عَنْهُمْ وَتَوَلَّوْا

وَهُمْ مُعْرِضُونَ ۝

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ

يَلْقَوْنَ رَبَّهُمْ فَأَخْلَفُوا اللَّهَ مَا وَعَدُوا وَبُغَا

كَانُوا يَكِيدُونَ ۝

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ

وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْغَاطِقِينَ ۝

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنْ

الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

For them awaits their due reward, they are the ones who will be prosperous.

- 89 Allah promiseth for them gardens ever green beneath which rivers flow, therein they shall abide.

That is Grace indeed!

16 \*\*\* 596

90 (Even) from the wandering Arabs some, who  
had excuses, came for leave to stay behind;  
while those who would deceive Allah and  
His Apostle just sat at home :  
Soon will misery engulf the infidels among  
them.

91 Not against the aged, nor against the sick,  
nor against those who nothing have to  
contribute, is there any blame provided  
they are well-intentioned towards Allah and  
His Apostle.  
No blame can rest upon the well-intentioned,  
and Allah is Forgiving, Merciful.

92 Neither is there (any blame) on those who came  
to thee expecting to be given mounts.  
When thou didst say,  
"I can find no mounts for you,"  
they turned away their eyes brimmed with  
tears of sorrow—  
alas, they little had to contribute.

93 Blame is directed only against those who  
seek excuses despite their being rich;  
or are content to lag among—(the women  
and the children)—those to be left behind.  
Allah hath sealed their hearts; they will  
not understand!

94 Offer they explanations when ye have returned  
unto them.  
Say ye,  
"Explain ye not. We put no faith in you.  
Allah hath informed us of all your doings.  
Allah has observed your conduct—so has  
His Messenger.  
In time, you will be presented to the Knower  
of the hidden and the manifest and He will  
make you realize what you had really done."

95 Soon will they abjure thee by Allah, when  
ye return to them, that ye may overlook  
them!  
Yea! Overlook them, they are unclean and  
bound for hell—an apt reward for what  
they did!

96 They will entreat you (in the name of Allah)  
that ye may be benign to them.  
Ye may be benign; but Allah is not pleased  
with a people who are false.

97 The desert Arabs are most rigid, as pagans  
and as dissemblers;  
most likely to be unaware of the limits set  
by Allah on His Apostle.  
But Allah is the Knower and the Wise.

98 Among the desert Arabs some regard the  
(voluntary) contribution (imposed by Allah)  
as a tax (imposed by thee) and wish that  
thou mayest meet encompassments!  
Evil encompass them!  
But Allah is the Hearer and the Knower.

99 Among the desert Arabs there are also those  
who trust in Allah and the final day;  
who look upon their contributions as means  
to bring them closer to Allah, and as greetings  
to the Apostle.  
Anon! will they be closer. Soon will Allah  
admit them to His Mercy;  
Allah is, indeed, the Compassionate, the  
Merciful.

17 \*\*\* 597

100 Foremost of the fore among these (are some)  
*Muhajirs* and *Ansars* and those who follow  
them in virtuous deeds!  
Well-pleased is Allah with them, well-pleased  
are they with Him  
Promised are to them gardens beneath which  
rivers flow;  
they will therein abide, for aye!  
Therein lieth all felicity.

101 Among the desert Arabs in your vicinity  
some are untrustworthy—  
and some there are among the residents  
of *Madina*—who once again indulge in  
falsehood—  
Thou dost not know them, We know them.  
Twofold shall We punish them—and then  
shall they be sent to damnation.



109 Who then is more secure:

one who has built through cautious effort,  
inspired by Allah, through His grace,  
or one who has erected upon a crumbling  
precipice prone to slide him into hell?  
Verily, Allah guideth not a people who  
transgress!

110 Never cease the quivers in the hearts of  
those who base their edifice like this—  
until they burst them!

Allah is the Knower and the Wise!

18 \*\*\* 598

111 Verily, Allah hath bartered with the Faithful,  
their persons and all that they possess:  
promised them is Paradise—

(Hence) fight they in the way of Allah, slaying  
(where they have to) and (willing to be)  
slain—

a price of selflessness confirmed, indeed,  
in the *Taurat*, the *Injil* and the *Qur'an*.

And who can fulfil better a covenant than  
Allah?

Therefore, felicitate them on their bargain—  
O ye who made a deal with Him, yours has  
been success supreme!

112 (O ye!) ready to acknowledge faults,  
willing servants (of Allah),  
reverently obeisant (to His will),  
used to the rigours of travel and of thirst;  
prayerful, kneeling and prostrating;  
encouragers of what is good,  
annullers of evil,  
custodians of the limits set by Allah—  
herald thou: the Faithful!

113 Behoveth not the Prophet nor the Faithful  
to ask forgiveness for those disloyal to  
Allah

—even if they are of kin—  
when once it has been clarified that they  
are bound for hell.

114 Even *Ibrahim* would not have asked forgiveness  
for his father, had it not been for a promise  
he had promised him.

But, as soon as he had been convinced  
that his father would not cease to be an  
avowed enemy of Allah, he disowned him. . .  
thus—even though *Ibrahim* was tender-hear-  
ted, able to endure.

- 115 'Tis not for Allah that He should allow to go astray a people who had once been guided until He maketh clear to them what they should always shun.  
Allah is, of everything, Aware.

وَمَا كَانَ اسْتِغْفَارُ الْبِزْهَمِ إِذْ يَبْذُرُهُ  
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاكَ لَا يُغْنِي  
لَكَ إِنَّهُ عَدُوٌّ لَكَ بِمَأْمَنِهِ ط إِنَّ  
إِذْ يَوْمَئِذٍ لَا تَأْكُلُ حِلْمُهُ ⑤

- 116 Verily, it is Allah to whom belong the heavens and the earth.  
He giveth life.  
He death decrees—and none is there for you apart from Allah to help or to befriend!

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ كَمَا يُعَذِّبُكَ  
هَذَا هَمٌّ حَسْبُ يَسْئَلُ لَكُمْ لَا يَكُونُ إِنَّ  
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ⑥

- 117 Verily, Allah looks with favour on the Prophet on the *Muhajirs* and the *Ansars*—those who obeyed Him even in the hour of dire adversity—later, the hearts of some among them swayed, but, even so, He looks on them with favour—Verily, for them He is most Kind, most Merciful.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ  
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ  
فِي سَبِيلِ اللَّهِ يَفْقَهُونَ وَيَقْتُلُونَ وَعَلَا  
عَلَيْهِمْ حَقُّهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ الْفُرْقَانِ  
وَمَنْ أُولَى بِعَدُوٍّ مِنْ اللَّهِ فَاسْتَبْرُوا  
بِيعُوهُمْ الْإِنِّي بِآيَاتِهِمْ بِرٌّ ⑦ وَذَلِكَ هُوَ  
الْفُتُورُ الْعَظِيمُ ⑧

- 118 Even on the three who had been ostracized—to such degree that the very earth constrained them despite its spaciousness—they felt constrained among themselves and were convinced that there was no escape from Allah, no salvation except from Him! Then He showed His favour to them so that they may be redeemed!

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ  
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوا فِي سَاعَةِ  
الْعُسْرَةِ وَمَنْ بَعْدَ مَا كَادَ يَزِيغُ فُكُورُ  
فَرِيقٍ مِنْهُمْ لَوْ تَابَ عَلَيْهِمْ لَأَنَّ  
بِهِمْ رَدُّوا ⑨

وَعَلَى الشَّامَةِ الَّذِينَ خَلَقُوا حَتَّى إِذَا  
صَافَتْ عَلَيْهِمُ الرُّبُوبُ بِمَا رَحِمَتْ وَ  
صَافَتْ عَلَيْهِمُ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا  
مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ فَكَتَبَ تَابَ عَلَيْهِمْ  
لِيُتُوبُوا إِنَّ اللَّهَ هُوَ الْغَوَّابُ الرَّحِيمُ ⑩

أَكُنْ أَنْتَ بَيْنَ يَدَيْهِ عَلَى نَحْوِ مَنْ اللَّهِ  
وَيُطَوِّبُ خَيْرًا مِنْ أَنْتَ بَيْنَ يَدَيْهِ  
عَلَى سَفَاحِ رَبِّ هَارٍ فَانْهَارَ فِي نَارِ  
هَمٍّ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⑪  
لَا يَزَالُ يَنْفَعُ الْبَشَرَ الْبَشَرُ الَّذِي يَتَوَكَّلُ فِي  
قُلُوبِهِمْ أَنْ تَقْطَعُ قُلُوبَهُمْ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ⑫

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ  
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ  
فِي سَبِيلِ اللَّهِ يَفْقَهُونَ وَيَقْتُلُونَ وَعَلَا  
عَلَيْهِمْ حَقُّهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ الْفُرْقَانِ  
وَمَنْ أُولَى بِعَدُوٍّ مِنْ اللَّهِ فَاسْتَبْرُوا  
بِيعُوهُمْ الْإِنِّي بِآيَاتِهِمْ بِرٌّ ⑬ وَذَلِكَ هُوَ  
الْفُتُورُ الْعَظِيمُ ⑭

الْقَائِمُونَ الْعِيدُونَ الْعَامِدُونَ السَّائِرُونَ  
الزَّائِرُونَ السَّاجِدُونَ الْأُورُونَ الْبَاقُونَ  
وَالْقَائِمُونَ عَنِ الْقَدَرِ وَالْخَطِطُونَ الْجَدِيدُ  
اللَّهُ بِشَيْءٍ مُؤْمِنِينَ ⑮

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قُرْبَى مِنْ  
بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَغْضَابُ اللَّهِ ⑯

Verily, Allah is Relentent, Merciful.



19 \*\*\* 599

## 119 O ye who have believed!

Mind ye always Allah and side ye always  
with the Truthful.

120 Behoved it not the people of *Madina*,

and the desert Arabs in its environs,  
to forsake the Prophet of Allah—  
nor to prefer their own lives to his:  
because, experience they no hunger, no  
thirst, no ordeal in the cause of Allah;  
nor do they step a step against the ire of  
the infidels;

no suffering they suffer at the hands of  
enemies but that it is recorded to their  
credit, as a righteous act.

Verily, Allah overlooketh no deed performed  
by the righteous.

## 121 And no contribution do they contribute,

however small or big;

no valley do they cross but that it is recorded  
so that Allah may reward them in excess  
of what they had performed.

صَالِحِينَ إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ  
وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرًا وَلَا كَبِيرًا  
وَلَا يَنْقُطُونَ وَإِلَّا الْكَذِبُ لَهُمْ  
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ  
وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً  
فَأُولَ الْأَنْفِرِينَ كُلٌّ بِنَفْسِهِمْ  
وَالْكَاذِبَةُ يَتَّبَعُنَا فِي الدِّينِ وَلِيُنَازِلُنَا  
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ  
يَحْذَرُونَ ﴿١٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا  
مَعَ الصَّادِقِينَ ﴿١١٩﴾  
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ  
مِّنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن رَّسُولِ  
اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَّفْسِهِ  
ذَٰلِكَ رَأْيُكُمْ لِأَنفُسِكُمْ طَاعًا وَلَا لَنَصَبٍ  
وَلَا عَصَاةٍ فِي سَبِيلِ اللَّهِ وَلَا يَطُوعُونَ  
مَوْطِنًا يَبْتَغِ الظَّالِمُ الْكَفَارَ وَلَا يَتَأَلَوْنَ مِنْ  
عَدُوِّهِمْ إِلَّا كَتِبَ لَهُمْ بِهِ عَمَلٌ

122 Behoveth not the Faithful that they should  
march forth all at once.

Why should not one from every section hold  
back and form a group to aquire understand-  
ing in matters of religion,  
so that it may instruct its people when they're  
back and they may thus be trained in con-  
scientiousness?

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ  
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ  
رَءُوفٌ رَّحِيمٌ ﴿١٢١﴾

20 \*\*\* 600

## 123 O ye who have believed!

Fight ye those among the infidels who still surround you;  
let them find in you discipline;  
Remember, Allah ever is with those who are resolute.

## 124 Whensoever is recited a Sura, some among them taunt :

"Who is there among you whose faith this has enhanced?"

Yea! Those who faith possess, their faith it doth increase, enhanceth it their hope!

## 125 Those in whose hearts there lurketh malice in them it addeth rancour upon rancour until they die in gnashing infidelity.

## 126 Do they not see that every year they are harassed once or twice?

And yet they will not come around; nor do they ponder seriously!

## 127 Whensoever is recited a Sura, one of them looks at another :

"Does any one see you?"

and then they slip away—  
Allah hath made their hearts slippery—they are devoid of sense.

وَلَقَدْ مَا أَنْزَلْنَا سُورَةَ النَّازِعَاتِ لَقَدْ رَفَعْتُمْ  
إِلَى بَعْضِ أَهْلِ يَرْبِكُمْ قُرْآنَ أُسْدٍ كَرِيمٍ  
أَنصَرُوا مَا صَرَفَ اللَّهُ فَعَلُوا بِهِمْ مَا هُمْ  
قَوْمٌ لَا يَفْقَهُونَ ۝  
لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ  
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ  
رَءُوفٌ رَحِيمٌ ۝  
فَإِنْ تَوَلَّوْا أَفْقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ  
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ  
مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۝  
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝  
وَلَقَدْ مَا أَنْزَلْنَا سُورَةَ النَّازِعَاتِ لَقَدْ رَفَعْتُمْ  
أَكْبَرَ لَدُنْهُ هِيَ كَلِمَاتُهَا فَاتَمَّ الْكَلِمَاتُ  
آمَنُوا فَارَادَهُمْ إِلَهَانَا فَهُمْ يَصِغْوُونَ  
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ كُرْهُشٌ فَزَادَهُمْ  
رِجْسًا إِلَى رِجْسِهِمْ وَمَا قَادَهُمْ لِيُفْقَهُوا  
أَوَّلَ كِتَابِ الْفُرْقَانِ لَقَدْ يَنْشُرُونَ فِي كُلِّ  
عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ  
وَلَا يُحْزِنُونَ ۝

128 Verily, there hath come to you an Apostle  
from midst yourselves :  
your sufferings pain him;  
yearns he for your welfare;  
for the Faithful he is kind, benevolent.

129 But if they still backslide, say thou :  
"Allah doth suffice me: there is no deity  
but He!  
In Him I trust, He is Sustainer Supreme.

\*

فَإِنْ تَوَلَّوْا أَفْقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ  
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ۝

صَدَقَ اللَّهُ الْعَظِيمُ

## EPILOGUE

Once begun, there need be no end to a study of the Qur'an.

As a child I had been made to go through the entire Scripture in Arabic as most Muslim children are expected to do. But, of course, I had understood not a word! In 1938, when I was 35, I came to know Mirza Abul Fazl, who, my late friend Jaisoorya told me, had translated the Qur'an in a chronological order. Why did that suddenly arouse my interest?

A few years later, (it was in the holy month of Ramadan, which corresponded to August 1944) at Abul Fazl's insistence I read through a very halting Urdu translation of the Qur'an. Whether I reached the last Sura *Nas* I do not remember. But what I do remember is that I had found the translation irksome. The subject matter appeared to be inchoate, disconnected, repetitious, dealing over and over again with stories and situations which did not concern or interest me. I swore never again to waste my time in trying to discover the glory of the Qur'an. But I had sufficient courage to tell him of my impression when he asked me, more than once, whether I had read through it.

To my surprise, he smiled—a smile that used to light up his dark complexion—and went over with me, in the original Arabic, some of the passages that I had found particularly annoying. That smile had lighted a thin candle somewhere in the interstices of my mind. What exactly I was able to see in the Qur'an with its faint glimmer I cannot recall. But, like a moth going round and round a candle, I have been encircling that dim light ever since.

Many others have had a like experience. If such a light has not been kindled in the mind of the present reader it will be no fault of the Qur'an—it will be because I am not Abul Fazl. But the chances are that the present reader too will, of himself, come back to the text over and over again for solace, guidance, and encouragement in times of elevation or perplexity.

So, let us, for the time being, gather together the threads and see if we can together formulate a pattern that can be preserved in memory until you are again drawn to the magic attraction of the Qur'an.

The Preambles at the commencement of this volume will be more comprehensible if one reads them again after a perusal of the entire text

itself. **What is the Qur'an? The Bible Today. The Qur'an Today.** All these captions will have more meaning for those who are already acquainted with the Qur'an no matter how cursorily.

You will have seen that bold but reverent measures have been adopted in trying to provide the perspective in which the message of the Qur'an becomes meaningful. Perspective in relation to the holy books of other religions; perspective of time, perspective of sequence, perspective of importance in the message of the Qur'an itself. The aim kept consistently in view has been to convey to the next generation, in 30 days, the reverent emancipation which it took us 30 years to acquire.

We found that the compilers of the Quranic message, in the early years following the Prophet, had achieved a remarkable degree of perfection in spite of the limitations under which they worked—limitations of a period a thousand years before the invention of printing, limitations which we cannot even imagine in the present times. The several samples of early Quranic scripts provided in this volume will bear testimony to those limitations. With the facilities and tools of analysis and study—libraries, dictionaries, concordances, lexicons, indexes, filing methods, typewriters, duplicating facilities, microfilming, and above all, the facilities and speed of communication and consultation etc—we have tried to achieve what was not possible for bigger and better men than ourselves in the early years of Islam. If we succeed, no matter to what little extent, in focussing the mind of the twentieth century on the message of the Qur'an, delivered in the seventh century, we shall have more than achieved our aim.

In BOOKS I, II and III we saw how a chosen individual was matured and groomed by the Qur'an for the task entrusted to him. Reading between the lines of BOOK IV we saw a community being welded together in the furnace of privation, adversity and ostracism. In BOOK V the Quranic text showed us how a righteous leader, implicitly believing in Divine guidance, faces the problems of balancing the ends he has to achieve with the meagre means he has at his disposal. We learnt how a righteous community, has to federate with other communities accommodating them without exceeding the bounds of truth and principle, equity and justice.

We found the first three BOOKS *Al-Fatihah*, *Ar-Ruh* and *Al-Huda* replicating faintly the ancient Scriptures—the *Zubur*, or the Psalms of David, in particular, BOOK IV *Al-Kitab* showed us a strong resemblance to THE BOOK of the Jews, the *Taurat* or the Old Testament which the Qur'an itself pronounced to be based on Divine inspiration, even if interpolated by human

hands. In BOOK V *Al-Mizan*, we noticed several parallels with the *Injil*, or the New Testament, the Gospels in it relating the problems which Jesus himself met during his mission.

When the Qur'an was revealed its parlance was that of the people who heard it and to whom no dictionary was needed for the understanding of its delicate nuances. But when more than a thousand years have passed by, with all the effects which time and accretions have had on the meanings of words, when Arabic has long ceased to be the lingua-franca of the world, is it possible for even those whose mother-tongue it continues to be, to understand as simple prose the poetic expression, of the Qur'an in which 'music of the sounds played an indefinable part'?

It is these limitations of the men of later times, including grammarians and legists, that make the Qur'an inscrutable. It is this wide gap between what the Qur'an says, and what the common man is made to accept, that has prompted the great among us to make scathing remarks that sound blasphemous and shock us common mortals.

Rumi said :<sup>21</sup>

*Ma ze Qur'an maghz ra bardashtim*  
*Ustukhan peeshe sagan andakhtim.*

Iqbal followed :

*Haqiqat ra ba rindi fash kardand*  
*Ke mullah kam shinasad ramze din ra.*

and Ghalib, in his inimitable, smiling impudence, murmured :

*Kya farz hai ke sab ko mile ek sa jawab*  
*Ao na ham bhi sair karen kohe Tur ki.*

\* \* \*

---

21. Liberal renderings :

Rumi :

We, the marrow from the Qur'an have enjoyed  
And left the bones for dogs to snarl thereon.

Iqbal :

The Truth they have revealed to me, a profligate  
For little can the Mulla grasp its subtle style.

Ghalib :

Must everyone be told, "Thou canst not!"?  
Come, let us too approach the mountainside  
Where Moses was denied the vision of the Lord.

(See Sec. 395 : 143)

But, thanks, ironically, to those who set out to convert us, and also to many lovers of truth in both East and West, the light of thought has been slowly dawning, at least on the Muslims exposed to the objective thinking of the West, for the last hundred years. They have brought to us the prayer of an ancient seeker :

*From the cowardice which shrinks from new truth,  
From the laxness that is content with half-truth,  
From the arrogance that thinks it knows all truth,  
O, God of Truth, deliver us.*

The recent multiplication of institutes of Islamic research clearly indicates the concern of those who have begun to rub their half opened eyes. They have perceived the blanket of murky smoke hiding the sun of truth and seekers scattered over the world are trying to pierce their vision through this darkness.

All that they need to realize is that a blanket, thickened over a thousand years, cannot be cleared by wishful thinking, not even by timid gestures. Openings will have to be drilled into this blanket before rays of light can reach the Muslim masses, no matter at what personal cost.

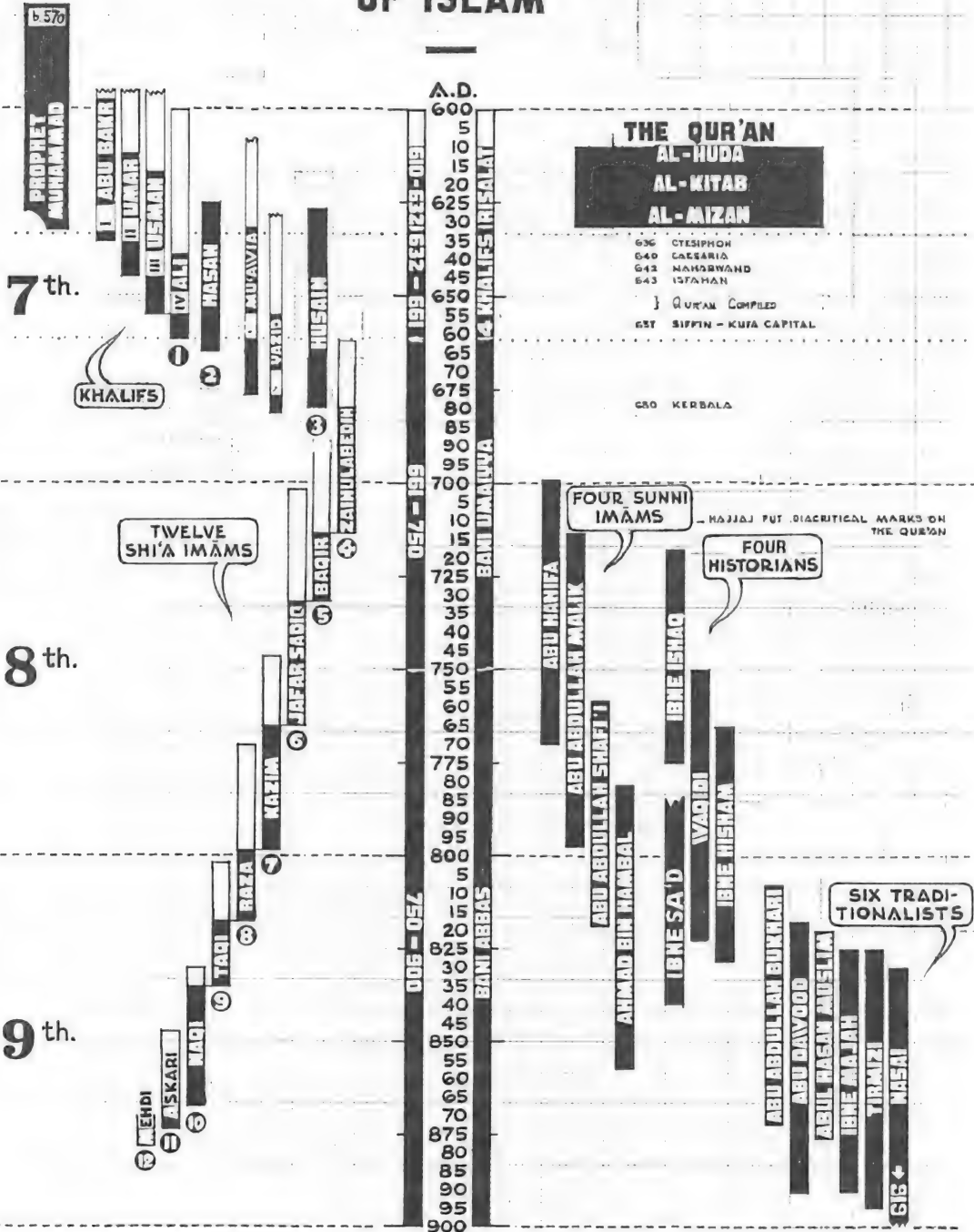
This perspective presentation is only a humble endeavour of a layman who has tried to light a little candle while shedding a thousand tears lamenting the surrounding darkness...

But, your having read through this perspective rendering in thirty days, nor my having completed it in thirty years, neither is an accomplishment of a project :

Each is only a minute link in a process which you, and I, and many others will continue to pursue. Therefore, let us once more, and together, repeat :

**Thee alone would we serve  
Thee alone we ask for help  
Guide us Thou on the correct path.**

# THE FIRST THREE CENTURIES OF ISLAM



## APPENDIX A 1

## PERSPECTIVE PLACEMENT OF SURAS

## Principles and Procedure

- T**he primary task we set ourselves was to obtain the best chronological perspective of the Quranic text
- (a) without disturbing at all the content or sequence of the verses within each Sura, and
  - (b) with the least disturbance possible in the traditional sequence of the Suras.
2. Obviously the first step towards this goal was to separate the recognized earlier **Meccan** Suras from the recognized later **Medinan** Suras. But this seemingly simple proposition was soon found to be beset with many problems because
- (a) some logical sequence had to be given to the Suras within each of the two groups, and
  - (b) there seemed to be much variation in the chronological placement numbers assigned by different authorities to each and every one of the 114 Suras. Sura *Fatiha*, e.g. was placed by one authority as the 5th to be revealed; another placed it as the 48th; a third as a Medinan revelation occupying the 91st place in the chronological order.
3. Detailed examination of these variations showed that literature on the chronological arrangement of the Suras goes back to the earliest times. Statements of the chronological placement of all the 114 Suras by early and recent scholars of Quranic lore provide at least ten recognized authorities from which consensus could be extracted. But the permutations possible in the arrangement of 114 numerals by 10 different individuals would lead to an unworkably large figure. So this figure 114 was telescoped considerably by tying up these 114 integers into twelve bundles or **decads** each consisting of 10 Sura placement-numbers.
4. The results of this bundling procedure are shown in a consolidated form in the four pages of Appendix A 2. For a clear elucidation of this Table the following two examples will suffice :
- (a) Sura '*Alaq*', or at least its 5-versed opening, is generally accepted as the very first revelation to the Prophet. Hence the figure 1 occurs in 8 out of the 10 columns in line with the name of this Sura. This recurrence of the figure 1 indicates that 8 out of the 10 authorities mentioned above, accept that this Sura, even if it is not the very first revelation, is at least among the first 10 revelations. The figure 2 in the same line falling under columns 6 and 7 means that only Muir and Grimme place the revelation of this Sura in the second **decad**, thereby suggesting that its exact placement is anywhere from 11th to 20th in the chronological sequence.
  - (b) Sura *Qadr* : The 10 figures given against this Sura indicate that Ajmal Khan alone regards this Sura to be among the first ten to have been revealed; Noeldeke and Abul Fazl place it among the second **decad** of Suras to be revealed; seven others place this Sura among the third group of ten Suras according to the order of revelation; Grimme, however, thinks that this is a still later revelation, having been revealed after at least 50 other Suras had been recorded.
5. Thus all the **decad** figures, 1 to 12, found in the columns numbered 1 to 10 in the tabular statement below signify a later and still later period of revelation. The **decad** figures to be particularly noted are given in bold type to emphasize extremes of variation.
6. The transfer of the traditional sequence (TS) in column (a) into perspective placement (PP) in column (c) confirms to the application of the two principles, enumaerated in para 1 above.
7. Subsequent detailed study of the entire Quranic text, over a decade of years, has confirmed far beyond expectation, the validity of the perspective placement of all the 114 Suras adopted here.



# APPENDIX A 2 CONSENSUS OF AUTHORITIES ON CHRONOLOGICAL SEQUENCE

## BOOK II AR-RUH—18 Earliest Meccan Suras

Traditional Sequence	Name of Surā	Perspective Placement	Ibn 'Abbas	Nu'man	Suyti-Egypton	Noeldeke-Abul Fazl	Rodwell	Muir	Grimme	Yusuf Ali	Ya'qub H	Ajmal Khan
(a)	(b)	(c)	1	2	3	4	5	6	7	8	9	10
96	'Alaq	1	1	1	1	1	1	2	2	1	1	1
97	Qadr	2	3	3	3	2	3	3	6	3	3	1
99	Zilzal	3	10	10	10	3	1	1	1	10	10	1
100	'Adiyat	4	2	2	2	3	4	1	1	2	10	1
101	Qari'ah	5	3	3	3	3	3	1	1	3	3	2
102	Takathur	6	2	2	2	1	2	1	1	2	10	2
103	'Asr	7	2	1	2	3	3	1	1	2	2	2
104	Humaza	8	3	3	4	1	2	1	1	4	3	2
105	Fil	9	2	2	2	1	2	2	1	2	2	1
106	Shtia'	10	3	3	3	1	2	1	1	3	3	1
107	Ma'un	11	2	2	2	1	4	4	1	2	2	3
108	Kauthar	12	2	2	2	1	2	2	2	2	10	3
109	Kafrun	13	2	2	2	5	1	4	10	2	2	8
110	Nasr	14	11	11	12	12	12	3	12	12	12	3
111	Lahb	15	1	1	1	1	2	3	1	1	1	3
112	Tawhid	16	2	2	3	5	1	3	10	3	2	6
113	Falaq	17	2	2	2	5	1	2	4	2	2	1
114	Nas	18	2	2	2	5	1	10	4	3	2	2

**APPENDIX A 2 (Cont.)**  
**CONSENSUS OF AUTHORITIES ON CHRONOLOGICAL SEQUENCE**

**BOOK III AL-HUDA—36 Early Meccan Suras**

[illegible]

APPENDIX A 2 (Cont.)  
CONSENSUS OF AUTHORITIES ON CHRONOLOGICAL SEQUENCE

BOOK IV AL-KITAB—36 Late Meccan Suras

Traditional Sequence	Name of Sura	Perspective Placement	Ibn 'Abbas	Nu'man	Suyti- Egypton	Noeldeke- Abul Fazl	Rodwell	Muir	Grimme	Yusuf Ali	Ya'qub H	Ajmal Khan
(a)	(b)	(c)	1	2	3	4	5	6	7	8	9	10
25	Furqan	55	4	4	5	7	7	8	8	5	5	7
26	Shu'ara	56	5	5	5	6	6	7	8	5	5	7
27	Namal	57	5	5	5	7	7	7	7	5	5	9
28	Qasas	58	5	5	5	8	8	9	7	5	5	8
29	'Ankabut	59	9	9	9	9	9	9	7	9	9	8
30	Rum	60	9	9	9	8	8	6	7	9	9	8
31	Luqman	61	6	6	6	9	9	5	7	6	6	8
32	Sajda	62	8	8	8	7	7	5	7	8	8	6
34	Saba	63	6	6	6	9	9	5	7	9	6	7
35	Fatir	64	5	4	5	9	9	7	7	6	5	8
36	Ya Sin	65	4	4	5	6	6	7	7	5	4	7
37	Saffat	66	6	6	6	5	5	6	6	5	6	6
38	Suad	67	4	4	4	6	6	8	6	6	4	6
39	Zumur	68	6	6	6	8	8	5	6	4	6	7
40	Mu'min	69	6	6	6	8	8	8	6	6	6	7
41	Fussilat	70	6	6	6	7	8	8	6	6	6	8
42	Shura	71	6	6	7	4	9	8	8	7	6	7
43	Zukhruf	72	7	7	7	7	7	8	8	7	7	9
44	Dukhkhan	73	7	7	7	6	6	7	6	7	7	6
45	Jathia	74	7	7	7	8	8	6	6	7	7	9
46	Haqoa	75	7	7	7	9	9	6	6	7	7	6
10	Yunus	76	5	5	6	9	9	8	9	6	5	9
11	Hud	77	5	5	6	8	8	8	9	6	5	9
12	Yusuf	78	6	5	6	8	8	8	9	6	6	8
13	Ra'd	79	10	10	10	9	9	9	9	10	7	7
14	Ibrahim	80	6	9	6	8	8	8	5	8	7	8
15	Hijr	81	6	6	6	6	4	7	5	6	6	6
16	Nahl	82	7	7	7	8	8	9	9	7	7	9
17	B' Israil	83	5	5	5	7	7	8	9	5	8	9
18	Kahf	84	7	7	7	7	7	7	9	7	7	6
19	Maryam	85	5	5	5	6	6	7	8	5	5	6
20	Ta Ha	86	5	5	5	6	6	8	8	5	5	6
21	Anbiya	87	8	6	8	7	7	9	8	8	8	7
23	Mu'min	88	8	6	8	7	7	9	8	8	8	7
6	An'am	89	6	7	6	9	9	9	9	9	6	8
7	A'raf	90	4	9	4	9	9	10	9	10	4	9



APPENDIX A 3

ALPHABETICAL INDEX OF SURAS IN THE MESSAGE OF THE QUR'ĀN

Name of Sura	R	H	K	M	No.	Name of Sura	R	H	K	M	No.	Name of Sura	R	H	K	M	No.
ا	Ibrāhīm		K		26	ز	Zukhruf		K		18	ك	Qamar		H		34
	Aḥzāb			M	21		Zilzāl	R			3		Qiyāmah		H		21
	Aḥqāf		K		21		Zumar		K		14						
	A'rāf		K		36												
	A'lā	H			9	س	Sabā		K		9	ك	Kāfirūn	R			13
	Āli Imrān			M	3		Sajda		K		8		Kauthar	R			12
	Anbiyā		K		33								Kahf		K		30
	Insān	H			20												
	Inshiqāq	H			12	ش	Sharḥa	H			2	ل	Luqmān			K	7
	An'am		K		35		Shu'arā		K		2		Lahb	R			15
	Infiṭār	H			14		Shitā'	R			10		Lail		H		4
	Anfāl			M	23		Shams	H			5						
							Shūrā		K		17						
ب	Barāt			M	24	ص	Suād		K		13	م	Mā'un	R			11
	Balad	H			6		Ṣaff			M	11		Mā'ida			M	5
	Burūj	H			11		Ṣaffāt		K		12		Mujādilah			M	8
	Baqarah			M	2								Muḥammad			M	17
	B-Isrā'il		K		29								Muddaththir	H			22
	Bayyanah			M	6	ض	Duba	H			3		Muzzammil	H			23
ت	Tatfif	H			13	ط	Tā Hā		K		32		Mursilāt	H			19
	Tahrim			M	16		Tāriq	H			10		Maryam		K		31
	Taghābun			M	14		Tālāq			M	15		Ma'arij	H			26
	Takāthū	R			6		Tur	H			32		Mulk	H			29
	Takwīr		H		15								Mumtahina			M	10
	Tawhid	R			16								Munafiqūn			M	13
	Tīn	H			1								Mu'min		K		15
						ع	'Ādiyāt	R			4	ن	Nās		R		18
ج	Jāthia		K		20		'Abasa	H			16		Nāzi'āt		H		17
	Jinn	H			24		'Aṣr	R			7		Nabā'		H		18
	Jum'ah			M	12		'Alaq	R			1		Najm		H		33
							'Ankabūt		K		5		Nahl		K		28
ح	Hāqqa	H			27	غ	Ghashiyah	H			8		Nisā			M	4
	Hadid			M	7								Naṣr	R			14
	Hajj			M	22	ف	Fātiḥah			M	1		Namal		K		3
	Hijr		K		27		Fatḥah			M	18		Nūḥ		H		25
	Hujarāt			M	19		Fajr	H			7		Nūr			M	20
	Ḥashr			M	9		Fāṭir		K		10	و	Wāq'ah	H			36
د	Dukkhān		K		12		Falaq	R			17						
							Fuṣṣilat		K		16						
							Furqān		K		1						
							Fil	R			9	و	Humaza	R			8
ذ	Dharyāt	H			31	ق	Qāf		H		35	و	Hūd		K		23
							Qāri'ah	R			5						
ر	Rahmān	H			35		Qadr	R			2	ي	Yā Sīn		K		11
	Ra'd		K		25		Qaṣaṣ		K		4		Yūsuf		K		24
	Rūm		K		6		Qalam	H			28		Yūnus		K		22

**APPENDIX A 4**  
**TRADITIONAL TO PERSPECTIVE SEQUENCE NUMBERS**

Traditional Sequence Number	Ar-Ruh Al-Huda	Al-Kitab	Al-Mizan	Perspective Placement Number	Traditional Sequence Number	Ar-Ruh Al-Huda Al-Kitab Al-Mizan	Perspective Placement Number	Traditional Sequence Number	Ar-Ruh Al-Huda Al-Kitab Al-Mizan	Perspective Placement Number							
1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6
1				M	1	35				K	10	74				H	22
2				M	2	36				K	11	75				H	21
3				M	3	37				K	12	76				H	20
4				M	4	38				K	13	77				H	19
5				M	5	39				K	14	78				H	18
						40				K	15	79				H	17
						41				K	16	80				H	16
6			K		35	42				K	17	81				H	15
7			K		36	43				K	18	82				H	14
						44				K	19	83				H	13
8				M	23	45				K	20	84				H	12
9				M	24	46				K	21	85				H	11
												86				H	10
10			K		22	47				M	17	87				H	9
11			K		23	48				M	18	88				H	8
12			K		24	49				M	19	89				H	7
13			K		25							90				H	6
14			K		26	50				H	30	91				H	5
15			K		27	51				H	31	92				H	4
16			K		28	52				H	32	93				H	3
17			K		29	53				H	33	94				H	2
18			K		30	54				H	34	95				H	1
19			K		31	55				H	35						
20			K		32	56				H	36						
21			K		33							96				R	1
												97				R	2
22				M	22	57				M	7						
						58				M	8	98				M	6
23			K		34	59				M	9						
						60				M	10	99				R	3
24				M	20	61				M	11	100				R	4
						62				M	12	101				R	5
25			K		1	63				M	13	102				R	6
26			K		2	64				M	14	103				R	7
27			K		3	65				M	15	104				R	8
28			K		4	66				M	16	105				R	9
29			K		5							106				R	10
30			K		6							107				R	11
31			K		7	67				H	29	108				R	12
32			K		8	68				H	28	109				R	13
						69				H	27	110				R	14
33				M	21	70				H	26	111				R	15
						71				H	25	112				R	16
34			K		9	72				H	24	113				R	17
						73				H	23	114				R	18

APPENDIX A 5

PERSPECTIVE TO TRADITIONAL SEQUENCE NUMBERS

BOOK II AR-RUH			BOOK III AL-HUDA			BOOK IV AL-KITAB			BOOK V AL-MIZAN		
Perspective Placement Number	Name	Traditional Sequence Number	Perspective Placement Number	Name	Traditional Sequence Number	Perspective Placement Number	Name	Traditional Sequence Number	Perspective Placement Number	Name	Traditional Sequence Number
1	2	3	1	2	3	1	2	3	1	2	3
<b>R</b>			<b>H</b>			<b>K</b>			<b>M</b>		
1 'Alaq		96	1 Tin		95	1 Furqan		25	1 Fatihah		1
			2 Sharh		94	2 Shu'ara		26	2 Baqarah		2
2 Qadr		97	3 Duha		93	3 Namal		27	3 A'Imran		3
			4 Lail		92	4 Qasas		28	4 Nisa		4
3 Zilzal		99	5 Shams		91	5 'Ankabut		29	5 Ma'ida		5
			6 Balad		90	6 Rum		30			
4 'Adiyat		100	7 Fajr		89	7 Luqman		31	6 Byyina		98
			8 Ghashiya		88	8 Sajda		32			
5 Qari'ah		101	9 A'la		87	9 Saba		34	7 Hadid		57
			10 Tariq		86	10 Fatir		35	8 Mujadila		58
6 Takathur		102	11 Buruj		85	11 Ya Sin		36	9 Hashr		59
			12 Inshiqaq		84	12 Saffat		37	10 M'inna		60
7 'Asr		103	13 Tatfif		83	13 Suad		38	11 Saff		61
			14 Infitar		82	14 Zumur		39	12 Ju'ma		62
8 Humaza		104	15 Takwir		81	15 Mu'min		40	13 Mu'fiqun		63
			16 'Abasa		80	16 Fussilat		41	14 Taghabun		64
9 Fil		105	17 Nazi'at		79	17 Shura		42	15 Talaq		65
			18 Naba'		78	18 Zukhruf		43	16 Tahrim		66
10 Shita'		106	19 Mursilat		77	19 Dukhkhana		44			
			20 Insan		76	20 Jathia		45	17 Muhammad		47
11 Ma'un		107	21 Qiyamah		75	21 Ahqaf		46	18 Fathah		48
			22 M...thir		74	22 Yunus		10	19 Hujarat		49
12 Kauthar		108	23 M...mil		73	23 Hud		11			
			24 Jinn		72	24 Yusuf		12	20 Nur		24
13 Kafirun		109	25 Nuh		71	25 Ra'd		13			
			25 Ma'arij		70	26 Ibrahim		14	21 Ahzab		33
14 Nasr		110	27 Haqqa		69	27 Hijr		15			
			28 Qalam		68	28 Nahl		16	22 Hajj		22
15 Lahab		111	29 Mulk		67	29 B'Israil		17			
			30 Qaf		50	30 Kahf		18	23 Anfal		8
16 Tawhid		112	31 Dhariyat		51	31 Maryam		19	24 Barat		9
			32 Tur		52	32 Ta Ha		20			
17 Falaq		113	33 Najm		53	33 Anbiya		21			
			34 Qamar		54	34 Mu'min		23			
18 Nas		114	35 Rahman		55	35 An'am		6			
			36 Waqi'ah		56	36 A'raf		7			

## APPENDIX B 1

## THE MYSTERIOUS LETTERS OF THE QUR'AN

*A Plausible Solution to a Thirteen Hundred Years Old Problem*

HASHIM AMIR 'ALI

(Reprint from ISLAMIC CULTURE, Hyderabad Deccan, Vol. xxxvi, No. 1. January 1962)

A. L. M. That is how the Quran begins; and 28 of the remaining 113 Chapters begin with one to five such letters of the Arabic alphabet. They do not affect the meaning of the text that follows in each case. What the letters signify has been a mystery for thirteen centuries. All attempts to explain them have ended with *Wallah u A'lam*: "But God knows best"!

2. A simple explanation, but one which has not been offered by a single commentator, is that each and every one of these 29 openings, without exception, are vocatives or forms of address to the Prophet similar "Ta Ha!" (S. 20), "Ya-Sin!" (S. 36), "O, thou who art ordained!" (S. 73) or "O thou, on whom has fallen the mantle!" (S. 74): their general sense can be conveyed by equating them with 'O Muhammad'!

3. The following facts go to prove or support the above thesis:

- (a) Every one of these 29 instances occur in the beginnings of the Suras and have, in fact, been referred to in early commentaries as *al-Fawatih*, or 'openings' of the Suras. It is therefore logical to regard them as *forms of address*. This assumption is confirmed by the fact that the text which follows the '*fawatih*' in each of the 29 cases, without exception, is couched in the *second person, singular*.
- (b) Only with one or two exceptions the immediately following words consist of one or more of the following four reassuring statements so often addressed to the Prophet in the Quran:
  - i. That the Quranic message is Truth manifest;
  - ii. That the Addressee is ordained by the Divine and not by any other agency;
  - iii. That the righteous will accept the Message: the Addressee must not consider his mission in vain; and
  - iv. That failure to convince the hard-hearted must not daunt the Addressee.
- (c) The fact that these letter openings do not affect the meaning of the text that follows supports the thesis that they are mere vocatives.
- (d) The thesis is also supported by the fact that, by far the majority of the Suras beginning with such openings, 25 out of 29, were revealed during the later Meccan period when, ostracised by his people, the Prophet was sorely in need of reassurance.

4. This solution does not offer the actual words or meanings which these letters in each case represent. But that is of secondary or even negligible importance. Vocative particles, forms of address, terms of esteem or appreciation, sobriquets, aliases all these need have no specific meaning attached to them. Since they do not affect the sense of the message that follows, it is enough to know that they are only forms of address to Muhammad varying according to the circumstances and contents of the message. Perhaps Muhammad himself understood the words which the letters in each case represented but was too modest to repeat them to the Scribes; perhaps he merely felt their appreciative import but was too sincere to replace the feeling with words. In any case this solution does away with the innumerable far-fetched conjectures each of which has been discountenanced by the exponents of others, and have together contradicted the claim of the Quran that its contents are clear and explicit to all who have approach to it.

5. In the light of this solution the opening of the Quran can be rendered as interpreted below and becomes more clear, impressive and meaningful:

1. "O Muhammad! 2. That which has been recorded, there is no flaw therein guidance for the righteous;
3. Those who believe implicitly, attend to their duties, ready to share whatever provisions. We have bestowed on them.
4. Also those who believe in what has been revealed to Thee...



APPENDIX B 2

LIST OF 29 SURAS WITH LETTER OPENINGS

BOOK II AR-RUH			BOOK III AL-HUDA			BOOK IV AL-KITAB			BOOK V AL-MIZAN		
PP	T.S.	L-O	PP	T.S.	L-O	PP	T.S.	L-O	PP	T.S.	L-O
<b>R</b>			<b>H</b>			<b>K</b>			<b>M</b>		
1	96		1	95		1	25		1	1	
2	97		2	94		2	26 Ta! Sin! Mim!		2	2 Alif! Lam! Mim!	
			3	93		3	27 Ta! Sin!		3	3 Alif! Lam! Mim!	
3	99		4	92		4	28 Ta! Sin! Mim!		4	4	
4	100		5	91		5	29 Alif Lam! Mim!		5	5	
5	101		6	90		6	30 Alif! Lam! Mim!				
6	102		7	89		7	31 Alif! Lam! Mim!		6	98	
7	103		8	88		8	32 Alif! Lam! Mim!				
8	104		9	87					7	57	
9	105		10	86		9	34		8	58	
10	106		11	85		10	35		9	59	
11	107		12	84		11	36 Ya! Sin!		10	60	
12	108		13	83		12	37		11	61	
13	109		14	82		13	38 Suad!		12	62	
14	110		15	81		14	39		13	63	
15	111		16	80		15	40 Ha! Mim!		14	64	
16	112		17	79		16	41 Ha! Mim!		15	65	
17	113		18	78		17	42 Ha! Mim! 'Ain! Sin!Qaf!		16	66	
18	114	NIL	19	77		18	43 Ha! Mim!				
			20	76		19	44 Ha! Mim!				
			21	75		20	45 Ha! Mim!		17	47	
			22	74		21	46 Ha! Mim!		18	48	
			23	73					19	49	
			24	72		22	10 Alif! Lam! Ra!				
			25	71		23	11 Alif! Lam! Ra!		20	24	
			26	70		24	12 Alif! Lam! Ra!				
			27	69		25	13 Alif! Lam! Mim! Ra!		21	33	
			28	68 Nun!		26	14 Alif! Lam! Ra!				
			29	67		27	15 Alif! Lam! Ra!		22	22	
						28	16				
			30	50 Qaf!		29	17		8	23	
			31	51		30	18		9	24	
			32	52		31	19 Kaf! Ha! Ya! 'Ain!Suad!				
			33	53							
			34	54		32	20 Ta! Ha!				
			35	55		33	21				
			36	56		34	23				
						35	6				
						36	7 Alif! Lam! Mim! Suad!				

APPENDIX C 1

Note on the word NASI

Until the last year of the Prophet's mission the Nasi or the intercalary thirteenth lunation, indispensable for adjusting the duration of twelve lunations with the solar cycle governing the seasons, intervened, every two or three years, between two of the prescribed four Sacred Months—Dhu'l Hijja, the last month of one year, and Muharram, the first month of the succeeding Pagan year.

During every second or third year, as a last rite of the annual Hajj, the lunar month to follow that Dhu'l Hijja was announced by the Qalam mas, a hereditary functionary, to be either sacred or secular.

This often led to subsequent violence based on the ubiquitous question as to whether raiding of one party by another was permitted, or not permitted, in this frequently occurring thirteenth intercalary month!

Raj	Sha	Ram	Sha	Dh Q	Dh H	Muh	Saf	R I	R II	J I	J II	Ordinary year	
Raj	Sha	Ram	Sha	DhQ	DhH	Nasi	Muh	Saf	R I	R II	J I	J II	Intercalary year

The apparent prohibition of intercalation was revealed, only 3 months before the Prophet passed away, in verses 36 and 37 of Sura Barat. This prohibition can also be interpreted as a rhetorical recommendation for the adoption of the purely solar calendar of the never-changing twelve months, fixed by God from times immemorial, and even then observed by both Iran and Byzantium.

But the interpretation of the word *shahr* as lunar month has prevented adjustment of the Muslim religious calendar with the seasons of God over the past thirteen centuries and more.

What effect, if any, this deviation from all other calendars of the human race, and followed incessantly over more than thirteen hundred years, has had on the making of the Muslim religious personality is a question which has not received the study which it perhaps deserves.

## APPENDIX C 2

## Renderings of the NASI verses (Barat : 36-37) in Persian

عما نا عدد ماهها نزد خدا در کتاب  
 خدا دوازده ماه است از آن روزیکه خدا آسمان و زمین را بیافرید و از آن  
 دوازده ماه چهار ماه ماههای حرام خواهد بود اینست دستور دین استوار و  
 و محکم پس در آن ماهها ظلم و ستم در حق خود و یکدیگر مکنید و متفقاً  
 همه با مشرکان قتال و کارزار کنید چنانکه مشرکان نیز همه متفقاً با شما بجنگ  
 و خصومت برمیگزینند و بدانید که خدا با اهل تقوی است (۳۶) نسی افزایش  
 در کفر است که تا کافران را بجهل و گمراهی کشند سالی ماه حرام را حلال  
 می‌شمرند و سالی دیگر حرام تا بدین وسیله عده ماههایی که خدا حرام  
 کرده پایمال کنند و حرام خدا را حلال گردانند اعمال زشت آنها در نظرشان  
 زیبا نمود و خدا هرگز کافران را هدایت نخواهد کرد (۳۷)

Above : Translation in Prose

Below : Commentary in Verse

مر شمار ماههای مستطاب	نزد حق باشد ده و دو در کتاب
یعنی اندر لوح محفوظ مبین	روز خلق این سموات و زمین
زان ده و دو چارمه باشد حرام	اینست دین قیم از روی کلام
هم کنندای اهل ایمان کارزار	مشرکان را کافه در هر دیار
همچنانکه میکنند ایشان قتال	با شما از کافه درماه و سال
هم بدانید ای گروه مؤمنین	حق بود با اهل تقوی بالیقین
غیر از این نبود که افزایش	بر عتو و کفر تا آید نسیء
مر فکندن حرمت ماه حرام	برمه دیگر که هست آن جزء عام
این فراید کافران را بر ضلال	که حرامی را کنند از خود حلال
سال دیگر میکنند آنمه حرام	تا موافق عده را سازند و تام
سوء اعمالی که شیطان خواسته	گشته اندر وهشان آراسته

راه ننماید خدا بر کافران  
 گرچه باشد رهبر هر عقل و جان

## APPENDIX D

The Meanings of the word *Hamd*

(i)

حمد

[س ۳ : ۱۸۵] حمد تعریف کرنا۔

[س ۱ : ۱] حمد (اسم فعل) (۱) تعریف -  
(۲) شکر۔ (ابن عباس)(۳) = امر (ابن عباس)۔ حکم۔  
● --- وان من شيء الا يسبح بحمده

[س ۱۷ : ۴۴]

● ويسبح الرعد بحمده --- [س ۱۳ : ۱۳]

حامد (اسم فاعل) حمد کرنے والا۔ احکام کی

پابندی کرنے والا۔ [س ۹ : ۱۱۳]

حمید تعریف کے لائق۔ فرمانبرداری کے لائق۔

[س ۲ : ۲۷۰]

أحمد (أفعل التفضيل) (۱) مبالغہ فاعل۔

خدا کی بہت زیادہ فرمانبرداری کرنے والا۔

(۲) مبالغہ مفعول۔ جس کی بہت زیادہ

فرمانبرداری کی جائے، بہت زیادہ

فرمانبرداری کے لائق۔

● --- ومبشرا برسول يأتي من بعدى اسمه

احمد [س ۶۱ : ۶]

--- اسمه احمد (س ۶۱ : ۶) اُس کے اوصاف

ہونگے یہ کہ وہ زبردست خدا کا فرمانبردار

ہوگا اور اس لئے وہ اس لائق بھی ہوگا کہ

اُس کی زبردست فرمانبرداری کی جائے۔

محمود (اسم مفعول) جس کی تعریف کی جائے

تعریف کے لائق [س ۱۷ : ۸۱]

محمد (اسم مفعول) جس کی تعریف کی جائے۔

جس کی فرمانبرداری کی جائے۔ نام رسول اللہ

صلی اللہ علیہ وسلم۔ [س ۳ : ۱۳۸]

(ii)

اقتباسات از تنویر المقباس من تفسیر ابن عباس

الطبعة الثانية سنة ۱۳۴۴ھ - ۱۹۲۶م

۱۔ صفحہ ۶ : تفسیر سورة البقر آية ۲۰۔

(و نحن نسبح بحمدك) نصلی لك بامرك

۲۔ صفحہ ۱۵۶ : تفسیر سورة الرعد آية ۱۳۔

(ويسبح الرعد بحمده) بامرہ

۳۔ صفحہ ۱۷۸ : تفسیر سورة بنی اسرائیل آية ۴۴۔

(الا يسبح بحمده) بامرہ

۴۔ صفحہ ۱۷۹ : تفسیر سورة بنی اسرائیل آية ۵۲۔

(فلستجيون بحمده) فلستجيون داعی الله بامرہ

۵۔ صفحہ ۲۲۷ : تفسیر سورة الفرقان آية ۵۸۔

(وسبح بحمده) صل بامرہ

APPENDIX E

Alphabetical Lists of Proper Names found in the Qur'an and the Bible

Quranic Name	Biblical Equivalent	Biblical Name	Quranic Equivalent
<i>Adam</i>	Adam	Aaron	<i>Harun</i>
<i>Al Yas'a</i>	Elisha?	Abraham	<i>Ibrahim</i>
<i>Ayyub</i>	Job	Adam	<i>Adam</i>
<i>Dawud</i>	David	Aesop	<i>Luqman?</i>
<i>Dhu'l Kifl</i>	Ezekiel?	Alexander	<i>Dhu'l Qarnain?</i>
	Isaiah?	Cyrus	<i>Dhu'l Qarnain?</i>
	Obediah?	Balaam	<i>Luqman</i>
<i>Dhu'l Qarnain</i>	Cyrus?		
	Alexander?	David	<i>Dawood</i>
<i>Harun</i>	Aaron	Elias	<i>Ilyas</i>
<i>Hud</i>	Heber?	Elisha	<i>Al Yas'a</i>
<i>Ibrahim</i>	Abraham	Enoch	<i>Idris?</i>
<i>Idris</i>	Enoch?	Ezekiel	<i>Dhu'l Kifl?</i>
<i>Ilyas</i>	Elias	Ezra	<i>'Uzair</i>
<i>'Isa</i>	Jesus	Heber	<i>Hud?</i>
<i>Ishaq</i>	Isaac	Isaac	<i>Ishaque</i>
<i>Isma'il</i>	Ishmael		
<i>Isma'il</i>	Ishmael	Isaiah	<i>Dhu'l Kifl?</i>
<i>Luqman</i>	Aesop?	Ishmael	<i>Isma'il</i>
	Balaam?	Jacob	<i>Ya'qub</i>
<i>Lut</i>	Lot	Jesus	<i>'Isa</i>
<i>Musa</i>	Moses	Jethro	<i>Shu'aib?</i>
<i>Nuh</i>	Noah	Job	<i>Ayyub</i>
<i>Salih</i>	Methusela?	John	<i>Yahya</i>
<i>Shu'aib</i>	Jethro?	Jonah	<i>Yumus</i>
<i>Sulaiman</i>	Solomon	Joseph	<i>Yusuf</i>
<i>'Uzair</i>	Ezra	Lot	<i>Lut</i>
<i>Ya'qub</i>	Jacob	Methuselah	<i>Salih?</i>
<i>Yahya</i>	John	Moses	<i>Musa</i>
<i>Yunus</i>	Jonah	Noah	<i>Nuh</i>
<i>Yusuf</i>	Joseph	Obadiah	<i>Dhu'l Kifl?</i>
<i>Zakaryyah</i>	Zacharias	Solomon	<i>Sulaiman</i>
		Zacharias	<i>Zakaryyah</i>

## APPENDIX F

Facsimile title and two pages from the earliest translation  
of the Qur'an into English

Note that, for some reason, the name of the translator, Alexander Ross, is not given.

THE  
ALCORAN  
OF  
MAHOMET,

Translated out of *Arabique* into *French*;

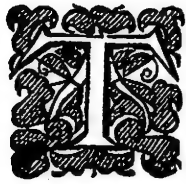
BY THE  
*Sieur Du Ryer*, Lord of *Malezair*, and  
Resident for the King of *France*, at  
ALEXANDRIA.

And newly Englished, for the satisfaction of  
all that desire to look into the *Turkish* vanities.



LONDON Printed, *Anno Dom.*  
1649.

THE  
FRENCH EPISTLE  
TO THE  
READER.



*He Book is a long conference of God, the Angels, and Mahomet, which that false Prophet very grossly invented; sometimes he introduceth God, who speaketh to him, and teacheth him his Law, then an Angel, anon the Prophets, and frequently maketh God to speak in the plurall, in a stile that is not ordinary. He declaimeth against such as worship Idols, particularly against the Inhabitants of the City of Mecca, and against the*

*\* Coreis, who were enemies to his designe. He intituled this book the Alcoran, as one would say, the Collection of Precepts: He likewise termed it El Forcan, that is, that distinguisheth good from evil: He divided it into many Chapters, to which he gave what inscription he thought good: he most commonly intituleth them with words that are in their first line, without regard to the matter they*

\* The Coreis were a powerful family in Arabia, in Mahomet's time.

*treat of, and speaketh little of their Inscription; He divided into many signes, or Verses, that contain his ordinances and fables, without observation either of the consequence, or connexion of the discourse, which is the cause that thou shalt finde in this Book, a multitude of incongruous pieces, and divers repetitions of the same things. It hath been expounded by many Mahometan Doctors, their exposition being as ridiculous as the Text; They affirm the originall of the Alcoran to be written upon a Table, kept in Heaven, that the Angel Gabriel brought this Copie to Mahomet, who could neither write nor read, and stile him Prophet, or Apostle, in honor. Thou shalt finde at beginning of some Chapters letters of the Arabique Alphabet, which some men will not expound; They fear to utter things that may displease their false Prophet: Most of their Doctors affirm those Letters to be the first letters of the Names of God. Thou shalt finde the exposition in this version; Thou wilt wonder that such absurdities have infected the best part of the world, and wilt avouch, that the knowledg of what is contained in this Book, will render that Law contemptible.*

## *Acknowledgements*

Although I have more than once acknowledged my being neither an Arab by birth nor an 'Alim by scholarship, integrity, I am told, demands that I be more specific about the limitations under which I have laboured in this long endeavour. I shall therefore leave no room for my being blamed at least for pretension.

My mastery over Arabic, and particularly its grammar is, or at least was when I started on this venture thirty years ago, next to none at all.

If this glaring impediment has itself served as a catalyst in this translation of a fourteen hundred years old revelation the credit goes to the iconoclastic method of Mirza Abul Fazl's teaching. He inculcated in me an intense consternation at the unbelievable abyss between the essence of the Quranic message and what I, as a Muslim, had been taught to believe as its contents. And, paradoxically, this had been done by those who claimed to know the intricacies of the Arabic language and grammar. This realization was so traumatic that for the next thirty years I have striven for a working knowledge of that language rather than lose my objectivity in the mastery of its conjugations lest they serve me as blinkers to hide all that is not within an inch of my nose.

Obviously this self-blindfolding would have been self-defeating if Abul Fazl had not also inculcated in me so much love and reverence for the Quranic message that I decided to spend the rest of my life's leisure hours in searching for the essence of the Qur'an by groping along the dusty corridors in which its treasures lay buried rather than follow the facile explanations of the learned.

My good fortune lay in having, beside Mirza Abul Fazl, more than a dozen others who had followed more or less the same path before me. The apparently learned can, and do, indulge in irresponsible interpretations of the Qur'an; but those who embark on a full translation of the Scripture into another language cannot indulge in this luxury. They have to be as exact as they can and the very size of the task impels them to be brief and to the point. And by now I have to help me no less than 18 pilgrims who have preceded me in the caravan of the English language over the past three hundred years. Urged by individual inclinations to originality and discovery, and curbed by the compulsions to keep to the beaten track, the variations in their renderings, when read with the original Scripture in Arabic, provided



me endless opportunities for hewing out my own path. Even their 'howlers' (as Yusuf Ali has referred to a palpable error of one of his predecessors) have helped to guide me. I pray that similar howlers of mine will serve as signposts of dangers which the many, who will no doubt follow me, can avoid.

More than once, when I had discovered a particularly unpardonable slip in my own rendering of a verse, I had felt like giving up this mad odyssey; but the confidence reposed in me by my teacher Mirza Abul Fazl and my friend, Leonard Elmhirst of Dartington Hall, impelled me to take up my cross again.

Once, when doodling in the midst of such gloomy pessimism, I had scribbled the following lines on a page of my copy of *The Student's Quran* :

Those who are docilely familiar with the lanes and by-lanes of traditional interpretations can glide through the Quranic mosaic blindfold, and unhindered by the unfamiliar.

It is my being a stranger to tradition that makes me trip over many words and phrases and then find my way again through groping darkness.

Sometimes I knock against a nuance so severely that it takes me days, sometimes weeks, licking my bruised confidence before I can regain courage to go on.

But, sometimes, my groping hands brush away the dust and leave uncovered a jewel of scintillating brilliance—a gem which the pious and the devout keepers of the treasured volume had either not seen or had failed to properly assess.

It is such rare rewards that more than make up for my weary plodding.

The factual verification of this somewhat dreamy passage will be found in Volume II—if it is ever published.

So much as an acknowledgement of my shortcomings and my debt to others for the translation. But in the presentation of this work in its present form many others have helped me :

My friend, Syed Kazim of Hyderabad, has been ever ready to serve as a colleague whenever I needed his help. The results of his labours in compiling *The Verse-Endings of the Qur'an* will be given in Volume II, but they have been of much help in the preparation of this perspective presentation also.

Muhammad Wahidullah, now in Libya, had done the typing of both volumes I and II with love and devotion.

Nuruddin Azad of Bombay has voluntarily offered the calligraphs for the title pages of all the five Books in this volume.

Mir Najabat Ali prepared the columnar chart showing the first three centuries of Islam in perspective.

Shah Jehan, the Emperor of Hindustan, has "contributed", through the courtesy of Dr. Ziauddin Desai and the Archaeological Department, the arches with borders of Quranic inscriptions which decorate the title pages of all the five BOOKS. This is appropriate because, in building the Taj Mahal, Shah Jehan had paid tribute to womankind so clearly enjoined in the Qur'an (Sec. 461 : 1).

I wish I could have, likewise, acknowledged my debt to the many unknown calligraphists whose art of writing Arabic has contributed so much to make this volume attractive. I can only say : may God bless them!

His Majesty the Shah of Iran has graciously responded to my SOS when the book was already in the press : the facsimile of the Persian translation in prose, and the commentary in verse, given in Appendix C, taken from the volumes received at his command, have a bearing on a subject which has great potentialities for reform in the Muslim calendar.

I have been fortunate in finding both my publisher and printers. After a score of publishers in London and New York had failed to react to my letters and personal visits I found one who responded immediately, and later agreed to have the setting done under my close supervision. Messrs V.V. Purie and Aroon Purie, the proprietors of the Thomson Press (India) Ltd. near Delhi laid all the facilities of their organization at my disposal and Messrs Ganju and Ratanlal attended to my whims with patience.

Mr. Jelaluddin of the Jamia Millia provided me that shelter without which I could not have stayed in Delhi for several months to attend to the photo-composing of this somewhat novel venture. And, during the latter end of this period my former colleague, Kanan Dev, suggested some niceties for which I am grateful. This stay away from home and family would not have been feasible if Bashir, the childhood companion of my young ones, had not looked after me with untiring affection.

And, lastly, my debt to another human being will best be indicated in the following note which I had inscribed on the volume of *The Student's Qur'an* which I had presented to her ten years ago :

---

"... If it had not been for your goodness, your tolerance, your love, your unswerving loyalty to your mate, the peace of mind indispensable for such work would not have been mine. In that sense you have an equal share in the evolution of this little volume the worth of which time alone can evaluate one way or the other. May it bring you equal joy and serenity in the days that remain to us."

I can, with gratitude, underline that same acknowledgement today.

A 041182

THEOLOGY LIBRARY  
CLAREMONT, CALIF.